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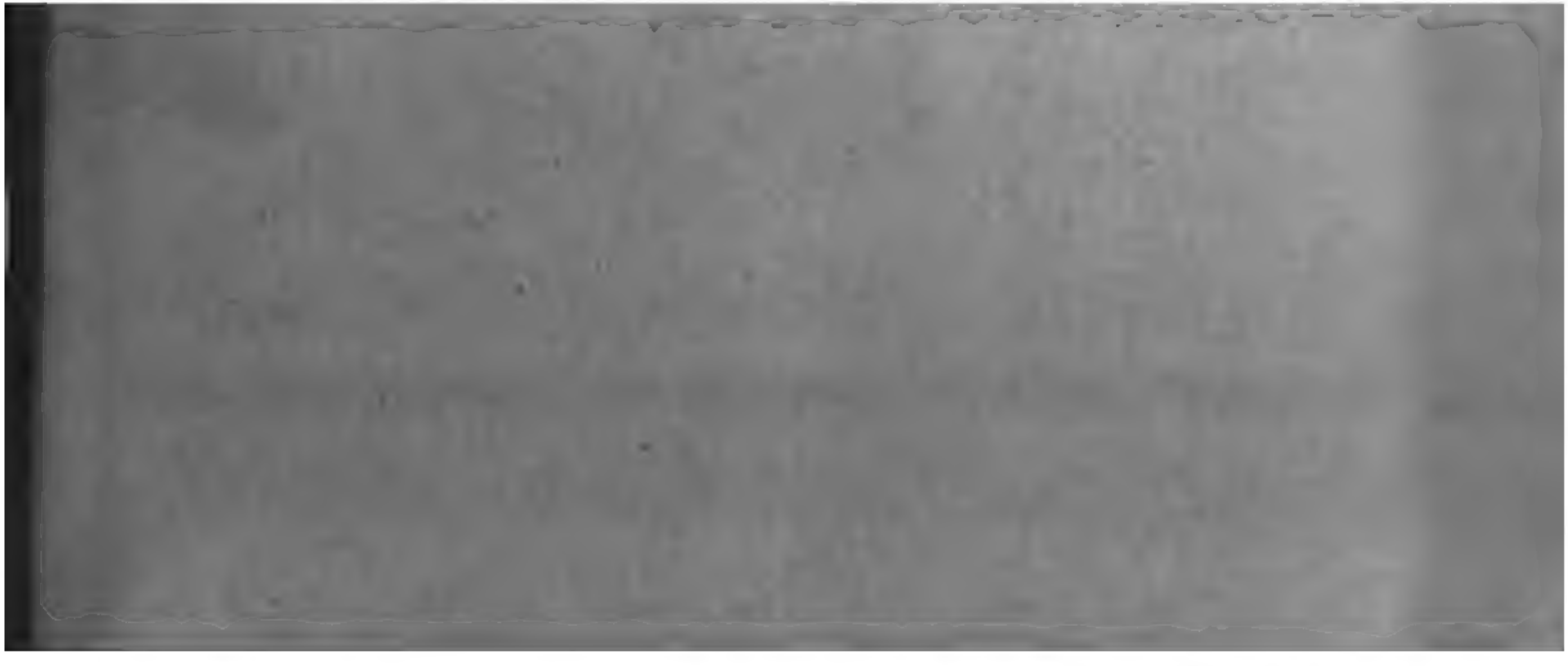


THE

PANOPLIST,

AND

MISSIONARY MAGAZINE UNITED.

FOR THE YEAR ENDING

JUNE 1, 1809.

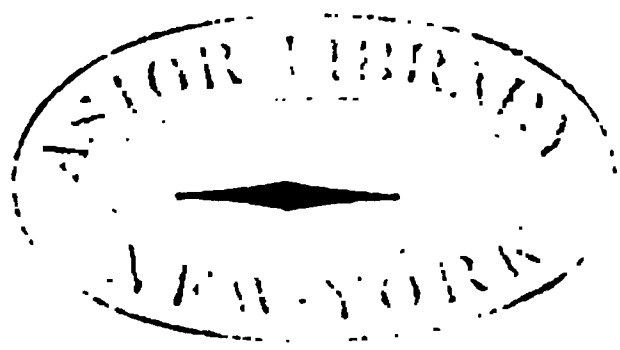
VOLUME I. NEW SERIES.

CONDUCTED BY AN ASSOCIATION OF

FRIENDS TO EVANGELICAL TRUTH;

UNDER THE PATRONAGE OF

THE MASSACHUSETTS, HAMPSHIRE, BERKSHIRE, MAINE, AND RHODE ISLAND MISSIONARY SOCIETIES.



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1809.

PREFACE.

THE first volume of the PANOPLIST AND MISSIONARY MAGAZINE is now completed. The design of this publication, and the principles on which it was to be conducted, are fairly before the public, and cannot have failed to commend themselves to the approbation of all, who delight in the honor of God and the best interests of men. These it has been our endeavor to hold constantly and sacredly in view; and, whatever judgment may be passed upon our labors in other respects, we have a testimony, we trust, in the public mind, that we have not violated the professions, with which they were commenced.

Illy prepared indeed should we have been for an undertaking of this kind, had we calculated on giving universal satisfaction, and answering fully all the wishes of all our readers. Among six or seven thousand readers, living in all parts of these States, an immense variety of particular humors, tastes, and views must exist; and an attempt to accommodate ourselves to them all would be as chimerical, as the issue of it would be mortifying. Our utmost *hope in this* regard, has been, to meet with some advantage, those feelings, desires, and objects, in which the greatest number of christians can unite, which are intrinsically the most important, and to which the circumstances of the times require the most general and vigilant attention. This hope we have the satisfaction to believe has not been altogether a vain one. If an increasing discrimination of the essential principles of the gospel and interests of the church—an increasing *union* and *harmony* among the friends of evangelical truth—and an increasing public patronage, even beyond our most sanguine expectations, may be regarded as any evidence of success in our undertaking; we pleasingly assure ourselves, that we have no occasion for despondency; but abundant reason, on the contrary, to thank God and take courage.

Happy indeed should we have been, had no necessity existed for the animadversions and censures, which, by a sacred sense of duty, we have been constrained to introduce, particularly into the department of Reviews. But,

when uncommon zeal is displayed, and unusual means are employed, to sap the foundations of the faith once delivered to the saints, and to rob the Son of God of his glory; we deem it incumbent on those, who stand for the defence of the gospel, as effectually as possible to counteract that zeal, and expose and frustrate those means. As from this part of our duty, though certainly the most painful, we hope never to shrink; so our devout prayer is, that we may ever perform it with such a spirit and in such a manner, as shall entitle us to the continued liberal countenance and support of the christian public. Fully aware, however, that this department of our work, highly important as we deem it, cannot be equally interesting to all our readers; our care will be that it shall not engross too large a share of our attention. The edification, entertainment, and profit of many is the desire of our hearts; and to render the Panoplist and Missionary Magazine as extensively agreeable and useful as we can, shall be our unceasing study.

To our numerous Patrons we tender our grateful acknowledgments; together with our fervent wishes for their best improvement and happiness.

Our obliging Correspondents, who have contributed to enrich our pages, are entitled to our particular thanks. Still in this way to do good and to communicate, we trust they will not forget.

To the Public at large we pledge our most sacred assurances, that pains on our part shall not be wanting to deserve a continued and even increased patronage. We have no private or party interests to subserve; unless the great interests of the Redeemer's kingdom come under this denomination: but a leading and principal object with us is to promote union among christians, under the influence of that wisdom, which is first pure, and then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. If successful in our designs, our reward will be abundant, and our everlasting gratitude will be due to Him, whose divine honors we would vindicate, and to whose glory our labors are most devoutly consecrated.

ERRATA.

The reader is requested to correct the following errors in the Review of Rees' Cyclopædia, viz. P. 132, and 133, *for* succession *read* succussion. P. 216, *for* ingenuous *read* ingenious. P. 370, *for* Dr. Boyle *read* Dr. Boyce. *P. 371, for* Sarbourne *read* Sorbonne. *For* Cyclopædia *read* Cyclopædia *passim.*

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THE PANOPLIST,

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MISSIONARY MAGAZINE UNITED.

No. 37. JUNE 1808. No. 1. Vol. IV.

BIOGRAPHY.

BIOGRAPHICAL SKETCH OF PROFESSOR GELLERT.

From the Christian Observer.

Christian F. Gellert, the third among thirteen children, was born at Haynichen, in Saxony, in 1715. His father was second minister of the place; fulfilled the duties of his charge for fifty years with exemplary zeal and fidelity: and died Dean at the age of seventy-five. *His mother*, by her precepts, impressed on the mind of her children the principles of piety; and by her example, conducted them to the practice of active virtue. She lived to see her eldest son, Frederic, principal commissary of the posts in Saxony; and her youngest, inspector of the mines at Frieburg.

Christian Gellert received his first education at a public school at Meissen, where his friendship commenced with Gartner and Rabener, a friendship which much contributed to the happiness of his future life. At the age of eleven he was employed in copying a multitude of documents, contracts, and judicial acts; an exercise which, in a less ardent mind, might have stifled the poetic spirit which soon burst forth in Gellert. In his thirteenth year he wrote a poem on his father's birth day, which must have possessed considerable merit, as many could recite it by memory, and preferred it to his other compositions.

Gellert went in 1734 to Leipsick, and studied there four years, when his father was obliged to recall him from inability to support the expence of maintaining him at the university. On his return home he began to preach; and his first attempt, which was very inauspicious, he thus relates in his memoirs.

"It was at the age of fifteen, and in my native town, that I made the first essay of my eloquence. One of the citizens had requested me to be godfather to his child, which child died a few days after. I undertook his funeral sermon, though my father agreed rather unwillingly to my so doing. The child was to be buried at noon; at eight in the morning I began to compose my discourse, which was not completed till very late, I

lost what time remained in composing an epitaph, and had but one hour to fix what I had just written in my memory. However, I boldly entered the church, and began my discourse with much solemnity, and attained nearly to the third sentence. Suddenly my ideas became confused, and the presumptuous orator found himself in a state of anxiety, from which it was difficult for him to recover. At length I had recourse to my papers, written in the form of a deed, on one large sheet, I unrolled it slowly before the eyes of my audience, who were as much disturbed as myself; I placed it in my hat and continued my discourse with tolerable boldness.—Ardent youth! let my example teach thee to conduct thyself with more prudence. I presumed too much upon myself, I was punished for it, and I frequently afterwards deplored my foolish temerity: be wiser than I was!"

It is pleasing thus to see a man profit by his errors, and even disclose them for the benefit of others; as the mariner marks in his chart the fatal sands on which his vessel struck. From this incident Gellert conceived a timidity, which he was never able to overcome, and which, together with bad health, weak lungs, and a memory not very firm, prevented him from becoming that ornament to the pulpit, which his early attempts promised, and engaged him to employ his talents in a different line.

His limited circumstances did not allow him to devote his whole time to the cultivation of his own talents. In 1739 he undertook the care of several pupils; and, zealous in the discharge of this important duty, he trusted not to his own strength; he prayed for superior assistance. On the right employment of the Sabbath he justly laid particular stress; he considered it as "an indispensable means, and the most useful of all, for quickening our progress in religion and piety;" he thought that "on our mode of employing the Sabbath," depended "the use we made of the week."

"For on that day, (he would say,) to withdraw ourselves from all earthly occupations, to make a serious examination of our hearts, to raise them to heaven, to nourish them with the truths founded on faith, is to fortify them for the whole week, to prepare ourselves for a faithful discharge of the duties of our calling. Amidst the tumults of the world, and the occupations of life, we too easily lose the sentiment of our weakness and misery, if we do not set apart a certain portion of time for meditating on our insufficiency, and on the power and goodness of God; on our nothingness, and on his greatness. The better your dispositions, the more active your zeal in discharging your duties, the more secure you may think your progress in virtue, the more reason you will have to fear the surprises of spiritual pride. Consecrate, therefore, the Lord's Day to acts of humility. Impress your heart deeply with the meditation of this great truth: that your existence, your felicity or your misery, your faith, your piety, are entirely and wholly dependent on the Supreme Being. Entertain a deep sense of the goodness of God, and of your own weakness. Awaken your mind to the sense of God's mercies; enjoy the conversation of your pious friends, rejoice in the felicity

which in their portion in the succession and in the wonders of nature."

This testimony from Gellert, whose assiduity in the discharge of the arduous duties of his station time cannot impair, is surely a sufficient answer to those who plead the toils of the week as an apology for the dissipation in which they spend that day which God has claimed for himself. If we adore their Creator in his works, if we hold communion with their Redeemer, and gratefully contemplate the wonders of his love be not a delightful employment, if a sense of their own insufficiency does not lead them to implore the assistance of the Holy Spirit, it is a sure proof that their hearts are not right before God; and no other arguments are wanting to shew how necessary it is that they should diligently use all the appointed means of grace, and thankfully acknowledge the wisdom and goodness of God in having set apart one day in seven for peculiar attention to our spiritual concerns.

To the opinion of Gellert we may add the testimony of one, eminent for his profound knowledge of English law, and still more eminent for his unshaken integrity and exalted piety.

"God Almighty," says Sir Matthew Hale, "is the Lord of our time, and lends it to us, and, as it is but just we should consecrate this part (the Sabbath) of that time to him, so I have found, by a strict and diligent observation, that a due observation of the duty of this day hath ever joined to it a blessing upon the rest of my time, and the week that hath been so begun hath been blessed and prosperous to me; and, on the other side, when I have been negligent of the duties of this day, the rest of the week hath been unsuccessful and unhappy to my own secular employments; so that I could easily make an estimate of my successes in my secular employments the week following, by the manner of my passing this day: and this I do not write lightly or inconsiderately, but upon a long and sound observation and experience."*

In 1741 Gellert having conducted his nephew, to whom he had for some time been tutor, to the University of Leipsick, there continued to instruct him, and undertook the education of some other pupils. Soon after his return to Leipsick, a periodical work was commenced, called, "Amusements of the Heart and Understanding," in which Gellert "inserted many tales and fables, some didactic poems, and several discourses in prose."

"Those," says his biographer, "were perused with eagerness, they were read over and over, and learned by heart. The easy and natural style of his narrations, perfectly simple and unaffected, the sweetness and amenity of his verses, the natural expression of a young poet seeking to please his readers, to instruct and to make them better, who was playful without offence, whose laughter was never tinged with bitterness, but whose smiles were those of friendship or compassion; all these qualities were so attractive that from month to month the public taste for his works became more lively and more general."

But Gellert's exertions were not confined to literary objects; he was ready to embrace every

* Directions touching the keeping of the Lord's Day, to his children.

opportunity of reclaiming a fellow-creature from his sins. His biographer has preserved a very interesting account of the assiduity, tenderness, and judgment, with which Gellert attended, during a severe illness, a young man, who had run into every excess of profligacy and profaneness. His pious efforts were blessed with success. The young man did not recover; but Gellert had the satisfaction of seeing that his death was that of a true penitent.

In 1745—6, Gellert took his degree in the belles lettres, and thereby acquired a right of giving public lectures. On this occasion he published a dissertation on fabulous poetry, and the principal fabulists. The next twelve years of his life, it seems, produced his fables; some dramatic pieces, written with a view to reform the theatre; a romance, called the Swedish Countess, calculated to prove that this species of composition may be employed to amend, instead of corrupting the heart; Consolations to Valetudinarians; Moral Poems; Letters, and a Treatise on the Epistolary Style, Didactic Poems; Sacred Songs and Hymns.

The character of his fables is thus summed up by his biographer.—"The choice of subjects, the moral, the style, all please, all do honour to the judgment, the understanding, and the heart of the poet." And in proof of the effect which they produced among his countrymen, the following interesting anecdote is related:

"In the beginning of one winter he saw a Saxon peasant drive up to his door a cart loaded with fire wood, who demanded of him himself, whether he was not the gentleman who composed such fine tales? On the answer he received, the peasant, joy sparkling in his eyes, with many excuses for the liberty he took, made Gellert a present of the contents of his cart, as a feeble mark of his gratitude for the pleasure he had received from reading his tales."

When writing his sacred songs, "he never set himself" observes the biographer, "to this employment without a serious preparation and without having his heart previously filled with the sentiment he wished to express." They were eagerly received by all the friends of religion, and even by Roman Catholics, among whom Gellert's writings were exempted from the common sentence of exclusion passed upon heretical works.

Meanwhile this amiable man suffered greatly in his health. He was attacked in 1762 by an hypochondriac affection, and this was greatly increased, when the few friends of kindred minds, Clopstock, Gärtner, Räbener, and Adolphus Schlegel,) by whose society he had been enlivened, quitted Leipsick, and were dispersed throughout Germany.

This severe affliction, however, did not diminish his exertions: even the works which he published were merely the occupation of his leisure hours; he devoted the greatest part of his time to the instruction and improvement of the academical youth. He taught belles lettres to his disciples, explained to them the rules of poetry and eloquence, and exercised them in composing according to these rules."

"These lessons were universally admired; scholars of every rank, especially the young nobility of various countries, who

studied at Leipsick, remarkably to have Gellert."

In 1751 he obtained, together with a pension, the appointment of professor extraordinary in philosophy, and began to give public lectures in poetry and eloquence to a very numerous audience. At this time he was careful to inspire his pupils no less with the love of virtue, than of the sciences. When about to confine himself to public instructions, all desire of writing for the press, and, "whilst with all the warmth of the tenderest fatherly love, he recommended to them piety and virtue, as the true road to happiness, his own example and the purity of his manners added the greatest weight to his admonitions." Thus did this excellent man carry religion into every part of his life and conduct; it was his constant companion, his guide and the source of all his comforts.

His hypochondriac affection rendered *his* life a continued series of suffering: it baffled the art of medicine, and was but little relieved by the baths of Lanchstadt and Carlsbadt, which he used in 1753 and 1754. He sought for consolation in religion, and though he did not succeed in overcoming the horrors of imagination, we have no doubt that he thereby diminished their power. On the subject of Gellert's habitual melancholy, the biographer makes a judicious reflection.

"Many people in reading the life of Gellert, have been painfully affected by the idea of the almost incredible sufferings and melancholy, experienced by this man, who was so pious, and so good, who chiefly delighted in glorifying and imitating the author of his being, by spreading happiness around him. But if Gellert had been less an object of compassion, he would certainly have been less great, less admired, and of course less useful."

We may add, that, though this world is a place of trial rather than of recompense, the sufferings of Gellert were, in some degree, counterbalanced and alleviated by the numerous testimonies of gratitude which he received from those whom his writings had brought back to the path of duty. Many expressed their thanks in person; many by letter; many by handsome presents. A Silesian gentleman (the Baron de Cronegen) offered him a very considerable pension; and, when Gellert declined, bestowed it on his mother.

As Gellert advanced in years he found his imagination cool; and, abandoning the Muses, resolved to compose a course of moral lectures. These added much to his celebrity; his audience consisted often of four hundred persons; sometimes of more. Nor was he less useful by his familiar and friendly intercourse, with his pupils, and by his advice to numerous correspondents, than by his public lectures. The confidence reposed in him was indeed most extraordinary. "Fathers asked him for directions in regard to the education of their sons; mothers wished to receive his instructions as to the mode of forming the hearts and understandings of their daughters, and frequently consulted him concerning the offers of marriage which were made for them; young men requested him to advise them on their studies; to him many persons who had doubts concerning religion, addressed themselves

to have them cleared up; and frequently people of the world asked his advice how to resist the temptations to which they were exposed." To persons of every station of life his writings were useful; and by all ranks his character was respected and beloved.

As yet Gellert held no other situation in the university than that of professor extraordinary, no chair of professor in ordinary having become vacant in the faculty to which he belonged. Mr. Mitchell, English envoy to the court, solicited an increase of his emoluments, but in a letter to Count Bruhl, Gellert strongly opposed this endeavour "to procure me," as he expressed it, "a pension in such distressing times, in which our country suffers so much misery." The chair of professor in ordinary becoming vacant by the death of Dr. Muller in 1761, was offered to Gellert; but he positively declined it from the most laudable motive; he felt, that in his infirm state of health, he was unequal to the duties of the situation. "His wants," observes the biographer, "were few, because he was very moderate in all his desires, and that he neither sought the conveniences nor amusements, which others consider as necessary. He confided in Divine Providence." In fact, scarcely a year passed in which he did not receive very considerable presents by the post: and on the death of M. de Mascow, his pension of four hundred and eighty-five crowns was transferred to the reluctant Gellert. This increased revenue supplied him with those comforts which his increasing infirmities demanded; though slender as his income was till then, he had never wanted; he had even made it sufficient to relieve the necessity of a friend, or the distress of the poor."

Towards the close of Gellert's life an unhappy spirit of discord arose in the university: he alone, by exhortations and expostulations, succeeded in quelling it. Notwithstanding his mental depression, he enjoyed, by the force of religion, much inward tranquillity during the last five years of his life; and, as he perceived the slow approach of death, his diligence in benefitting others, and his zeal for their spiritual welfare, seem to have increased. "The lessons," to use the elegant language of his biographer, "which came from his lips had the charm of a fine summer's evening, at the moment when the sun sheds his last beams, and his absence deprives nature of its lustre, without taking from its beauty." He prepared his moral lessons for the press, but did not live to superintend their publication. Still his malady gained ground. He twice again, by the advice of his physicians, visited Carlsbadt. Every means, which friendship and medical skill could suggest was tried in vain. The Elector presented him with the gentlest and most safe of his horses; testifying an anxiety for his recovery worthy of the imitation of those, whose situation in life enables them to encourage talents and piety. But Gellert was not long able to use it; a painful constipation was added to his other disorders, and he expired in 1769 with the triumphant composure of a christian.

The narrative of his behaviour in his last hours is minute and extremely affecting; we should on-

ly vexation to affect by attempting to compress it: we shall therefore give it entire.

"During his last illness, a firm, but ever humble confidence in the mercy of God, through Jesus Christ, appeared to elevate him above himself; and mechanically, the sentiment accompanied him to his last, and must now follow him to the confines of eternity. He was delivered from his apprehensions, and, nevertheless, preserved a constant sense of his imperfections, and of his unworthiness in the sight of the Supreme Being. He fixed his thoughts on the blessedness to which he was approaching; and, to console his friends, distressed by the conviction that medical art tried in vain to prolong his days, he conversed with them on the glorious prospect before him.

"When Gellert had completed his temporal arrangements, mastering *his* weakness and his pains, he sat up, and uncovering his head, the hairs of which already began to whiten, he pronounced aloud such fervent prayers, animated with so deep a sentiment of humility, of gratitude, and of love for his God; his looks raised to heaven expressed such a profound peace, so celestial a joy, that it seemed to his friends as if they saw the image of a holy patriarch, a Jacob on his death-bed blessing his children. He endeavoured to recall to his remembrance all the particular blessings he had received from Divine Goodness; he specifically named all those of his friends who were still alive, many of his absent disciples, and recommended them in his prayers to the Divine favour and protection. But he did not wholly confine himself to the blessings he had received; he recalled to his mind his faults, his weaknesses, and that with such a degree of humility, as produced an indelible impression on the minds of those present. This prayer was pronounced with a weak, but very intelligible voice; and the fire of devotion with which it was animated, filled their eyes with tears, and their hearts with a respect for his piety, beyond what they ever felt before.

"After having conversed and prayed for some time, he fell back on his bed, continued his meditations in silence, and thus prepared himself for the conversation of a worthy ecclesiastic in whom he had much confidence, and from whose hands he wished to receive the holy sacrament for the last time. On the entrance of this friend, the manner in which Gellert spoke to him of his death, shewed that nothing disturbed the inward calm of his mind. He was very attentive to all the words uttered by the pious minister; but nothing affected him more, nor excited in his heart a more lively sentiment of joy, than the consideration of the infinite love of the Redeemer towards mankind; and this sentiment was accompanied with the most profound respect, and the sincerest humility. When amongst the passages of scripture suited to his situation, these words taken from the history of Lazarus were pronounced, '*Lord, behold he whom thou lovest is sick!*' penetrated with the sense of this passage, 'Ah,' exclaimed he, 'might I be happy enough to be allowed to apply these words to myself!' His pastor and his friend making him sensible that the christian, who seeks salvation only in the merits

of his Saviour, may be certain he is the peculiar object of his love, he immediately applied this consoling promise to himself: Yes, I hope it, O my Saviour, I hope that thou lovest me as one of thine own.'

"The power of these sentiments so far exceeded that of his sufferings, that, in the midst of the most violent pains, no complaint fell from his lips, only he requested his friends to pray for him One of these having asked him whether he suffered much? 'Most assuredly,' replied the pious sufferer, 'but these pains are supportable.' 'You have already endured many evils with firmness and resignation,' added his friend, 'you will still continue to suffer with Christian fortitude, that religion which has strengthened you during your life, will support you in the hour of death.' 'Alas, my dear friend,' replied Gellert. 'I am a weak man, a poor sinner; pray for me that I may not yield to temptation.' Sincere as was this confession, as sincerely did he think himself certain of obtaining pardon, through the merits of the Redeemer.

"On hearing of his danger, Mr. Heyer came to Leipsick to see him; the moment Gellert perceived him, he said, '*This is a truth, and worthy to be received of all men*, that Jesus Christ came into the world to save sinners; this, my dear friend, this is my confession of faith on my death bed. But,' continued he with visible joy, 'mercy has been extended to me; yes, God extends his mercy to me; this is what I moreover acknowledge; it is in this hope that I live, and am going to die.' He then set himself to exalting aloud, and in the most affecting manner, the infinite mercy of

"These pious dispositions ifested themselves particula his last communion; and th his illness had already re him to a deplorable state, h lected all his remaining stre in order to acknowledge his f and make his confession of and the ardent zeal with whi was animated, must have al ed, at that moment, all his se suffering. He applied to hi all the promises of grace, the deeply affected minister ed before him from the G with the utmost ardour, and a tone of voice which annou the celestial joy with whic heart overflowed; he calle those who witnessed this religion to edify themselves him, and to celebrate the gl the Divine mercy. He same time assured the mi that he had never felt so en the comfort and efficacy o evangelical promises; and t this, more than at any other he felt how much those are pitied who refuse to seek consolation in the Saviour's m

Notwithstanding the viole his disorder, nothing could d the courage and serenity o soul; and he discovered n those marks of weakness, are too often seen in simila cumstances, even in true tians.

"The physicians, in the time, tried every thing the could suggest, to save his The news of his desperate reached the Elector: muc fected by the situation o most useful citizen, he or the able Demiani to go to sick, and to join his endea with those of the university

sickness, to save a life he so much valued, and desired to have an exact account of the success of their united efforts. Gellert submitted to all their experiments with admirable patience and courage; no complaint escaped him, though out of four and twenty hours he was constantly obliged to pass sixteen under the surgeon's hands. All however, was in vain, neither the skill and assiduity of his physicians, the zeal and friendship by which they were animated, nor the kind attention of his sovereign, could arrest the departure of that life, which every one so ardently wished should be prolonged. In the midst of the violent pains attending on an inflammation of the bowels, the pious sufferer was occupied with the passion of his Saviour, who he said, had suffered infinitely more to obtain for him the pardon of his sins; and his soul was so entirely absorbed in the contemplation of this salutary death, that he appeared little alive to the sense of his own sufferings. So much strength and courage does religion communicate to the dying Christian!

"The fresh proof he received of the interest taken in him by the elector, on the arrival of the physician belonging to the court, excited his gratitude, and he loudly praised God for this consolation. 'But,' added he, as if fearful of yielding too much to the pleasure it gave him; 'let us not place our trust in princes, they cannot help us, however good they may be, and whatever desire they may have to be useful to us; my help comes from God!' When M. Demiani expressed to him the esteem and affection the prince had for him, and the alarm his illness occasioned at court, Gellert shed tears of gratitude. He fervently prayed for the prosperity of so good a sovereign, and for that of all his family. The sufferings of our Saviour being constantly in his thoughts, he compared afresh his state with that of Jesus on the cross; observing that mere subject as he was, he died honoured with the compassion of his prince, whilst the Redeemer of mankind had not even obtained justice from men. At a moment when the disorder seemed to have attained its height, he exclaimed with a sigh, 'O what sufferings!' 'But,' resumed he immediately, 'what are those sufferings in comparison of those of my Saviour! He was reviled by those about him; and I, unworthy creature, experience the good will of my prince!' Thus he intermixed acts of thanks for temporal benefits, with testimonies of gratitude for the great blessing of redemption; and thus in prayers, continually renewed, he implored without ceasing his pardon, and the completion of his salvation. His intimate friends resident at Dresden, and in particular his beloved Wagner, had hastened to see him; he consoled them with the most affecting tenderness, and required from them no other office than that they would pray for him, and help him to elevate his mind to God, when the violence of his disorder should make it impossible for him to pray himself with uninterrupted fervour. 'I find it difficult,' said he, 'to follow what is addressed to me, only repeat to me the name of Jesus; whenever I pronounce it or hear it pronounced by others, I feel myself animated with new strength, and fresh joy.' Full of

these sentiments, his deliverance drew nigh. His extenuated body decayed gradually; his soul maintained itself in that happy tranquillity arising from hope. The day preceding his death, some hours' rest gave him power to renew his prayers for his sovereign, his relations, and friends, and the disciples who had been entrusted to his care; he named them all and blessed them. His wishes in their behalf was his only return to the world he was leaving. At length he thought he felt the final approaches of death, and wished to know of his friends how much longer he might have to struggle with it. On being answered, perhaps an hour; 'God be praised,' said he, with looks of joy, and raising his hands, 'only one more hour!' Then with a still more serene countenance, he turned on his side, prayed to God in silence, and in the midst of this prayer, and those of all present, who surrounded his bed, he slept the sleep of death, on the 13th of December, 1769, at midnight."

The death of Gellert was universally lamented throughout Germany: and his brother, the superintendant of the post, survived the grief of his loss but a month.

In literature he has by some been thought superficial; but though depth of reasoning was not the peculiar excellence of his compositions, he was not defective in conclusive argumentation. His distinguishing merit, however as a writer, consists in the vivacity of his imagination, in his accurate knowledge of the human heart, in his discriminating delineation of character, in the exquisite pathos of his exhortations, and above all in the Christian piety which pervades almost every sentence.

He is described as having a most scrupulous regard for "every arrangement established in society, in the state, and among those of his own condition" In this age of indiscriminate innovation, if Gellert erred, he erred on that side where error is least pernicious. If he was too fearful of reform, he thought more correctly than those who pursue whatever wears the semblance of it with intemperate zeal.

Possessed of enlightened benevolence, he constantly endeavoured to promote both the temporal and everlasting happiness of his fellow creatures. With a slender revenue he was more liberal than many who live in affluence. "His moderation constituted his riches." On one occasion when a present was offered him, "I want for nothing," said Gellert, "and many more deserving people are in indigence; give them what you had the goodness to intend for me." In such a mind it is unnecessary to add, that friendship glowed with the purest flame.

But perhaps one of the most peculiar features in the character of Gellert was his humility. It was not that false shame, that disguised vanity, which frequently prevents men of talents from benefiting society as much as they might; it was a just consciousness of human imperfection, which led him to court the advice of his friends, to submit his compositions to their examination, and to be thankful for their censures.

We are naturally desirous to know by what means Gellert attained to such eminence in the practice of Christian virtue. His biographer has afforded us ample

information on this interesting subject. Gellert was frequent in the perusal of scripture, regularity in his private devotions, and in his daily attendance on public worship. During the last seventeen years of his life he kept a journal, chiefly composed of devotions on his spiritual state. It contains humiliations on account of his weakness; resolutions of amendment; prayers for the pardon of sin, for divine grace, and for repose of conscience. Hence it was, that to use the words of his biographer, "his thoughts in solitude, his conversation in society, the lessons he gave his scholars, his writings, his letters, his labours, his recreations, all that he said and did, was animated by the spirit of religion."

RELIGIOUS COMMUNICATIONS.

ON THE NAME CHRISTIAN.

Continued from page 507.

Having in two former papers considered the meaning and origin of the name Christian; and the character of the persons to whom it was *originally applied*; we shall now consider

3dly, The improper application of this name to many in the present day. Perhaps no name in the English language, has been more improperly applied than that of *Christian*. In its original application, it designated persons who were born from above; *now* it is applied to all born in a nation of this world, called a Christian land. The religion of Jesus Christ is not a national religion, "My kingdom," says he, "is not of this world." Jesus takes out of the nations a people for his name, and makes them a holy nation, a peculiar people, to shew forth the praises of him who calleth them out of darkness, into his marvellous light. Instead of this name, being exclusively applied to such persons as these, it is given to many, merely because they have been baptized in the name of Christ. They have had his name called over them by a minister, and as if there was some charm or incantation in the mere sound of the name, they are called Christians. If baptism makes men Christians, it is evident there are many Christian drunkards, and Christian swearers, and Christian liars, and Christians who practice every kind of iniquity. But, are these persons Christians? Are they followers of the holy Lamb of God? If they are, pray what constitutes an infidel, or heathen? If these are Christians, the difference between heathenism and christianity does not consist in any change of heart or life, but in being washed with water. Is it possible to believe that these persons are born of God? Are they sanctified in Christ Jesus, and called to be

saints? Have they any resemblance to the holy persons addressed by the apostles, in their epistles to the churches? Such persons would do well to consider the following declarations of God. "Be not deceived; God is not mocked, for whatsoever a man soweth that shall he also reap. For he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting. Know yet not that the unrighteous shall not inherit the kingdom of God? Be not be deceived: neither fornicaters, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience."*

Others are called Christians, because they are descended from religious parents. It is of great advantage to have religious parents, *Rom.* iii. 1—3; but, if like the Jews any say, "We have Abraham to our father" while they walk not in the steps of their father's faith, it will add to their condemnation. Although Abraham, Isaac, and Jacob were our fathers, and Noah, Daniel, and Job, our brethren, mere relationship to them could avail us nothing. No man can go to hell by substitute, nor can he find admittance to heaven by the christianity of others. "Verily, verily," saith Jesus, "I say unto thee except a man be born again, he cannot see the kingdom of God," *John* iii. 3. Every true Christian is born again; but he is not born of blood, nor of the will of the flesh, nor of the will of man, but of God. The natural birth, may entitle a child to his father's name and property; but can impart no right to the name Christian. To have any title to this name, it is absolutely necessary to have the character of a Christian. Even the mother of Jesus, had no claim to his salvation, *merely* because she was his mother. "Blessed," said one, "is the womb that bare thee, and the paps that thou hast sucked:" But Jesus replied, "yea rather blessed is he that heareth the word of God, and keepeth it."

Many are called by this name, because they can talk about the doctrines of Christ. The religion of Jesus to such seems to be a matter of mere speculation; for while the most orthodox doctrine flows from their lips, their hearts seem unimpressed with its importance, and their lives at variance with it. Is it possible that any can believe that *mere talking* about religion, is well pleasing to God? Is an orthodox creed, all that is necessary to constitute a Christian? Or, do any imagine, that God has given us his word, to see how much we can speak about it, and how little of it we will obey; how orthodoxly we shall speculate, and how wickedly we shall live? You speak against infidels: but why speak against your brethren. The difference between you and professed infidels, is only in tongue: for, while you are at war with them in words, you are in league with them in practice. Consistency requires, that you either renounce your profession of christianity, or your prac- of infidelity; and God commands

* *Gal.* vi. 7, 8. 1*Cor.* vi. 9, 10. *Eph.* v. 6.

no less, "either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for a tree is known by its fruit."*

Some receive the appellation Christian, because they are what is called *morally* decent in their conduct among men. Without true morality, no man can be a Christian; but *mere morality*, is not christianity. Many of the sages of antiquity were what is called *moral men*, yet were ignorant of Christ, and his salvation. Paul before his conversion to the faith of Christ, was, "touching the righteousness which was in the law, blameless." The young man also, who came to the Saviour, could say concerning the commandments of God, "all these things have I kept from my youth up." But could any of these persons, with any propriety of speech, be called Christians? *Their morality* was their saviour; for "going about to establish their own righteousness, they did not submit themselves to the righteousness of God;" but despised Christ "the end of the law for righteousness, to every one who believeth." If men hope to be saved *by* their morality, is it not rather surprising that they are not more moral. How many such moral people, count the cross of Christ, the Christian's glory, a thing of nought; the preaching of it foolishness; and salvation *by grace*, through faith in *his name*, enthusiasm. Yet such are esteemed good Christians. Salvation *by grace*, through faith in the name of Jesus Christ, *enthusiasm!* If this be enthusiasm, the prophets, the apostles, and Jesus Christ, were all the greatest enthusiasts. Would Paul, who gloried in the cross of Christ, have called such persons Christians? No; he would have said, "I bear them record that they have a zeal of God, but not according to knowledge," and would have called them, as none of the least of sinners, to repent and believe the gospel.

Others are called by the name Christian, because it is supposed they have been converted. Without conversion to God, no man is a Christian; for "except a man be converted, and become as a little child, he cannot enter into the kingdom of God." But in this we are liable to deception. If the animal passions have been moved, alarm of conscience experienced, and some sudden feeling of joy produced in the mind, these are considered by many, true conversion. All these have been produced in many to a very extreme degree, who continue ignorant of Christ, and walk after the course of this world. The passions may be moved, the conscience alarmed, and the mind made joyful, from a variety of causes unconnected with the gospel of Christ. The peculiar tone, the bodily gesticulation, and furious declamation of a preacher, have produced these things in a whole congregation; while the understanding has not been addressed, nor the gospel preached. Sympathy may produce tender feelings, mere dread of present, or eternal danger may excite alarm of conscience, and joy may be produced in the mind, not from the hope revealed in the gospel, but from the hope that we are

* *Matt.* xii. 33.

better people. Flatter the pride of the heart, and you will make it joyful; but surely this is not the joy arising from a sense of pardon through the blood of Jesus. If the passions are moved, let it be enquired what has produced this. If the conscience is alarmed, what has excited this alarm? And if the mind is joyful, what has occasioned the joy? When God converts a sinner from the error of his way, feelings are produced in his mind, never experienced before. His passions are moved, his conscience awakened, and his mind comforted, from beholding the glory of God in the face of Jesus Christ. The new knowledge, which God imparts to the mind, dispels its darkness, quickens its deadness, slays its enmity, humbles its pride, creates fear, produces hope, imparts joy, and turns the person to the Lord. No new revelation is given, but the spirit of God takes of the revelation already given and shews it to the soul. Any conversion without this cannot entitle us to the name Christian; but is a conversion from which we need to be converted. How many in giving an account of their conversion seem to think, that feelings are all that is necessary to prove it genuine. Indeed, to many the knowledge of Jesus Christ is a matter of mere indifference. Such would do well to consider, that ignorance is not the mother of a Christian's devotion. It is life eternal to *know* the only true God, and Jesus Christ whom he hath sent.

Many moreover receive the name Christian, because they are members of some Christian church. Such ought to be Christians, not in name only, but also in deed and in truth. But alas! whilst their names are on the list of the living in Jerusalem, they still continue in the congregation of the dead. Although they have a place, and a name among God's sons and daughters, their chief delight is in the pleasures of sin, and their intimate and daily companions, are his enemies. They are to be found at meeting to-day; and at the playhouse to-morrow. At the Lord's table on the first day of the week; and at the card-table the other six. On that day taking the cup of salvation, and calling on the name of the Lord, and on these days blaspheming. With such, righteousness and unrighteousness, light and darkness, Christ and Belial, God and Mammon, can have communion. "Ye adulterers and adulteresses, know ye not that the friendship of this world, is enmity with God? Whosoever therefore will be the friend of the world, is the enemy of God." *Joh.* iv. 4. Is this conduct like the followers of Jesus Christ? Is this shunning every appearance of evil? Is this keeping yourselves unspotted from the world? Yourselves being judges, say, are you like men waiting for the Lord's coming? Are these the things, in which Jesus requires you to be engaged when he shall come? Would it be suitable that the sound of the trump of God, should end the game at the card-table, interrupt the dance in the ball-room, or drop the curtain in the playhouse? I say not these things to shame you, but to warn you to flee from the wrath to come. Will a name and a place here among the saints, prove a covert from the tempest, and a refuge from the storm, in

the terrible day of the Lord? No. Jesus will gather out of his kingdom all things that offend, and them that do iniquity, and cast them into the lake of fire and brimstone, which is the second death. "If any man hath ears to hear, let him hear what the spirit saith unto the churches."

To conclude; it may be observed, that if any man may be called a Christian, he may also be called by any other name, given to the followers of Christ mentioned in scripture. They are called "saints, holy brethren, sanctified in Christ Jesus, beloved of God, &c." How unseemly to call a drunkard, a profane swearer, or a liar, a saint! And how absurd to address multitudes bearing the Christian name, as holy brethren, sanctified in Christ Jesus, and beloved of God. To address them in this manner would rather be to insult, than to confer honour on them.

It may be noticed, further, that in proportion as we daily give evidence of being followers of Jesus Christ, we deserve this name. "Ye are my friends, if ye do whatsoever I command you. If any man serve me let him follow me." The nature of his doctrine and commandments is such, as to prove the love of his disciples. His doctrine stains the pride of all human glory; and his commandments call to unceasing self-denial. "If any man," says Christ, "will come after me, let him deny himself, and take up his cross and follow me." To follow Christ, in opposition to every temptation and inducement to the contrary, proves that we love him above every other object. In these circumstances, Moses proved that he loved Christ more than all the things of a present world. "He chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompense of reward."

Brethren in Christ Jesus, suffer the word of exhortation. We profess to be followers of Jesus Christ; let us follow him fully, through good report, and through evil report. If we have professed his name, let us be careful to depart from all iniquity. If we love him, let us be careful to keep his commandments. Our comfort and happiness are connected with subjection to him. "If we walk in the light, as he is in the light, then have we fellowship one with another." But if we walk contrary to him, he will walk contrary to us. It is only he that followeth Jesus, that shall not walk in darkness. Let us also remember, that his glory in the world, is inseparably connected with our being his followers, not in name only, but in deed and in truth. Our improper conduct may harden the wicked in sin, prejudice them against his gospel, and finally be the means of their ruin. O how dreadful the thought, that while we may at last be admitted to heaven, we may have been the means of leading others to hell. Instead of this, let us, like Noah, condemn the world, leaving them without excuse in the day of the Lord. If we are the light of the world, let us so "shine, that, others seeing our good works, may glorify our Father who is in heaven." Let us never forget the love he hath manifested to us; and if constrained by it, we shall count

his yoke easy, and his burden light. When iniquity abounds, and the love of many waxeth cold, our spirits ought to be stirred within us; fearing lest we also be led away with the error of the wicked, and so fall from our own stedfastness. It is only he that is faithful unto death, that shall receive the crown of life. Let us so run that we may obtain. "If we suffer with him, we shall also reign with him; but if we deny him he will also deny us before his Father and his holy angels."—Many have a form of godliness, but deny its power; but from such you are required to turn away. To be in friendship with God, and in confederacy with his enemies is impossible. If Christ Jesus be our Lord and Master, let us ever remember, that he who is not for him is against him; and they who are not his friends, cannot be ours. To compromise matters with false professors, is neither the way to preserve ourselves, nor to save them.

You, who have only the name Christian, may be offended at these remarks. But am I become your enemy, because I have told you the truth? I write not to irritate or offend, but if possible to lead you to consider your ways, and turn to the Lord.

CYPRIAN.

QUESTION.

Are Christians forbidden in the scriptures to eat, at common meals, with an excommunicated person?

As this question is of a *practical* nature, a right solution of it is of great importance. Though *refusing to eat* with persons excommunicated from a church may be attended with difficulty, and in some cases, be matter of great self-denial; yet if enjoined in the scripture, it is indispensable Divine commands must not yield to our pleasure or convenience. But if not enjoined, it must be a mistaken zeal to multiply crosses, or to seek occasion of self-denial, beyond what is warranted in the word of God.

This question has been often discussed;* and in respect to it, Christians are still divided both in principle and practice. The affirmative, i. e. that Christians are forbidden to eat at common meals with an excommunicate, is supposed by many to be supported by an express injunction, in 1 Cor. v. 11, and by natural and fair construction, in many other passages of scripture. They will be all brought into view in the course of the following discussion, in which it will be attempted to be proved that those scriptures which are thought to have a bearing upon this question, have been misunderstood or misapplied, and that the opinion and practice deduced from them are foreign to their original design.

1. The *scope* or *object*, of the chapter which contains the only *direct* testimony in support of the affirmative of this question, is, not the *treatment which is proper* towards those that are *excluded from the church*, but the *proper discipline* of those that are *in it*.

1 Cor. v. 2. "And ye are puffed up and have not rather mourned, that he that hath done this deed might be taken away from among

* Vide Con. Ev. Mag vol. I. p. 260, and vol VII. p. 454. Panoplist, vol. I. p. 249.

you." Having stated a particular species of iniquity that was practised, he reminds them that the subject of it ought to have been excommunicated. He is still more plain, in the verses immediately following, 3d, 4th, 5th: "For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed; in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." *Delivering unto Satan* undoubtedly means an act of church discipline, and not the individual acts of believers. The same object is kept in view, in the 6th, 7th and 8th verses. "Your glorying is not good: know ye not that a little leaven leaveneth *the whole lump*? Purge out therefore *the old* leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven—" As by *the feast* here, all understand the sacramental supper; so keeping it *not with old leaven* must intend excluding from it, or excommunicating, those who by the irregular ferment and undisciplined nature of their passions, answer to this character; as it is said, *Purge out therefore the old leaven.* In the 12th verse, the apostle states expressly, that he is treating of those in the church, and of acts of discipline towards them, and not of those without. "For what have I to do to judge them also that are *without*? do not ye judge them that are *within*." The chapter is closed, and with it this particular subject, in these words, "Therefore put away from *among yourselves* that wicked person." This seems a natural conclusion, if the object in view is the discipline of a church collectively, but not at all applicable, if the object is to give directions to individuals respecting a proper mode of treatment towards persons that are excommunicated.

Now if the true *design* or *scope* of the chapter has been stated, it will help us to a right understanding of the 11th verse, which is inserted between those already mentioned. "But now I have written unto you, not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one, no not to eat;" i. e. persons in the church, guilty of these vices, shall not only not be your particular companions and favorites, considered worthy of advancement and peculiar distinction, but shall not even be admitted to partake with you at the table of the Lord, which is a common privilege of all who have not forfeited their title to the Christian character. They are to be *withdrawn from, rejected, purged out, taken away*, or, *delivered unto Satan*; all which phrases, as used in different parts of scripture, signify the same thing. See, in addition to the chapter already considered, the following passages. 2 Thes. iii. 6. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye *withdraw yourselves* from every brother that walketh disorderly." And Titus iii. 10. "A man that is an heretic, after the first and second admonition, *reject*."

There may be thought an ob-

jection to the foregoing construction of the passage under consideration, from the injunction, "not to keep company." But whatever may be meant by this phrase, it undoubtedly refers to those in the church, and can therefore be no guide, as to a proper mode of treatment towards those that are without. Some have supposed, that "not to keep company" was an injunction upon individuals, when the church was in a broken or divided state, and unable to execute gospel discipline, that their personal disapprobation might have the nature, and produce the effect of an ecclesiastical censure.* Though this construction would not militate against any sentiment that has been advanced, yet it appears more natural to conclude, that the apostle meant to forbid a familiarity with, and especially conferring favors upon those who were guilty of such vices, even before the act of excommunication could consistently take place; as it must be preceded by repeated admonitions, and various means of amendment and reformation. There was a propriety in treating offenders in a Christian community differently from the heathen; for if they were equally particular in regard to them, they "must needs go out of the world," or have no commerce with it; as the whole world was considered in a state of idolatry, and indeed under the dominion of the prince of darkness. But this mode of censuring vice was not to supersede the necessity of excommunication. Those that are wedded to iniquity must be debarred from the Christian sacrament; and therefore the apostle adds, "no not to eat."

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whom he wrote, as "having the faith of our Lord Jesus Christ *with* respect to persons;" and their peculiar respect was shewn to those least worthy of it. See James ii. 1, 7.

It has been objected, that by the phrase "no, not to eat," Paul probably did not refer to the Lord's supper, because a different *Greek* word is made use of here, from that which is used in the 8th verse of the chapter, where "keeping the feast" is mentioned. There is no need of going to the *original* for this difficulty. It is the same in the *translation*. It is not uncommon, in any language, when the *same object* is brought into view in different connexions, to use a different phraseology. The apostle, in this same letter, ch. xi. 24, 25, uses two different words, applied to partaking of the Lord's supper, both of which are different from either of these.

But that Christians are here forbidden *to* eat at common meals with a person excommunicated from a church (though the general scope of the chapter is against it) is supposed to be probable, if not absolutely certain, from its coincidence with Christ's direction, relative to a person in that condition. Mat. xviii. 17. "Let him be unto thee as an heathen man and a publican." They did not eat at common meals with the heathen.

It may be remarked, however, that Christ, by this declaration, does not say whether their treatment towards the heathen was proper or not; much less that it would be proper for Christians in all succeeding ages to treat them in a similar manner. He only observes, that excommunicates and heathen ought to be held in the same light. When persons had forfeited their Christian privileges, they ought to be deprived of them, and treated as though they had never possessed any. If it was right for the Jewish Christians to have no commerce with the heathen, not even to eat with them at common meals, it was undoubtedly right for them to refuse these same civilities to persons excommunicated; for they were bound to treat both in the same manner. But as we treat the heathen otherwise, and have Christ's example to justify us in it, so we must treat excommunicates otherwise. Christ's words, and not the practice of the Jews, is the rule of our duty. The declaration of Christ then, that an excommunicate shall be viewed as an heathen man and publican, together with his example in the treatment of such, is pretty strong evidence that we are not bound to refuse the common civilities of life to, and especially not forbidden to eat with, those who are excommunicated from the church, and deprived of Christian privileges.

II. The apostle's remarks upon the conduct of the Corinthian church, in complying with his directions, give us reason to think that gospel discipline of church members was the object he had in view, and not a particular mode of treatment towards excommunicated persons. See 2 Cor. ii. 4, 5, 6. "For out of much affliction and anguish of heart, I wrote unto you with many tears; not that you should be grieved, but that ye might know the love, which I have more abundantly unto you, But if any have caused grief, he hath not grieved me but in part; that I may not overcharge you all.

Sufficient to such a man is this punishment, which was inflicted of many." The punishment was ecclesiastical censure, or excommunication; and he declares this to be *sufficient*; which was inflicted by *many*, i. e. an act of the church collectively.

He recurs to the same subject again, ch. vii. 8, 11. "For though I made you sorry with a letter, I do not repent, though I did repent; for I perceive that the same epistle made you sorry, though it were but for a season.—For behold this self-same thing that ye sorrowed after a godly sort, what carefulness it wrought in you! yea, what clearing of yourselves! yea, what indignation! yea, what fear! yea, what vehement desire! yea, what zeal! yea, what revenge! in all things ye have approved yourselves to be clear in this matter." The apostle appears to have nothing in view here, but the acts of the church; no allusion to any particular mode of treatment by individuals, after the offender was excommunicated; and yet he says, *in all things*, they had approved themselves to be clear in that matter. This perfectly agrees with what he had before said, that the punishment inflicted by many, i. e. that the act of the church in excommunication, was *sufficient*.

III. The prohibition, "no, not to eat," is grounded upon the *vices* of persons, and not upon any *disqualifying church act* respecting them. It refers to their *character*, not their *condition*.

If the apostle had intended to forbid individual Christians the common intercourse of "eating" with persons, in a state of *excommunication*, he would probably have stated *that church act*, as the ground of the prohibition. Otherwise it could not be of general application; for the *excommunication* of a person may be more extensively known, than the *reasons* of it. So that a Christian may be called to refuse the common civilities of life to persons upon other grounds, than what the apostle states. He must refuse "to eat," though he be ignorant whether there exist any such reasons for it or not. Nay, there may be cases, where he must refuse "to eat," though he be convinced in his own mind that the church was in an error, and that there are no such reasons for it. If the apostle had stated excommunication, as the ground of the prohibition, it would have been sufficient, whatever the private opinion of individuals might be in regard to the public sentence of the church. But as he has not done so, there is reason to think his meaning has been misunderstood, and his direction misapplied.

This is not an incidental circumstance. It is the current language of scripture. Where familiar intercourse, or common civilities are interdicted, it is usually on the ground of vice or heresy. See the following passages. 2 Thes. iii. 14. "If any man obey not our word by this epistle, note that man and have no company with him, that he may be ashamed." Here, *disobedience to apostolic instructions* is stated as the reason for *noting* persons, and for *no company* with them. Rom. xvi. 17. "Now, I beseech you, brethren, mark them which cause divisions, and offences contrary to the doctrine which ye have learned, and avoid them." Here *divisions and offences* are the reasons for *marking* and *avoiding* them.

them of them. 2 Tim. iii. 5. "Having a form of godliness, but denying the power thereof; from such turn away." Here, *hypocrisy* is made the ground of *turning away* from those guilty of it. 2 epistle of John, 10th verse. "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed." Here, *common intercourse* is forbidden on the ground of *heresy*.'

Whatever line of conduct is proper for Christians towards excommunicates (and it must undoubtedly have some reference to their character and conduct as well as condition, for some may be more and some less guilty) it is believed the apostle had no design of giving directions upon this point. Indeed there appears no necessity for it. Christ had settled that matter before. *Let him be unto thee, as an heathen man and a publican.*

OMICRON.

THE JEWISH CITIES OF REFUGE.

In the division of the land of Canaan forty-eight cities were sequestered for the use of the levites. Of these cities six were appointed as places of refuge, into which the man who had unwittingly killed another might flee, and there be protected from the slain person's nearest kinsman, who, according to the custom of nations in that day, was the avenger of his blood.

The cities, for the greater convenience and security of those who had occasion to use them, were sequestered, in different parts of the country, some on each side of the river Jordan. And, the Jewish writers say, particular care was taken, that the roads to them from all parts should be straight, wide and smooth, and that way-marks should be placed at every turn to guide the fugitives.

When a person came and claimed admittance into any one of these cities, the elders examined his case at the entrance of the gate, and if there was no evidence of intentional murder, he was taken into protection. He was, however, afterward brought to a trial, before the proper judges, in the district where the deceased person was slain. If he was found guilty of real murder, he was taken from God's altar, and delivered up to suffer the punishment due to his crime. If he was not found guilty, he was sent back to the city, there to remain until the death of the high priest, when he might return to his possession and live unmolested.

To understand the reason and propriety of this singular institution, we should advert to the difference between civilization in that age and in ages since.

In the state of nature, in which men first existed, every man was the avenger of his own wrongs; and in case of murder, in which the sufferer could not avenge himself, the nearest of kin was his avenger; for among the living he was considered as the greatest sufferer. From this state of nature the Jews were now beginning to emerge. God was now bringing them under a regular civil government, under which every reputed offender should be entitled to a trial before he suffered punishment, and should no longer be subject to the vengeance of the party injured, or of his near relatives, who would usually be influenced more by passion than by

right; more by their immediate feelings, than by cool reason. But as it would be extremely difficult to reclaim the Jews at once from their former custom, sanctioned by length of time and by general usage, especially in cases of supposed murder; and as the avenger of blood, in such cases, would be likely to execute vengeance, if it was in his power, without waiting for the slow process of law, so God was pleased to provide a way, in which the reputed murderer might escape the avenger, obtain a fair trial, make his defence, and if he was innocent secure his life. This institution, though it may appear as a hardship on the innocent, yet was a hardship necessarily arising from the then uncivilized state of mankind, and was the best security that could be provided. Even in civilized and regular society, an innocent person suspected of, and brought to trial for murder, or any other high crime, suffers much from the circumstances which unavoidably precede and attend his trial; and often he suffers more from the malignant passions and envenomed tongues of vile and unprincipled men. If the innocent man, suspected of murder, suffered more under the Jewish government, than such a person would do in the present state of society, the fault was not in that government, but in the savage customs and habits of that age.

The manslayer, being acquitted from the charge of wilful murder, was to remain in the city of refuge, until the death of the high priest. Length of time would soften the resentment of the revenger, and the universal and long continued mourning, which followed the priest's death, would obliterate the impressions made by the unhappy casualty, and extinguish the passion of private revenge; so that by this time the prisoner might be enlarged without personal danger. Or if any lurking malice remained in the avenger's bosom, it would be restrained by the consideration, that by executing his malice now, he exposed himself to suffer as a murderer.

This was the political reason of the institution. The moral use of it is suggested by the apostle, in the 6th chap. to the Hebrews, where having stated the promises of the gospel, he says, 'We have strong consolation, who have fled for refuge to lay hold on the hope set before us.'

Man as a moral and rational being, is bound to a moral and rational conduct. God has given him a law for the government of his heart and life, and to this law has annexed sanctions of reward and punishments. To obedience the law insures life. To transgression it threatens death. A law, as such, makes no provision for pardon. Viewed in relation to the law, the sinner is like the murderer without a place of refuge. The law condemns him, death is denounced against him, and justice pursues him. Where shall he find security? There is a strong tower into which he may run and be safe. Jesus hath borne our sins on the cross, magnified the law by his obedience, and satisfied the demand of justice by his death. There is now no condemnation to them who are in him.

Those cities were provided for *strangers* and *sojourners*, as well as for native Jews. In this respect they prefigured the exten

of gospel grace, which makes no distinction between Jews and Gentiles, bond and free. All are one in Christ Jesus.

The manslayer, in order to his security, must *flee to the city*. If he remained in his house or loitered on the road, till the avenger found him, the city would avail him nothing. So it is on the gospel plan. We must flee for refuge by repentance and faith, else we cannot appropriate the hope set before us. The impenitent, unbelieving sinner has no more security, than the manslayer, who remained at a distance from the city—no more security than if a Saviour had never appeared.

The security of the fugitive depended on his *abiding* in the city. We must continue in Christ's word, else we are not his disciples indeed. Convictions, prayers, resolutions, and professions are not sufficient. We must heartily and unreservedly *give ourselves* up to the Saviour, and be faithful to the death. Whatever good beginnings we seem to make in religion, if we renounce them, and turn to that course of sin, which we pretend to have forsaken, all that we have done is vain. He that believes to the saving of his soul, is one who lives by faith.

The way to the city was made *straight and plain*, that the fugitive might effect his escape. With equal plainness has the gospel marked out the way of salvation; it is a high way, in which the wayfaring man need not err.

The city of refuge was not a human device, but a divine provision. Such is the gospel dispensation. We had no hand in contriving it, no influence in procuring it, no concern in framing or introducing it; but it originated wholly in the wisdom and mercy of God. We are saved by grace.

The deliverance of the manslayer was attended with some *humiliating circumstances*. He must leave his worldly interests and connexions, and trust to the care of providence in the place assigned him. The gospel requires us to renounce all sin, all worldly affections, and all confidence in ourselves, that we may win Christ and be found in him.

These cities gave great consolation to the manslayer; but much stronger is the consolation, which the gospel gives to the awakened sinner.

Those cities afforded security only to the man who had shed blood *unwittingly*. But "through Christ is preached the forgiveness of all sins, and by him all that believe are justified from all things, from which they could not be justified by the law of Moses."

The cities of refuge were *few* in number; and though they were appointed in different parts of the country, they could not be near to every inhabitant. But our city of defence is near to all, and whosoever will may enter into it and find safety.

Those cities secured to the fugitives only a *temporal* life, and this but for a short time. If they died not by the hand of the avenger, still they must die. But they who believe on the Saviour have *spiritual* and *eternal* life in him, and "they will never perish, nor will any pluck them out of his hands."

The safety of the manslayer was attended with a kind of *bondage*. The believer, under the gospel is delivered from bondage, as well as from danger. He is

justified from the guilt, and rescued from the dominion of sin, admitted to peace with God, allowed near access to him in prayer; and he anticipates more intimate communion with him in heaven.

What anxiety must distract the mind of the unhappy man, who had casually shed his neighbor's blood? The terror of a pursuing avenger added to the distress for an afflicted family and an unfortunate fellow-creature, must be tormenting. Is not the condition of an impenitent sinner far more miserable? Really guilty before God, and every moment exposed to the eternal curse of a righteous law, how can he enjoy peace, or feel quietness in his mind? But there is a blessed hope set before him. Pardon is procured by a great price, and offered with abundant grace. There is a city of refuge near at hand; the gates are open; the way to it is short and plain. Let him flee for refuge and lay hold on the hope set before him. What strong consolation have true believers. They have already laid hold on this hope; and this is an anchor of their souls both sure and stedfast, which enters, not into an earthly city of refuge, but into that holy place within the vail, whither Jesus himself has entered for them. There he is a priest for ever, and by one offering he has perfected for ever them who are sanctified.

ERASTUS.

ON THE BENEFICENT SPIRIT OF CHRISTIANITY.

THE religion of the bible is trancendently excellent. Christianity is not a mere fragment, but a beautiful, consistent, harmonious whole. It is a complete and perfect system of piety and morals. It is incumbered with nothing redundant or superfluous. Nor can the most scrutinizing eye discover in it the least defect. It calls us to the love of God, and a conformity to his moral perfections. Here it begins. "Here it lays the foundation of all genuine goodness in man. And a foundation it is, sufficiently deep, and broad, and firm, to support a lofty and noble superstructure. Of this building, *love to man* is an essential and prominent part. Without this we can no more be Christians, we can no more entertain a rational hope of heaven, than without love to God, or faith in Christ. Nor is this love a mere experience of the mind; something for the reality of which we must be content to take the Christian's *word.* It is active, beneficent, vigorous, indefatigable. It softens the heart to feel for human distress, in all its variety of forms; and stimulates to noble plans and generous exertions for its relief. It renders its possessor an angel of comfort to the afflicted around him. If any proof on so plain a subject be needful, we have it in the explicit assertion of the apostle James." "Pure religion, and undefiled before God and the Father," says he, "is this: to visit the fatherless and widows in their affliction." The *fatherless* and *widows* are here specified, not as exclusive of other objects of charity, but rather as specimens; and because they are too apt to be among the most neglected and depressed of their species. Doubtless this inspired declara-

tion embraces the subjects of distress generally. The good man, the real Christian, will feel for them all; and will attend to them as he has ability and opportunity, according to their respective claims. And he will feel most strongly, he will exert himself most vigorously, for those whose distresses are most pressing and apparent. He will not always wait for the applications of the poor. Conscious that that distress not unfrequently is the most pungent, and has the strongest claims to be received, which escapes the public eye, which perhaps modestly retreats from solicitation, he *seeks out* objects for his bounty. He "visits" the friendless and forlorn. And while the unfeeling, the selfish, and ambitious haunt the abodes of wealth and splendor, he delights to *domesticate* himself in the humble recesses of poverty. There, his condescending *deportment*, his countenance softened into sympathy, his soothing accents, his expressions of tenderness and pity, all combine to pour consolation into the soul of sorrow and despondency. But the benevolent Christian will not stop here. His compassion will manifest itself in *acts* of substantial kindness and relief. An empty-handed visit, though attended with a profusion of soft speeches, and good wishes, is not the thing. Verbal expressions of sympathy, indeed, if we have nothing else to impart, have their importance, and may be greatly consoling to the afflicted. But if it is otherwise, and there are pressing wants to be supplied, mere professions of sensibility and pity will seem more like insults, than like real kindness; and will tend rather to exasperate, than soothe distress. Such empty professions of tenderness are reproved, and almost ridiculed, by the same apostle, in another passage. "If a brother or sister," says he, "be naked, and destitute of daily food, and one of you say to them, depart in peace, be ye warmed and be ye filled: notwithstanding ye give them not those things which are needful for the body; *what doth it profit?*" Will such fair speeches clothe the naked? Will they feed the hungry? Will they save the indigent and distressed from the jaws of death? Will they be accepted as instances of real mercy? Will they meet the rewards which Heaven has promised to genuine benevolence? No: it is impossible. Such sufferers claim of us something more than kind words; something more than even kind feelings. They claim of us, when it is in our power, substantial assistance and relief. Such beneficence is a part of real religion; and an essential part. It is true, mere moralists may counterfeit it. The self-righteous may proudly assume it as theirs. Still it is an essential part of true religion. This is the point to be illustrated.

And who sees not that real *regard to the divine authority*, wherever it exists, will irresistibly excite to such beneficence? When we open the book of God, we find it inculcated so explicitly, so frequently, so peremptorily, so affectionately, and by such a variety of arguments, that we are constrained to consider it a duty not only of indispensable *obligation*, but of prime impor-

tance. Its so generally finding a place in those portions of scripture in which the whole of practical religion is exhibited in a summary view, is a signal and conclusive proof of its excellence and moment. Its being so often described as an essential and prominent characteristic of a good man; the blessings promised to its discharge; the awful threatenings denounced on its neglect; and the explicit assurance given us by our glorious Redeemer and Judge, that by our character in this respect, our everlasting state will be determined—these are circumstances which strikingly illustrate the high place it holds (so to speak) in the divine mind. How then can we regard the divine authority, unless this duty occupy a distinguished rank in our habitual practice? Can we read, "Thus speaketh the Lord of hosts, shew mercy and compassion every man to his brother;" can we peruse that affecting injunction," Thou shalt not harden thy heart nor shut thy hand from thy poor brother; but thou shalt open thy hand wide unto him; thou shalt surely give him, and *thy heart shall not be grieved* when thou givest him;"—and not feel ourselves constrained to every act of generous compassion to the indigent and distressed around us—all partakers of the same common nature with ourselves—all children of the same beneficent Parent? This must argue a heart awfully estranged from God: utterly uncontrolled by his authority, and unmoved by the plainest, the most pressing injunctions of duty.

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man, is but a stranger on earth. So depraved, so desperately hard are these hearts of ours, that nothing short of an influence almighty and divine, can melt them into tenderness and love. And when he who has mercifully promised, "I will take away the heart of stone, and I will give you a heart of flesh;" is pleased to accomplish the mighty work, a revolution indeed takes place in the human breast. A new train of sensibilities, emotions and *desires* possesses the soul; the heart flows forth in love and gratitude to the Author of all good. "Lord what wilt thou have me to do?" "What shall I render to my God?"—Such is now its language. How welcome, in such a case, is every intimation of *duty!* How pleased is the grateful Christian to learn, that although his goodness cannot profit his Maker, it *may* profit the objects of his Maker's *benevolence and care!* What delight will he find in bestowing his time, his substance, and his exertions in a way, which he knows will be acceptable to his Heavenly Father and Benefactor in relieving and comforting *his* poor; in befriending the fatherless and widow, to whom He has pledged his Almighty protection and aid! What a heartfelt and sublime satisfaction must the friend of Jesus realize in administering food, and raiment, and shelter, and consolation to his suffering fellow-christians; and in the consciousness that his blessed Master regards and accepts it all, as done to himself! If we are utter strangers to employments and delights of this kind, may we not well suspect that we are strangers to the love of Christ, and the power of his religion?

Again: all will confess that religion consists much in *imitation* of the Deity. It commences when the divine image is instamped on the soul. Nor do we *make progress* in religion any farther than we grow in conformity to the moral perfections of God and the Redeemer. But *God is love. And he who dwelleth in love, dwelleth in God, and God in him. Every one who loveth is born of God, and knoweth God. But he who loveth not, knoweth not God.* Solemn, yet delightful truths! How loudly do they call us to place religion, where many are little apt to place it—in *love!* And how directly do they lead us to consider ourselves as Christians, only on the supposition of our having imbibed the spirit of divine benevolence. Nor is it possible that this benevolence, if we possess it, will be an inactive, dormant principle. If the love of God to man was an active, vigorous, expensive, generous, beneficent love, so will ours be, if genuine, to our fellow-creatures. Will it permit us to sit with folded arms, when the needy might be supplied, and the suffering relieved? Will it permit us to gaze as unconcerned spectators, at the woes of humanity, and steel our hearts against the cries of distress: No: for, says the apostle just cited, that eminent proficient in the school of love: *Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?* Such a sordid, unfeeling wretch may bear the Christian *name*;

but he wants the elementary principles of the Christian *temper*. Indeed, how absurd, that that man should dream of being a follower of the benevolent, compassionate, sympathizing Saviour; the Saviour who spent his life in doing good to the bodies and souls of men—whose heart is a stranger to pity, whose hands are shut against the poor, and whose life, considered in reference to every generous and charitable purpose, is a mere blank? A *profane* and *prayerless Christian*, every one sees, would be a solecism. And why should a *sordid*, *selfish*, *hard-hearted Christian*, be esteemed less so?

Farther: as it is a capital design and effect of real Christianity to inspire a temper of self-denial, of mortification to the world, of indifference to its gains and gratifications; so these dispositions are eminently promotive of beneficence. It has been justly remarked, that *nature requires little, and grace still less.* And the man who has learned in the school of Christ, to contract his desires, and be content with little, he it is who has the best preparation to impart generously to the relief of others. The obstacles which ordinarily prevent the exercise of liberality to the distressed, are easily discovered. They are ambition, luxury and avarice. These sordid and hateful propensities, by destroying either the will or the power of doing good, rob the poor and distressed of their due. Multitudes have some superficial and transient inclinations to promote the comfort and happiness of their fellow-creatures. But their rage for splendor and admiration is insatiable, and triumphs over every other feeling. Multitudes would find some pleasure in relieving the distresses they behold around them. But their sordid souls find more, in the unrestrained indulgence of sensual appetites. Multitudes feel some pain, perhaps, in witnessing human misery. But they would feel more, in opening their unwilling hands to mitigate or remove it. Now it is the aim of christianity to dethrone and destroy those base passions, which thus subjugate the mind; and deliver it from its inglorious servitude. And wherever it comes in its power, it actually accomplishes this blessed deliverance. It has performed wonders in this way; such as no maxims of mere morality, no boasted schemes of philosophy, no strains of human eloquence, could ever perform. It has rendered the ambitious, humble and unaspiring; the voluptuary, chaste and abstemious; and (still more wonderful!) it has opened the contracted heart and hand of the miser. If we are Christians indeed, it has achieved some triumphs of this kind over *us*. And the more we imbibe the spirit of Christian self-denial, the better we shall be prepared to sympathize in the sufferings, to relieve the distresses of our fellow-creatures and fellow-christians.

How great, then, is the mistake of those who place all religion in mere speculation, and who think themselves fair candidates for heaven, on the ground of their rigid adherence to a set of principles deemed orthodox; while their lives are fruitless in works of beneficence,

Alas! the religion which is destitute of the love of man, is equally destitute of the love of God. It neither comes from heaven nor leads thither. Those too, stand reproved, who plume themselves on *mere sensibilities*; who are evermore employed in describing the exquisitely tender feelings of their own hearts; who have neither time nor inclination for the substantial offices of benevolence; and who perhaps think that the business of *actually relieving* the distressed, belongs to persons of less refinement than themselves. Their sensibility is a dream; and its *reward* nothing better. They are among the most unfeeling of their species. Sad indeed would be the condition of the poor, if they lay at the mercy of such. In a word; how dangerous is the error of those who content themselves with the mere outward discharge of the social duties, while the principles and motives by which they should be sublimated into Christian obedience, and thus obtain, through grace, the rewards of eternal life, are unfelt. They are regular in their conduct. No gross immoralities stain their lives. They are kind, perhaps generous, to the poor. This is their religion: for alas! they are strangers to the love of God, and the love of man; to a humble sense of sin, and a gospel faith in the Mediator? Who does not see that such a religion is a mere form without life; a body unanimated by a soul? and who would not weep to think how many useful, and in some respects amiable persons of this description, are travelling the broad way to ruin? Z.

PIOUS MEDITATIONS.

No. 1.

Psalm lxxxix. 1. ***I will sing of the mercies of the Lord forever.***

Many are the objects around me, which afford pleasure. I awake in the morning, refreshed and vigorous; the cheerful light of the sun and the anticipations of hope, gladden my heart. I meet my friends, and in their countenances I see that my presence gives them delight. I mingle in the world, and while I am agitated by its concerns, carefully observe each passing event, and every form of human passion. I carry my observations with me into retirement; I compare and reason; I discover the springs of human action, and derive satisfaction from the consciousness of searching deeper into the heart, than those around me. But how cold and comfortless is all the enjoyment I find, compared with that, which springs from a view of *the mercy of the* Lord?

I am defiled by sin; I am the slave of iniquity, the child of Satan, the enemy of a Holy God. I neither love nor praise my Friend and Benefactor. I am becoming ripe for destruction; and yet am blind to my danger, unaffected by my guilt, insensible of my wretchedness. In this condition *mercy* finds me; alarms my fears; awakens conscience to his work; and brings home to my soul a conviction of my sin. I go mourning all the day long. I know that God is righteous, and that justly I merit the cup, the unmingled cup of his wrath: but I have no hope. *Mercy* opens my eyes to behold the blessed Saviour, the chief among ten thousand; *mercy* dissipates my

doubts, drives away my fears, inspires me with confidence, and fills me with joy.

I perceive how *God can be just and yet justify those who believe in Jesus*, laying their sins and their good works at his feet. I am satisfied with goodness. Under the reception of such blessings, unmerited and freely bestowed, I am filled with admiration, and cry out "*I will sing of the mercies of the Lord forever.*" Never, O Lord, will I forget thy goodness; I will speak of it in the assemblies on earth; and in the great congregation above it shall be my joyful everlasting theme. W.

SELECTIONS.

A Narrative of the STATE OF RELIGION, *within the bounds of the General Assembly of the Presbyterian Church, in the United States, for the year* 1808. *Read in the First Presbyterian Church in Philadelphia, May 25th.*

THE General Assembly acknowledge with ardent gratitude the distinguished benignity of God to the churches within their bounds during the year past. He hath truly done great things for us; building up the waste places of Zion, and adding unto the number of such as shall be saved. From every quarter, with but few exceptions, we hear of harmony among our ministers, order among our congregations, an increased attention to the ordinances of the gospel, and the progressing triumphs of that grace, by which alone sinners can be reconciled to God. In many places, especially within the bounds of the synod of New-York and New-Jersey, times of refreshing from the presence of the Lord are experienced. The Spirit has been poured out on considerable portions of country, and fruits of righteousness have appeared, honorable to the kingdom of Christ, and inviting to the world, which lieth in wickedness. Unhallowed combinations have been broken up; enemies to the cross have been confounded, and in many instances made the subjects of divine grace.

It is observable that the work, though powerful, has progressed with great silence, uncommon solemnity, and free from all appearance of extravagance.

The revivals have been preceded in every instance by a union of prayer among christians, to which they have felt constrained by the fervent desire of their hearts, that Christ might be glorified, and by deep and solemn impressions of the value of precious and immortal souls. Believing parents, more especially, have been influenced to wrestle with God in behalf of their children. We record with peculiar emotions of delight, for the encouragement of the godly, that, as in all ages past, so still, our God is a hearer of prayer. He has come down from his high and holy place, and granted the requests of his people. The consequences have been that the assemblies of the saints were crowded with in-

quiring sinners. Many meetings for prayer and praise have been established. It appears that in several places, a number of persons have adopted the plan of assembling together on the sabbath morning, immediately before public worship, and spending some time in religious exercises, particularly in prayer for the divine presence and blessing in the public institutions of his worship. This, if properly managed, may prove a happy preparative for the worship of the sanctuary. We would, however, earnestly caution all who are under our care, against suffering public duties to interfere with the duties of the family and the closet.

Among the visible fruits of an increased attention to the gospel, we recognise the establishment of benevolent institutions, as peculiarly characteristic of the religion of Jesus. We mean associations for the relief of destitute widows and orphans, for the instruction of the ignorant in divine knowledge, and for the benefit of the poor generally. It is a distinguished excellence of the gospel of Christ, that it is suited to the poor: not merely to their afflicted condition, but to their intellectual acquirements. Christians can give no better evidence of their sincere attachment to the Lord, who bought them, than by manifesting love, not only to their brethren in Christ, but to mankind in general. The fruits of benevolence ought ever to accompany the profession of piety; and it is exclusively the glory of christianity, that it has produced every where, as far its influence extends, effective plans to meliorate the condition of the poor. We hope our brethren, in all our churches, will more fully testify, in this particular, the power of the grace of God.

In the southern parts of our bounds, the extraordinary revivals of religion have considerably declined: bodily agitations are gradually disappearing: in one instance, where extravagance and wild enthusiasm had been avowed and defended, in opposition to the pastoral advice of this body, we are happy to learn that the abetters have acknowledged their error, and returned to the good order of our church.

Those who have been the subjects of the revival persevere in the ways of godliness, with but few exceptions. Apostacies are rare. Accessions to the communion are made on every occasion, though not in such numbers as formerly. Believers are still on the watch; disposed to pray, and actually praying for the spread of the gospel, and the triumphs of grace over all opposition.

In those districts of country, as well as in some others, the want of gospel ministers is severely felt. People are suffering for lack of instruction,and calling for help; but help adequate to their necessities cannot be obtained. The assembly regret, that so few, comparatively, offer themselves as candidates for the holy ministry; and they hope that the attention of the churches under their care will be directed to this important subject, that by their united exertions, some effectual plan for statedly supplying the wants of Zion may be formed.

With such abundant cause of gratitude, is connected cause of sorrow and humiliation. We have observed with pain, that in some presbyteries, the duties of

family religion, and of catechetical instruction, are neglected. Truly it is shameful in men who call themselves by the name of Christ, not to honor him before their families, by worshipping him statedly. Every head of a family is responsible for all its members to God and his country. How can he expect to fulfil his duty, if he does not pray for and with them, and instruct them from the word of God? If *he* does not honor God, it cannot be expected *his family* will. And a Christian family living without family religion, is a contradiction. It argues on the part of such professors an awful declension and a criminal dereliction of duty.

In many places, also, we have heard of lukewarmness and inattention to the great concerns of religion; of the profanation of the sabbath by thoughtless sinners, and of decline in the life of godliness. How lamentable, that with the light of the gospel shining around us, any should walk in darkness, and despise the goodness of God!

From our sister churches in Connecticut and Vermont, we learn with pleasure that revivals prevail there also; that religion flourishes; that among other instances of mercy, Yale college is graciously visited; and that believers are walking in the comforts of the Holy Ghost.

On a review of the state of religion in the churches referred to above, we rejoice in saying that it has progressed in the last year, and that it is still progressing. This revives us in our pilgrimage, and causes us to look forward with pleasing expectations. The Redeemer will ultimately reign throughout the earth. "His Name shall endure for ever: His Name shall be continued as long as the sun, and men shall be blessed in him: all nations shall call him blessed."

We only add, "Blessed be the Lord God, the God of Israel, who only doeth wondrous things: and blessed be his glorious name, for ever; and let the whole earth be filled with his glory. Amen and Amen." *Evan. Int.*

ENCOURAGEMENT TO FAITHFUL MINISTERS.

"He that saith unto the wicked, thou art righteous; him shall the people curse. But to them that rebuke him shall be delight, and a good blessing shall come upon him."

Solomon.

COMMENT.

"Though the minister who flatters and deceives men's souls, may be caressed and prospered; he will hereafter be more deeply and universally execrated, than any other person in the world. But he who reproves and rebukes with affectionate faithfulness; whatever return he may have from men, shall have delight in the testimony of his conscience, in the good done by him, and in the favor of his God, and "blessings of good shall come upon him." *Scott.*

ANECDOTES.

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Milner's Church History.

VOL. III. PAGE 79. and BEDE B. I.

Rapin's History, Vol. 1. Page 65.

IN the year 597, Gregory the Great, Bishop of Rome, sent Augustine the Monk, with about forty companions, to preach the gospel in England; at this time the Church of Rome was not that idolatrous, superstitious apostate,

which she hath since appeared; the absurd doctrine of the real presence was not known till 400 years after this event. The circumstances were remarkable. Gregory one day walking in the market-place, beheld several fine youths bound with cords, exposed to be sold as slaves; he asked whence they came, and was informed from the island of Britain. He then enquired, "Are the inhabitants of that island, Christians or Pagans? He was told Pagans. Alas! said he, deeply sighing, does the Prince of Darkness possess such countenances. Are forms so fair destitute of divine grace!—What is the name of the nation? It was answered, Angli. In truth, said he, they have angelic countenances, it is a pity they should not be coheirs with angels.—What part of Angli do they come from? From Deira, (that is Northumberland). Let them be delivered De ira, i. e. from the wrath of God, and called to the mercy of Christ.—What is the name of their king? Ella. Let us, said he, still playing on the name, teach them to sing Alleluiah.

He upon this never lost sight of the Mission to England. Augustine landed in the Isle of Thanet, in Kent. Ethelbert and his Queen were converted to christianity, and Augustine was shortly after made the first English Bishop of Canterbury, where the remains of his Church continue to this day.

A SINGULAR AND KIND PROVIDENCE.*

Col. John Bayard, an eminent merchant in the city of Philadelphia, sent a vessel to France, early in the year 1777, to purchase military stores, under the command of a Capt. Stocker, who had sailed some time in his employ; and Mr. William Hodge, his brother-in-law, went supercargo. His vessel arrived safe at her destined port, and was loaded with powder, muskets, bayonets, gunflints, &c. The British spies in the several ports of France, gave notice of this vessel being there, her cargo, and of the time of her sailing, to their administration; and two vessels were sent out from England to cruise off about the mouth of the Delaware Bay to intercept and take her. For several days before she came on the coast, the weather was so thick and hazy, that Capt. Stocker could not get an observation, and therefore had no other way to know his situation, than by throwing his lead; this he did with great diligence and care, when he found himself in soundings, and the water was sometimes deeper and sometimes shallower. Thus the vigilance of the two British vessels was eluded. In this situation a dark night came on, and he went on throwing his lead, and in the morning to his great surprise, he found himself near the upper end of Ready Island, one hundred miles up the Bay, and within fifty miles of Philadelphia. Thus the United States were furnished with a seasonable supply of the most essential articles, for carrying on their war, at an early period of their struggle for Independence.

Extract.

I remember an instance of a person irresolute and wavering in the concerns of his soul, divided between hope and fear, who in his *prayers* was earnestly intreating, *to be assured of his own perse-*

* Furnished to the editors of the Panoplist, by Rev. Dr. *Rodgers of* New-York.

verence: and expressing how happy he should think himself, could he be satisfied in this point. Whereupon he was immediately answered from within. *Well, and supposing you could be assured of this, how would you proceed then? Do but act now as you would think yourself obliged to do in that case, and never question your persevering.* This comfortable reply settled his mind; and instead of indulging any enquiries into events, or anxious doubts concerning the success of his endeavours; he immediately applied himself to consider what God expected from him, and to set about the performance without more to do. *Trust in the Lord and be doing good* says the Psalmist, *commit thy way to him and he shall bring it to pass.* KEMPIS.

ANCIENT THEOLOGICAL INSTITUTIONS.

As some objections have been made to the Theological Institution lately established at Andover (Mass.) you are requested to publish in your useful work the following extract; from which it will appear, that such establishments are as old as christianity itself.*

The Christians (in the first century) took all possible care to accustom their children to the study of the scriptures, and to instruct them in the doctrines of their holy religion; and schools were every where erected for this purpose, even from the very commencement of the Christian church. We must not, however, confound the *schools* designed only for children, with the *gymnasia*, or *academies* of the ancient Christians, erected in several large cities, in which sons of riper years, especially as aspired to be public teac were instructed in the diff branches both of human lea and of sacred erudition. We undoubtedly, attribute to apostles themselves, and the junctions to their disciples excellent establishments; in the youth destined to the ministry, received an educ suitable to the solemn office were to undertake, 2 Tim. St. John erected a school of kind at *Ephesus*, and one o same nature was founded by P CARP at Smyrna. * But no these were in greater repute that which was establishe *Alexandria* † which was com ly called the *catechetical s* and is generally supposed to been erected by St. Mark.‡

* From Mosheim's Eccles. Hist. Vol. I. p. 115. Phila. edit.

* Irenæus, adv. Hæres, lib. i xxii. p. 148. ed. Massuet. J EIUS, *Hist. Eccles.* lib. v. ca p. 188.

† The Alexandrian school w nowned for a succession of le doctors, as we find by the accou EUSEBIUS and ST. JEROM; for ST. MARK, PANTÆNUS, CLE ALEXANDRINUS, ORIGEN, an ny others, taught in it the doc of the gospel, and rendered i mous seminary for Christian ph phy and religious knowledge. were also at *Rome*, *Antioch*, *Ce Edessa*, and in several other p schools of the same nature, th not all of equal reputation.

‡ See the dissertation of S DIUS, *de Schola Catechetica Alex na*; as also AULISIUS, *Delle Sacre*, book ii. ch. i. ii. p. 5—1 ch. xxi. p. 92. The curious r will find a learned account of the famous Christian schools in the ern parts, at *Edessa*, *Nisibus a lucia*, and, indeed, of the a schools in general, in ASSEMA *Biblioth. Oriental. Clement. cana*, tom. iii. par. II. p. 914-

REVIEW OF NEW PUBLICATIONS.

A Dissertation on the Prophecies, that have been fulfilled, are now fulfilling, and will hereafter be fulfilled, relative to the great period of twelve hundred and sixty years; the Papal and Mahommedan apostacies, the tyrannical reign of Antichrist, or the Infidel Power, and the Restoration of the Jews. By GEORGE STANLEY FABER, *B. D. Vicar of Stockton-upon-Tees. In two volumes.* Andrews and Cummings, Boston.

The author of this new, learned, and admirable work professes to be guided by these three simple principles. '1. To assign to each prophetic symbol its proper definite meaning, and never to vary from that meaning. 2. To allow no interpretation of a prophecy to be valid, except the prophecy agree, in every particular, with the event, to which it is supposed to relate. And 3. To deny, that any link of a chronological prophecy is capable of receiving its accomplishment in more than one event.'

If the author has strictly adhered to these principles, as we think he has, his interpretations cannot but be in the main correct. In the first chapter he gives a general and summary statement of the subject. This greatly assists the reader to understand the scheme of prophecy before him. In the second chapter, he explains the symbolical language of prophecy, and shews, that though different symbols are often used to express the same thing, yet the same symbol is never used to express different things, unless such different things have a manifest analogical resemblance. Hence he observes, that "the language of symbols is more perfect than ordinary language, as it possesses the variegated elegance of synonyms, without the obscurity, which arises from the use of ambiguous terms."

In the third chapter he critically examines the scriptural phrases of the *latter days*, the *last days*, and the *time of the end*; and finds, that the latter days denote the gospel dispensation, and, in prophecy, that portion of the gospel age, which falls within the period of twelve hundred and sixty years; that the last days, used *declaratively*, signify the gospel time, but used *prophetically*, signify the time near the end of the before mentioned period; that the *time of the end* relates to the time just before, or immediately succeeding the close of that period.

By fixing the meaning of the symbols, and determining the intention of the phrases frequently used in prophecy, he has rendered it much more easy to understand and ascertain the design of those predictions, in which such symbols and phrases are used.

Having thus judiciously prepared the way, he proceeds to explain the prophecies themselves. He begins with those of Daniel. He observes, that,

"From the days of this prophet to the time of the Millennium, there are to be no more than four empires, universal so far as the church is concerned; the Babylonian, the Medo-

Persian, the Macedonian, and the Roman."

May we not then conclude, that the French empire will be restrained from extending its dominion over the Christian world, or from exercising its power in such a manner, as essentially to injure the church?

It was under the Roman empire, that the period began, which the author proposes to elucidate. This began, as he very clearly shews, in the year 606 of the Christian era, and consequently will end in the year 1866. The prophecies relating to this period he luminously explains, and applies to their appropriate events, with a strict adherence to the principles, which he at first laid down. For the verification of their accomplishment he resorts to authentic history, and particularly to *Gibbon's* History of the Rise and Fall of the Roman Empire. His historian could not have been more judiciously chosen: Gibbon's abilities are unquestionable, and his sentiments with regard to christianity secure him from all suspicion of a design to establish its credit.

Having explained the prophecies of Daniel, he proceeds to those of John in the Revelations, which, he says, are immediately connected with that part of Daniel's prophecies, which relates to the twelve hundred and sixty years, and are only more minute and comprehensive predictions of the same events, which, Daniel had foretold.

"The apocalypse is a history of the Christian church militant, from the days of John, to the end of time. That part of the history, which relates to the twelve hundred and sixty years, is detailed as a war between the Lamb and the Dragon, or between Christ and Satan, which war terminates triumphantly with the total overthrow of the Dragon and his adherents, and the millennial reign of Christ."

"This book," he observes, "is divided into three successive periods, the seven seals, the seven trumpets, and the seven vials. The seventh seal comprehends all the trumpets, and the seventh trumpet all the vials; for the seventh trumpet is the last of the great woes; and the seven vials are the last of the plagues"

"Under the seals and the four first trumpets, the history of the Roman empire, before and after the days of Constantine, to the beginning of the seventh century, is chronologically and circumstantially related. In the beginning of the seventh century, a new era commences. John henceforth describes a series of troubles and persecutions, which the church was to undergo, during the space of twelve hundred and sixty years. The events of that space are comprehended under the three last trumpets, and the third of these contains the seven vials, which are the seven last plagues."

"This period of twelve hundred and sixty years is the duration of the great apostacy in its dominant state, or the reign of the two little horns of the beast, one in the East, and the other in the West, or Mohammedism and Popery. These two apostate horns arose together in the same year, and will continue to depress the church to the time of the end."

"Toward the close of the twelve hundred and sixty years, and after the reformation, it is predicted, that the king, who magnified himself above every God, or the long expected *Antichrist*, will be revealed in all his horrors—that great Antichrist, whose badge is the open denial of the Father and the Son, or an unreserved avowal of atheism and infidelity."

As this part of the prophecy, in the author's opinion, relates to the present times, and is now fulfilling before our eyes, his observations upon it merit our most serious attention. Daniel

in the 11th chapter of his book, speaks of "a king," i. e. according to the language of prophecy, a kingdom, state, or power, "who should do according to his will, should exalt and magnify himself above every god, and speak marvellous things against the God of gods, should not regard the God of his fathers, nor him who is the desire of women;" i. e. the Messiah so called, because it was the desire of the Jewish women that the Messiah might descend from them; "yet when he should be established in power, he would honor *Mahuzzim*, or tutelary gods, together with a god, whom his fathers knew not; and he would honor them with gold and silver and precious stones. Upon the upholders of these gods, he would multiply glory, and divide the land for a price."

"No person," says our author, "can compare the character of this king with the vices of the *last times*, detailed by Paul, Peter and Jude, and not be convinced, that they are closely connected together. Like the Antichrist of St. John, he was to be a professed *Atheist*; and as such to speak marvellous things against the God of gods, to disregard the God of his immediate predecessors, to pay as little respect to that illustrious character, who was the desire of women, and, in short, to pay no regard to any God. Like the scoffers of the last days he was to be heady and high minded, to magnify himself above all, to blaspheme the name of God, deny the Lord that bought him, and mock at a future judgment. This king was not to be revealed, till after the period of the reformation, and near the close of the twelve hundred and sixty years."

"And shall we, while recent events are fresh in our memory, find any difficulty in pointing out the nation pourtrayed by this *infidel king*? Have we not all beheld a mighty people, since the period of the reformation, and during the last days of open blasphemy, rising up as one man, and throwing off every restraint civil and religious, disregarding the dignity of their sovereign, and the High Majesty of heaven; trampling on the rights of nations and individuals, with *liberty, equality, humanity* and *philanthropy* ever in their mouths; and rending asunder all the endearments of social life, as if human nature could only be perfected by being previously brutalized! When we consider the character of the infidel king, and the period at which Daniel predicted his manifestation, we can scarcely hesitate to pronounce him to be *revolutionary France*."

The author proceeds to enumerate several remarkable circumstances of coincidence, between the prophecy and the event to which he applies it.

"As the king was to rise up after the reformation, so has the power of infidel France risen at the same period. As the king was to magnify himself above every God, whether true or false, so has the atheistical republic, soaring with a bold flight of impiety above her heathen and papal precursors, maintained an avowed denial of the very existence of the Deity.

"Yet, in the midst of undisguised atheism, the king was not without a god of his own. He was to worship, as soon as he was established in power, a certain god at the head of a host of mahuzzim or tutelary gods. This was to be a *strange* or *foreign* god. The Romans were, probably, the only nation, who expressly deified *Liberty*, till the worship of it was borrowed from them by the infidels of France. *Liberty*, it is conceived, is the *foreign god* so peculiarly venerated by the infidel king. One of the tenets of modern philosophy is, that *tutelary* gods, not only reason, equality, the constitution, &c. but even dead men may be canonized, consecrated and worshipped. In harmony with this doctrine, the republic formally enrolled in the list of its Mahuzzim, Voltaire, Rousseau, Mirabeau, Marat, &c."

"The king was to cause the upholders of his tutelary gods to *rule over*

many. The avowed principle of France have been to extend the empire of the champions of her Mahuzzim, and to cause the whole world to bow down before the shrine of that imaginary deity, which they misname *Liberty.*"

"The king was to honor his Mahuzzim with gold and silver and precious stones. This part of the prophecy has been accomplished by infidel France both indirectly and directly, both abroad and at home."

"The king was likewise to divide the land for a price. He was to take it from its former possessors, and divide it among his adherents the champions of his Mahuzzim, on the consideration of being paid by them a certain price for it. Successful invaders rarely sell the lands which they have seized, though they often divide them among their victorious troops. But this kingdom or power was not merely to divide the land; it was to divide it *for a price.* Exactly such has been the conduct of the atheistical republic. The French revolution has differed from all others, not only in producing a change in government, but likewise in effecting a complete change of landed property. With a view to preclude for ever the possibility of a counter revolution, the lands of the crown, the church and the nobility were declared to be the sole property of the nation, and then sold at a moderate price to the partizans of anarchy and atheism."

The author supposes, it may here be objected, "that the French people have thrown aside their atheistical hatred to christianity, and have once more avowed themselves papists." To this he answers, that this religious establishment "is a mere political puppet, little regarded by the people or their rulers." That "judging from the political appearance of Europe, the concurring prophecies of Daniel and John relative to the duration of the great apostacy, would not have received their complete accomplishment, had not *Antichrist* or atheism become the avowed supporter of it." "And unless *Antichrist*, at some period or other of his existence had actually leagued himself with the papacy, the prophecies, which relate to the great events that are to take place at the termination of the twelve hundred and sixty years, could not have been fully and exactly accomplished."

This king, or state, the author pronounces to be "a motley monster, compounded of atheism and popery, doing according to his will, exalting himself, tyrannizing over his weaker neighbors, and scourging the members of that apostacy, which he professes to venerate and uphold. In this state, or in a state similar to this, it is supposed, he will continue to the end of the twelve hundred and sixty years, and till the commencement of the restoration of the Jews,* when he shall come to his end and none shall help him."

The last chapter of this work contains a brief recapitulation of the leading points which have been discussed, and closes with the following serious and impressive observations:

"On the whole, it is reasonable to conclude, that the time is not very far distant, when the symbolical *heaven* and *earth* shall pass away, and when

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* Since the work under review was published, the same author has presented to the public in two volumes, "A general and connected View of the Prophecies, relative to the conversion, restoration and future glory of the house of Judah and Israel; the progress and final overthrow of the Antichristian confederacy in the land of Palestine; and the ultimate general diffusion of christianity."—This work, from so able a writer, and on a subject so interesting, we hope will receive an American edition. [*Edr.*

…hurd shall begin to tread … of the fierceness and …ighty God. Never were …rtful times than these of …trumpet. All civilized …have been in a state of … and the powers of Eu… shaken to their very …ound, however, is not yet. …es of *the harvest*, are but …ers of those which shall …under *the last vial*, during …of *the vintage*. Men have …ed to blaspheme the name …t soon, therefore, shall …*devils* go forth from the …*dragon*, *the beast*, and *the* …to delude them to their … Few, perhaps, indeed, of …generation will behold …*the Latin city into three* …*portion of the antichristian* …*their invasion of Palestine*, …*to the maritime power* …*in the restoration of the* …*temporary capture of Jeru*…*ultimate destruction at Ar*… …But if I be not greatly …this date which I have as… …twelve hundred and sixty of our children will be …ses of these events. For …we have only to labor …grace of God, and the …of his Holy Spirit, that we …pared to meet the Lord at … Death, whenever it shall …ingress, will assuredly be …the world to each of us. …the study of prophecy, if …only a mere curious spec… …We ought rather so to read …of God, as to profit by …holiness of life and con… …Neither a hearty repro… …expelities and corruptions …nor an abhorrence of the …nature of *Mohammedism*; …tion of the diabolical prin…*Christ*, are alone sufficient …us for the kingdom of …We must beware, lest we …that we live and are dead. …watchful, and strengthen …which remain that are …, lest our works be not …t before God. It will be …mfort to each of us as in… …at our country is preserv…

ed amidst the wreck of nations, to fulfil the future high purposes of the Almighty, if we through our own negligence fall short of the promised reward. In fine, our eternal interests will be but little benefitted by the study of prophecy, unless we pursue it in the manner which the apostle himself hath proposed to us. 'Blessed is he that readeth, and they that hear the words of this prophecy, and *keep those things which are written therein*: for the time is at hand.'"

From these extracts the reader will be able to form some opinion of the work under review. Although we are not prepared to give our unqualified assent to the correctness of Mr. Faber's reasonings and conclusions, in all cases; although his mind may have been, in some instances, too forcibly impressed with the dazzling events of the French revolution; yet we hesitate not to say, it is the most valuable and seasonable commentary that we have seen on the prophecies relative to the period of the great apostacy. It does much credit to the learning, ingenuity and piety of its author; and we recommend it to the serious and attentive perusal of all, who wish in these eventful times to gain a clearer knowledge of the prophetic scriptures, or to confirm their faith in the sacred canon. "Great and awful purposes are, doubtless, tending towards their accomplishment by the present circumstances of the world. Firmly believing that all the changes and revolutions which have taken place, or which may hereafter come to pass, will be made subservient to the advancement of the kingdom of Christ, let it be our care, in this highly distinguished nation, to preserve the Christian faith pure and undefiled; to become not only nominal

ly, but really, the disciples of Christ; and to labor by all the means in our power, to promote the interests of his religion in our own country, and in the world at large. Thus shall we be prepared for all events; for trials and persecutions, if such should be ordained; or, as we rather hope, for witnessing and sharing in the increasing triumphs of our Lord.

RELIGIOUS INTELLIGENCE.

UNITED STATES.

ANNUAL MEETING OF THE MASSACHUSETTS MISSIONARY SOCIETY.

The NINTH ANNUAL MEETING of the Massachusetts Missionary Society was holden at Boston, on the 24th, 25th, and 26th days of May last. The meeting was numerously attended both by ministers and other members of the Society, who appeared to be animated with unabating zeal for the promotion of the great objects of the institution. After a solemn address to the throne of divine grace by the President, the following report of the Trustees was read by the Secretary.

ANNUAL REPORT OF THE TRUSTEES OF THE MASSACHUSETTS MISSIONARY SOCIETY.

BRETHREN,

The Board of Trustees, charged with the management of the important concerns of this Society, for the last year, respectfully submit the following report of their doings, and of the general state of the missionary interest.

At the commencement of the last Missionary year, six Missionaries were appointed by this Board: the Rev Lathrop Thomson, for six months in the new settlements west of Lake Champlain; Mr. Joseph Merrill, for six months, in the Genesee country; Mr. Algernon S. Bailey, for six months, in the District of Maine; Mr. Samuel Sewall, for six months, in the northern parts of New-Hampshire; the Rev. Curtis Coe, for six months, in the State of Rhode Island, and the Rev. Jacob Cram, for four months, among the western Indians.

Mr. Thomson accepted his appointment, entered upon his mission, and with several interruptions, completed it in the course of the year. His journal has not been received; but the following extracts from a letter, addressed by him to the Secretary, may afford satisfaction and encouragement.

"I closed my six months tour of missionary labor. on the 13th of this month, (March) at Lake Champlain. I have mostly spent my time in the counties of Washington, Essex, and Clinton. Laboured one hundred and eighty-two days, or twenty-six weeks. Preached one hundred and eighty-eight times; made forty-five family visits; attended thirty conferences; visited five schools; formed one church of ten members, and assisted in forming two more, one of twelve members, the other of twenty-six; admitted twelve persons into church covenant, and propounded twelve more for admission; baptized six adults, and twenty-four children; administered the Lord's supper to three churches; saw several bold sinners bow to the Cross of Christ, and witnessed in three or four different places the solemn shaking of dry bones. People appear to have a grateful sense of the benevolence of Missionary Societies, and the compassion of their patrons."

Mr. Merrill accepted his appointment, and performed the duties of his mission, as it is believed, with a very good degree of fidelity, zeal and success.

Mr. Bailey accepted his appointment; but no communications from

him respecting his mission have yet been received.

Mr. Sewall's tour was extensive, and the duties of his mission arduous. By a communication received from him, it appears, that in the whole of his mission, he travelled one thousand seven hundred and ninety-one miles, preached one hundred and fifty-eight times, visited one hundred and ten families, nineteen sick persons, and three schools, and attended three funerals; that, in general, he was very favorably and gratefully received; and, in several instances, had the satisfaction to witness a very pleasing success of his Missionary labors.

Mr. Coe's mission appears, also, to have been performed with great engagedness and fidelity, and with pleasing success "In my late mission," he writes, "I have preached one hundred and seventeen sermons; eight times administered the Lord's supper; and assisted in an ordination over a church lately formed in a village of Dartmouth, where no one of our order ever preached before March, 1807 I have also baptized fourteen adults and twenty-four children; admitted nineteen members into churches before formed, and given assistance in forming one church of forty members; attended thirty conferences, three church meetings, one special fast, and three meetings for prayer; and made five hundred and eighty-nine family visits. Great attention and hospitality have been received, and great displays of divine grace have been seen Since the winter of 1807, about four hundred have joined the different churches of our order not far distant, three of which have been lately formed. In several villages, the external reformation from profanity, intemperance, and contempt of divine institutions, to decent order, has been great The largest additions to the churches have been made, where the people have been trained to regular habits, under stated ministrations of the word; but a respectable number in the missionary field."

From the Rev. Mr. Cram, no communications have yet been received.

At the time of the last annual meeting, as it was thought to fall within the general design of this benevolent institution, a grant of fifty dollars was made by the Board to an Indian youth by the name of Williams, whose object it is, so soon as he shall be qualified for the service, to devote himself to the instructions of his *brethren according to the flesh*, and whose recommendations for piety and abilities are highly satisfactory.

At the semi-annual meeting of the Board in October last, the Rev. Jotham Sewall, and Mr Abraham Burnham were appointed for missions in the District of Maine; Mr. Bailey, and Mr. Merrill were re-appointed for the western regions; and Mr. Nahum Fay was conditionally appointed for the destitute settlements in the State of Vermont; all to continue in the service until the present month.

The Rev. Mr. Sewall, pursuant to his appointment, entered upon his mission, but continued in the service only seven weeks; "in which time," he states in his journal, "I rode four hundred miles; preached sixty times, visited twenty-five families, two schools, and five sick persons; attended four conferences, admitted seven persons to church-fellowship, baptized four adults and eleven children, and administered the Lord's supper once." From his journal it also appears that Mr Sewall, as usually he has been, was very gratefully received; and that, in four or five different places, he had the satisfaction to witness very pleasing revivals of religion.

Mr. Burnham did not find it consistent to accept his appointment; but in his place Mr. Jacob Burbush, pursuant to an arrangement for the purpose, performed a mission of five months in the eastern District. From him however, no communications, from which any particulars can be given, have yet been received.

Agreeably to his re-appointment, Mr. Merrill continued in his western mission. In a letter addressed to the Board, and giving a summary view of his whole service, under both appointments, Mr Merrill states: "I have spent forty-five weeks in the service of the Society; in which time I have travelled one thousand four hundred and ten miles; preached two hundred and eighteen times; vis-

ited four hundred families and a number of schools; attended several funerals and frequent conferences; and as opportunity presented, visited the sick and sorrowing.—In the different places, in which I was called to labor, I uniformly found a kind reception. People were attentive and solemn; Christians were mourning and hungry for the word; and often with tears of gratitude, they would acknowledge the benevolence of those, who were mindful of their spiritual wants."

In the course of the year the Rev. John Sawyer, under a former appointment, performed a mission of thirteen weeks in the District of Maine.

So far as the Trustees have been able to ascertain, THE MASSACHUSETTS MISSIONARY MAGAZINE has been continued, with about the same extent of circulation, and about the same productiveness to the funds of this Society, as in former years. The Committee, appointed at the last annual meeting to obtain an incorporation of the Society, have executed their commission with success. New members in the course of the year past have been added; our funds have been liberally augmented; and the general patronage of the society has been very considerably encreased.

A letter has been received by the Board, from THE EVANGELICAL MISSIONARY SOCIETY, recently formed in the counties of Worcester and Middlesex, in which they invite from this Society, such communications, as may have a tendency to produce united and efficacious endeavours, in prosecuting the common and important designs of our respective institutions.

Such, brethren, is the summary view, which your Board of Trustees are in a situation to give of their own official doings, of the labors and success of our Missionaries, and of the general state of the Society. They regret the failure of documents for a more full and particular report. But from the general view now exhibited, and from information received from various quarters, they it feel to be their duty, on this pleasing anniversasary most gratefully to acknowledge the continued smiles of the Great Head of the Church on the Missionary interest; and devoutly to congratulate the Society on its progressive prosperity, and its brightening and animating prospects. Zion's God still reigns, and he will yet make her walls salvation, and her gates praise. Let her friends, then, not be discouraged; but with united hearts, and with augmented zeal, let them pray and labor for her prosperity and her peace.

After hearing and accepting the report of the Trustees, the Society proceeded to their annual business

The Act of incorporation, granted to the Society by the Legislature of the Commonwealth was accepted.

The officers of the Society, elected for the present year, are as follows.

Rev. NATHANIEL EMMONS, D. D. *President.*

Rev. JACOB NORTON, *Secretary.*

Dea JOHN SIMPKINS, *Treasurer.*

Trustees.
- The PRESIDENT, *Ex-officio,*
- Rev. DANIEL HOPKINS,
- SAMUEL NILES,
- SAMUEL SPRING, D. D.
- JOHN CRANE, D. D.
- SAMUEL AUSTIN, D D.
- ELIJAH PARISH, D. D.
- JONATHAN STRONG,
- JACOB NORTON,
- SAMUEL WORCESTER,
- Dea. ISAAC WARREN,

The public exercises of the occasion were attended on the evening of the first day of the meeting, at the Old South meeting-house. The Sermon, by the Rev. Mr. Strong of Randolph was highly evangelical and animating; the assembly was respectable and solemnly attentive; and the collection for the purpose of the Society was liberal.

The first preacher for the next annual meeting is the Rev. SAMUEL WORCESTER of Salem, the second Rev. JACOB NORTON of Weymouth.

The missionaries appointed by the Board of Trustees for the present half year are Rev. JOHN SAWYER and Rev. JOTHAM SEWALL, District of Maine; Mr. DAVID SMITH, northwestern parts of New Hampshire; Mr. NAHUM FAY, western counties of New York; Rev. DANIEL EMERSON, destitute parts of Rhode Island; and, for the whole year, Rev. JOSEPH BADGER, Wyandot tribe of Indians.

An account of the funds of the Society and list of donations in our next

LITERARY INTELLIGENCE.

GREAT BRITAIN.

IMPROVEMENTS IN EDUCATION.

JOSEPH LANCASTER, of the free school, Borough Road, London, having invented, *under the blessing of Divine Providence*, a new and mechanical system of education for the use of schools, feels anxious to disseminate the knowledge of its advantages through the United Kingdom.

By this system, paradoxical as it may appear, above one thousand children may be taught and governed by one master only, at an expense now reduced to *five shillings per annum, each child;* and supposed still capable of further reduction. The average time for instruction, in reading, writing, and the elements of arithmetic, is twelve months. Among many other advantages, which distinguish this system, is a new method of teaching to read and spell; whereby one book, worth about seven shillings, will serve to teach five hundred boys, who, in the usual method, would require five hundred books, worth about twenty-five pounds. The improvement is three times greater by the new method than the old. Any boy, who can read, can teach arithmetic with the certainty of a mathematician, although he knows nothing about it himself.

The public are indebted to the Duke of Bedford and Lord Somerville, in the first instance, and to many of the Nobility, Gentry, and Clergy, for the support given to this system in London, when in its infant state. The King, the Queen, and the Royal Family, feeling with paternal goodness for the welfare and happiness of their people, have patronized by liberal annual subscriptions a design for extending the benefits of this plan to the education of ten thousand poor children.

One of the peculiar advantages of this system is, that it does not enter into any grounds of religious differences, being in itself a compendium of mechanical improvements, in themselves highly beneficial and capable of being applied to educate the poor by hundreds and thousands, at a *very small expense*. Those who may think fit to adopt this plan will find it capable of great good, in itself; and may engraft on it any system of religious instruction, which they please, *without diminishing its utility*.

It is intended to publish an abridgment of the System of Education for the benefit of the poor in Ireland. It will be executed under the inspection of the author of the original system, and *recent* improvements will be added One object of the intended publication is to enable benevolent persons to spread the knowledge of this cheap, easy, and expeditious mode of education among school masters, governors of charities, committees, and friends of the poor, in a general manner, and at the expense of a small subscription, *which is to be paid at the time of subscribing*.

A volume, which gives an account of Lancaster's system of education has been received from England, and read by a number of Gentlemen in the United States with an high degree of approbation. A school on this plan has been established in the city of New-York with pleasing success, and it promises very extensive benefits.

THE PROTESTANT DISSENTER'S GRAMMAR SCHOOL.

The plan of such a school has been formed and published in England, and measures are taken to carry the plan into execution. The object of the institution is to combine, on an extensive scale, the advantages of a classical and religious education. It is designed to qualify persons to be teachers of youth and to afford very material benefit to those, who may devote themselves to the Christian ministry.

LIST OF NEW PUBLICATIONS.

A PLATFORM OF CHURCH DISCIPLINE: gathered out of the word of God, and agreed upon by the elders and messengers of the churches assembled in the synod at Cambridge, in New-England: to be presented to the churches and General Court, for their consideration and acceptance in the Lord. The eighth month, anno 1649. Boston: Belcher & Armstrong, 12 mo. pp. 70, price 25 cents.

A Sermon, delivered, May 18th, 1808, at the ordination of the Rev Joshua Huntington, colleague pastor with the Rev. Joseph Eckley, D. D. of the church of Christ in Marlborough-Street, Boston. By Jedidiah Morse, D. D. pastor of the Congregational church in Charlestown. Boston: Belcher & Armstrong.

Quarterly catalogue of the names of the young ladies, who belong to the academy kept by Rev. Timothy Alden, jun. with explanatory notes. Number I. Boston, Central Court, xiv. May, mdcccviii. Boston: Belcher & Armstrong.

A Sermon delivered May 26, 1808, in Brattle-Street church, Boston, before the Convention of Congregational ministers of the Commonwealth of Massachusetts, by Daniel Chaplin, A.M Boston: Belcher & Armstrong.

A Sermon, delivered before the Ancient and Honorable Artillery Company, in Boston, June 6, 1808, being the hundred and seventieth anniversary of their Election of Officers. By Rev. Leonard Woods, A M. Boston: Belcher and Armstrong.

The Village Curate, a Poem, by J. Hurdis, B. D. professor of Poetry in the university of Oxford. Second American edition. Newburyport: Thomas & Whipple.

An Historical Sketch of the county of Berkshire, and town of Pittsfield. written in May, 1808. By Thomas Allen, A. M. pastor of the Congregational church in Pittsfield. Boston: printed for the Author, by Belcher & Armstrong.

A Sermon preached before the Members of the Female Charitable Society of Newburyport, it being their Fifth Anniversary, May 17, 1808, by Elijah Parish, D. D. pastor of the church in Byfield. Published at the request of the Managers. Newburyport: Thomas & Whipple.

A Sermon preached before His Excellency, James Sullivan, Esq. governor; His Honor, Levi Lincoln, Esq. lieutenant-governor; the Honorable Council, of the Commonwealth of Massachusetts, on the day of General Election, May 25th, 1808. By Thomas Allen, A. M. minister of the Congregational Church in Pittsfield. Boston: Adams and Rhoades.

IN THE PRESS.

The Speech of Henry Brougham, Esq. before the House of Commons, Friday, April 1, 1808, in support of the petitions from London, Liverpool and Manchester, against the Orders in Council. Taken in short-hand by A Fraser. Boston: Published by Farrand, Mallory and Co Law Booksellers, Suffolk Buildings.

Select Miscellaneous Classics, comprising the entire works of Pope, Swift, Smollet, Addison, Goldsmith, Johnson, Sterne, and Fielding, in sixty volumes, duodecimo, to be ornamented with plates, engraved by the first American artists. This superb and valuable work is now publishing by subscription in Boston, by Messrs. Hastings, Etheridge & Bliss, on a fine vellum paper, at one dollar per volume in extra boards; and hot pressed, at one dollar and twenty-five cents. The two first volumes have already made their appearance. Too much credit cannot be given to the publishers for their undertaking and prosecuting a work of such magnitude and merit, attended with such unremitted labor and expense. The former, unquestionably, will command the interest, while the latter, we trust, will persuade the liberality of any one whose ability will permit him, to patronize merit and industry combined.

OBITUARY.

at CAMBRIDGE, on Saturday 11th instant, MRS. RUTH RT, the wife of CALEB GANsquire, Ætat. XLIII. She ghter of the late President , whom she resembled in vaellectual and moral traits of r. Her understanding was , and her intuitive perceptive quick and discriminating. gination was lively, but it ered and regulated by sound nt. Her sensibilities were but they were directed and ed by Christian principles. e guidance of a parent, who ight as well in imparting, as ing knowledge, she was from habituated to the culture of d; but agreeably to the pred example of her parental r, she esteemed all other ge as of secondary imporcomparison with divine. Earfessor of christianity, she was ablished in its distinguishing es, not merely as a system of s, but *as a rule of life*; and e was able to give a reason ith and hope, she proved the s of the one, and the justthe other, by a practical conto the requirements of the

was her standard of piety, but mary; strict her observance ian duties, but not austere. l without levity, she gave of, that *the ways of wisdom* ntness, *and her paths peace*. life she was engaging in her tion and manners; adapting happily to the characters of th whom she was conversant, ays uniting the useful with eable. The poor were the of her charity; the afflicted mpathy. Her alms accomer prayers. In the relations s and a Mother, she exhibitvirtues, which rendered her blessing and ornament to her which she was most highly y endeared. She had one y, a son, now seven years of age, who bears the name of his pious and illustrious grandfather; but, as a stepmother, she had the care and guidance of other children, whom she treated as her own, combining resolution with affection, and fidelity with tenderness. Independent in judging, and adhering to what was fit and obligatory, she took no counsel from the fashionable world, in what related to religion and morals; but pursued such a course, as was adapted to mould her children and domestics into the Christian temper and character, and to form them *to virtue and glory*. This was the object of her supreme desire, and of her most fervent prayers. Her system of education was happily adapted to attain it. Highly propitious was its influence; and the result may justly furnish perpetual encouragement to all parents, to *go and do likewise*. In *this present time* she lost not her reward. Seldom have children manifested an equal degree of filial respect and affection, with hers; or domestics, equal regard and attachment.

During a long confinement, she gave astonishing proofs of the power of religion. Under its divine influence, she sustained all the pains and distresses of a lingering disease, not with serenity merely, but with cheerfulness. Retaining the faculties of reason and speech until nearly her last moments, she was enabled and disposed daily to impart salutary and pious advice to all around her; and the attentive and interesting manner, in which it was received, furnishes just hope, that the impressions and benefit of it will never be obliterated.

In the spiritual world, as in the natural, clouds often obscure the face of heaven. Few of the children of God uninterruptedly enjoy the light of his countenance There are seasons when they are liable to be *in heaviness, through manifold temptations*. Here was a favored instance of exception. From the time of Mrs. Gannett's entrance into her chamber, under a fixed persuasion that this *would be* her last sickness, she ap-

peared never to have one serious doubt respecting the safety of her spiritual state. Her cheerfulness from that time could not escape the observation of any person who saw her; but the full solution of it was not at first discovered. When her friends were at length constrained to allow, what she had uniformly wished them to believe, that her recovery was not to be expected, she *declared what God had done for her soul*, and expressed an assured hope of future glory. The origin of this assurance she distinctly and accurately traced.

It did not arise from a sudden impulse. No passage of scripture was impressed on the mind; no voice, in her sleeping or waking moments, pronounced her character or destination. Nor was it derived from a consciousness of high attainments in Christian virtue. She uniformly expressed the deepest conviction of human depravity, and of her personal unworthiness, sinfulness, and guilt; and took notice of the religious attainments of others, who, it is presumed, would gladly have received counsel from her lips, and improvement from her example.

It was an assurance gradually obtained, which, in common with all her spiritual attainments, she ascribed to divine and sovereign grace. Her prevailing impression had, for several years, been that of *confidence in God*. She had been seeking, waiting, hoping, and trusting. Her bible was the oracle, to which she daily repaired for instruction; and this pious exercise was accompanied with prayer to the Father of Lights for divine illumination and guidance. The promise, *Then shall we know, if we follow on to know the Lord*, was fulfilled. By perseverance in seeking, she *found the knowledge of God*. The additional promise was fulfilled: *If any man will do his will, he shall know of the doctrine*. By cherishing a conscientious desire of conformity to the will of God, she obtained a deep and extensive acquaintance with the truths of scripture, and at the same time became *thoroughly furnished to all good works*. Not satisfied with a general acquaintance with scriptural doctrines, she was studious to obtain a distinct knowledge of the several parts, which compose the whole; to unde them in their order and conne and to perceive the symmetr beauty, the excellence and gl the entire system. The peculia trines of the gospel were not thoroughly understood by he they were cordially embraced. doctrine of *the cross* was to h *power of God, and the wisdom o* To this she repaired, and to t adhered, as the ark of her sal

Here it is that we are to lo the origin of that holy confi which rendered her triumph death. "Jesus Christ, having atonement for sin, has promise every penitent sinner, who beli him, and becomes conformed example and laws, shall be par justified, and saved. But I fi idence of my repentance, faith sus Christ, and conformity t I therefore am confident of m don, justification, and salvatio

Such was her method of reas and her conclusion was not shaken. To the evidences genuineness of her faith and tence, and of the other Ch graces, she had been sedulously tive; and had not to *lay ag foundation of repentance from works, and of faith toward God.* ing resolved every doubt conc the reality of religion in her ow she confided in the faithfuln HIM, *who hath promised* wi much assurance as she believ truth of her own existence.

Another process of reasoni which she arrived at the sam clusion, was by tracing her r to its divine origin, and then applying the word of promise. hath, by his spirit, implanted ciple of holiness in my heart. God will never leave his work ished Therefore the work, he hath begun in me, he will in glory." Here she had reco the great doctrines of divine el regenerating grace, the cove promise, the immutability o the divine nature and absolute ises of Christ, and the final pe ance of the saints. In the firm of these truths and promises, her own personal interest in she was *confident of this very*

*who had begun a good work in
ld perform it until the day of
Christ.* She was assured, that
uld be *kept by the power of God,
faith to salvation.*

Christian hope being now *an
r her soul, sure and stedfast,*
ls and tempests could neither
r disquiet her. This hope
er entirely above the fear of
ture approach she uniformly
ked as that of a welcome mes-

Having with perfect compo-
d with her usual discernment
esence, made domestic ar-
ents, and adjusted all her tem-
oncerns, she calmly waited to
the summons for her depar-
She had several paroxysms of
pain and distress, but never
the language of complaint
atience. After these parox-
e often said, "my sufferings,
will not continue to be so
nevertheless, Father, thy will
." Her great concern was,
! *in all things might be glorifi-
gh Jesus Christ.*

he Tuesday preceding her
she apprehended herself about
re; and every symptom indi-
pproaching death. What lit-
ength remained was exhausted
ct of giving praise and glory
and all vital motion apparent-
d. Every person present be-
hat she had actually expired,
he astonishment of all, respira-
gether with the powers of rea-
speech, shortly returned. On
she expressed an apprehension
had not glorified and praised
; that critical moment, when
sidered her *departure as at*
"Did I," she importunately
asked. Being answered, that she did; "Have I then," she rejoined, "any thing to do but to die?" She continued to the last to speak of death with familiarity and delight. Every step she considered as tending to the termination of her pilgrimage through the wilderness; and she dwelt with sacred pleasure on the thought of reaching the banks of Jordan, and plunging into its cold waters, that she might pass over into the land of promise.* The happiness of the redeemed was a favorite subject of her contemplation, and the nearer the view, the stronger were her anticipations. Her joy was literally *unspeakable and full of glory.*

It pleased God to *fulfil all her petitions.* Her sufferings were gradually diminished, and she at length fell asleep, without a struggle. Had an infidel witnessed her exit, scarcely could he have suppressed the exclamation: *Let me die the death of this Christian, and let my last end be like her's.*

Seldom is there a more striking proof, than her dying apartment furnished, of the truth and justness of the poet's description:

The chamber where the Christian
meets his fate,
Is privileg'd beyond the common walk
Of virtuous life, quite on the verge of
heaven:
God waits not the last moment—
owns his friends
On this side death, and points them
out to men,
A lecture silent, but of sovereign
power.

* *See the lines which follow, entitled, "The Female Pilgrim."*

D. At Dedham, on the morn-
he 4th July 1808, deeply la-
, that eminent statesman, and
and eloquent orator, the Hon.
R AMES, Esq. Character
ext.

ORDAINED. In Rowley, Rev. *Joseph Merrill*, as an Evangelist.

In Branford, (Con.) Rev. *Timothy P. Gillet*; sermon from Matt. xiii. 52.

INSTALLATION. In Ashfield, Rev. *Alvan Sanderson*, over the church and congregation in that place.

POETRY.

THE FEMALE PILGRIM.

A thought, borrowed from Mrs. Gannett, was wrought into the following poetical lines, which were presented to her in the last stage of her illness She committed them to memory, and often repeated them with a spirit and energy truly admirable.

Whither go'st thou, Pilgrim stranger,
Passing thro' this darksome vale?
Know'st thou not 'tis full of danger,
And will not thy courage fail?

Pilgrim, thou dost justly call me,
Wandering o'er this waste so wide;
Yet no harm will e'er befal me,
While I'm blest with such a Guide.

Such a guide!--no guide attends thee,
Hence for thee my fears arise;
If a Guardian Power befriends thee,
'Tis unseen by mortal eyes.

Yes, unseen, but still. believe me,
Such a Guide my steps attends;
He'll in every strait relieve me,
He from every harm defends.

Pilgrim! see that stream before thee,
Darkly winding through the vale;
Should its deadly waves roll o'er thee,
Would not *then* thy courage fail?

No: that stream has nothing frightful,
To its brink my steps I'll bend;
Thence to plunge will be delightful—
There my pilgrimage will end.

While I gaz'd—with speed surprising
Down the stream she plung'd from sight;
Gazing still, I saw her rising,
Like an angel, cloth'd with light.

TO CORRESPONDENTS.

Thelesus is in type; but is necessarily deferred to the next number.

As friends to free discussion, we are pleased with the ingenuity of *Xenos*, though we are not prepared to admit the correctness of all his reasonings and conclusions.—We think his communications would have a better effect in a detached form, and together; we therefore advise him to pursue his proposed plan. We hope his ingenuous pen will be employed on other subjects, to enrich the Panoplist.

Cephas came too late for this month. He shall hear from us soon on the subject of his communication.

Observations on the Apocrypha by N. E. are approved.

Timothy, in answer to *Candidus*, is received and shall have early attention.—The author has our thanks.

Erastus, *Z* and the author of "Pious Meditations," are requested to continue their correspondence.

The original letters from the late Rev. John Newton and Mrs. Niles, are received, and we shall with pleasure give them early insertions in the Panoplist.

☞ The Editors and Publishers of the Panoplist and Magazine have to apologize to their patrons, for the delay of this first number, and for some errors of inadvertence, which originated in the change of the form of the publication, and which were permitted to pass, in the multiplicity of attentions and the hurry necessarily created by the new arrangements. The larger pamphlet should have been numbered, as the smaller, No. 1. Vol. I. *new series*, instead of No. 37.—Vol. IV.

The piece "*On the name Christian*" is continued from p. 507, of the Panoplist, Vol. III.

THE

PANOPLIST,

AND

MISSIONARY MAGAZINE UNITED.

No. 2. JULY, 1808. VOL. I.

BIOGRAPHY.

MEMOIR OF THE LATE REV. JOHN NEWTON;

Rector of St. Mary Woolnoth, &c. Lombard Street, London.

BIOGRAPHERS frequently observe, That the calm and even tenor of a clergyman's life seldom affords those remarkable incidents which render a Memoir generally interesting. Mr. Newton's, however, is a striking exception (that part of it especially which preceded his conversion and entrance into the ministry;) and we rejoice to think that, in giving an account of it, we are not confined to those scanty and defective materials, which are with difficulty gleaned from uncertain quarters. We are favored with full and clear memorials, written by himself, and which have been long before the public. We refer to "An Authentic Narrative, &c. in a Series of Letters to the Rev. Dr. Haweis," published in the year 1764; his "Letters to a Wife," printed in 1793; his "Apologia, letters," &c.—From these and other undoubted sources, we derive the following most interesting and affecting particulars.

Mr. John Newton was born in London, on the 24th of July, 1725. His father, who appears to have been a sensible and moral man, was captain of a merchant-ship. His mother was a pious experienced christian, a dissenter, in communion with Dr. Jennings. Mr. Newton was her only child; and, as she was of a weak constitution and a retired temper, she devoted herself almost entirely to his education. She taught him to read, and stored his memory, which was then very retentive, with many chapters of the Bible, hymns, and catechisms; and though these pious efforts did not reach his heart, nor prevent him afterwards from running to a sad excess of riot, yet they occasioned a considerable restraint for a season. It was long before he could entirely shake off his religious impressions; and, when he was at length awakened to a sense of his condition, the recollection of these "first principles," proved of unspeakable advantage to him. Mr. Newton, therefore, justly considered his own case as affording much encouragement to godly parents, to be diligent and persevering in the religious instruction of their children.

His mother, who observed his mental improvement with peculiar pleasure, earnestly desired that he might become a minister of the gospel, if the Lord should so incline his heart. With this view, probably, he begun, when six years of age, to learn Latin; but soon the intended plan of his education was entirely deranged, and he was deprived of the guide of his youth before he was seven years old.

His father who was then at sea, returned to England during the following year, and soon after married again. Thus he passed into fresh hands: and, though well treated in all other respects, the loss of his mother's instructions was not repaired. He mingled with profane children and learnt their ways. He was then sent to a boarding-school in Essex, where he was severely and improperly treated; but, during the latter part of the two years which he spent there, he made a considerable progress in the Latin language.

When he was eleven years old his father took him to sea; and, from that time to the year 1742, he made several voyages, but with considerable intervals between them; which were chiefly spent in the country, except a few months at Alicant, in Spain, where he had a very advantageous prospect; but his unsettled disposition, and impatience of restraint, rendered the design abortive.

During this period, his temper and conduct were exceedingly various. At one time, he would pray, read the Scriptures, and keep a sort of diary; then he would grow weary of religion, gradually give it up, and become worse than before. He had learned to curse and blaspheme before he was twelve years old. A narrow escape from death by the fall of a horse affected him for a time; but he soon declined again. Struggles between sin and conscience were often repeated; but, on every relapse, he sunk into greater depths of wickedness. He often saw the necessity of religion, as a mean of escaping Hell; but he loved sin too well to forsake it.

One of his religious fits (if we may so term them) continued for two years. He read, fasted, prayed, and became a strict Pharisee;—but it was a poor religion; it left him, in many respects, under the power of sin, and only tended to make him gloomy and useless.

In this state of mind he met with a deistical book—"Lord Shaftesbury's Characteristics;" this was exactly suited to his romantic turn of mind, and he read it with avidity; but was not aware of its baneful tendency. No immediate effect, indeed, followed; but it operated like a slow poison, and prepared the way for all that followed.

In the year 1742, his father, not intending to go to sea again, was desirous of settling him in business; but he was averse to the thoughts of industrious application. At length, a merchant in Liverpool proposed to send him for some years to Jamaica. He consented; every thing was prepared, and he was to sail the following week. In the mean time, his father sent him on some business into Kent, a few miles from Maidstone, where he was to have staid but a few days; but this little journey gave rise to a new series of unexpected and uncommon events, which affected his whole future life.

In this journey he paid a visit to a family with which his mother had been intimately acquainted, and where he met with the kindest reception. His friends had two daughters, the eldest of whom had (as he afterwards understood) been considered by both her mother and his own, as a future wife for him. Almost at the first sight of this young lady (who was then under fourteen) he was impressed with a strong affection for her, which never abated or lost its influence; and though he afterwards became exceedingly wicked, and deaf to all the remonstrances of conscience and prudence, yet his regard for her was always the same, and was almost the only principle that restrained him from the most horrid designs against himself and others.

Apprehending that he could not bear to live at such a distance from her as Jamaica, and that for four or five years, he immediately determined, at all events, not to go thither; and by imprudently staying in Kent three weeks instead of three days, the ship sailed without him, and the opportunity was entirely lost.

Shortly after this, he sailed with a friend of his father to Venice.

He mingled with the common sailors, and relaxed from that sobriety of conduct which he had maintained for the two preceding years. He did not at once become profligate; but he was making large strides towards a total apostacy from God. At this period, he had a very remarkable dream. The scene presented to his imagination was the harbour of Venice: it was night, and he at watch on the deck. As he was walking to and fro, he thought a person brought him a ring, charging him to keep it carefully; assuring him, that while he did so, he should be happy and successful; but that if he lost or parted with it, he must expect nothing but trouble and misery. He gladly accepted the present, and on the terms proposed, not doubting his own care. While engaged in thinking of it, a second person came; and observing the ring took occasion to ask some questions about it. Being told its virtues, he expressed surprise at the weakness of expecting such effects from a ring. He reasoned much on the impossibility of the matter; and at length urged him to throw it away. At first, he was shocked at the proposal; but his artful insinuations prevailed: he reasoned, doubted, and then slipped off the ring from his finger, and dropped it over the ship's side into the sea. No sooner had it touched the water, than a terrible fire burst out from the mountains which appeared behind the city. He immediately perceived his folly; when the tempter insultingly said, That all the mercy which God had for him was comprised in that ring, which he had wilfully thrown away. He was then informed, that he must now go with him to the burning mountains,—the flames of which were kindled for his punishment. He trembled, and felt self-condemned, without hope, and without a plea; when, suddenly, another person appeared, and demanded the cause of his grief. He related his case. He blamed his rashness; and asked, If he should be wiser provided he had the ring again? Before he could answer, this unexpected friend suddenly dived into the sea, and brought it up in his hand. In a moment, the flames of the

mountains were extinguished, and his seducer vanished. His fears were gone,—joy succeeded; and he approached his deliverer to receive the ring again: but this he refused; saying, "If you were once more entrusted with it, you would soon bring yourself into the same distress. You are not able to keep it. I will keep it for you; and whenever it is needful, I will produce it in your behalf." On this he awoke, in a state of mind not to be described. He could hardly eat, sleep, or transact any business for two or three days; but the impression, strong as it was, wore off: he speedily forgot it; and, strange to tell, it scarcely occurred to his mind for several years. But it afforded a striking picture of his experience, which he afterwards well understood. The tempter awfully prevailed against him. He renounced his religious profession,—he involved himself in the most complicated crimes; and there seemed but a step between him and death; but Jesus, whom he defied, rebuked the adversary, and delivered him as 'a brand from the fire.' He that restored the ring (or what was signified by it) vouchsafed to keep it for him, and preserved him to the end.

In December 1743, he returned home: and repeating his visit to Kent, prolonged it in the same imprudent manner as before; which again disappointed his father's designs, and almost provoked him to disown him. Just at this time, owing to his thoughtless conduct, he was impressed, and sent on board the Harwich man of war: and, it being a critical time, his release could not be obtained. His father, however, procured a recommendation to the captain, who took him on the quarter-deck as a midshipman. Here he might have done well; but becoming intimate with a determined infidel on board, his depraved heart was gained, and he entered fully into his plan; renouncing the hopes and comforts of the gospel, at a time when every other comfort was about to fail.

After several imprudencies, which the captain forgave, he foolishly determined to desert the ship while she lay at Plymouth. He proceeded a day or two on his road to Dartmouth, when he was seized by a party of soldiers, and brought back to Plymouth, like a felon: he was publickly whipped, degraded from his office, reduced to a level with the lowest, and exposed to the insults of all. He was now completely miserable: his breast was torn by the most excrutiating passions, eager desire, bitter rage, and black despair; and nothing but the secret, yet powerful hand of God restrained him from throwing himself into the sea.

The ship, which was bound to India, was detained for some time at Madeira, and was to sail next day: but he was determined, in his own mind, not to go to India; and equally resolved to go to Guinea; and such indeed was the Lord's will concerning him; but it was accomplished in a peculiar way. Having slept longer than usual that morning, one of the midshipmen, in anger, cut down his hammock, and obliged him to dress. He was exceedingly displeased at this treatment, but durst not resent it. He little thought how much depended on this act of caprice. Going on deck, he found that two men from a Guinea ship, which lay near them, had entered

on board the Harwich; and that two other men were ordered to be sent to replace them. Mr. Newton entreated to be one of them; and his request was instantly granted. In about half an hour, from the time of being asleep in his hammock, he found himself discharged, and safe on board another ship. This was one of the most critical turns of his life, and connected with a train of peculiar circumstances.

This vessel was bound to Sierra Leone, &c. The captain, who was acquainted with his father, received him kindly, and would probably have been his friend; but he behaved so extremely ill, as to make him his enemy; he sinned with a high hand, and studied to seduce others. Thus he went on for about six months, till the ship was preparing to leave the coast, and sail for the West Indies. Just at that time the captain died; and Mr. Newton dreading to be put on board a *man of war by his* successor when he should reach the West Indies, determined to remain in Africa. He obtained his discharge; and was landed on the island of Benanoes, with little more than the clothes on his back.

Here he engaged with a person, whose business it was to procure slaves, and sell them to the ships. He was soon attacked by a severe fit of illness; and, in the absence of his master, was cruelly treated by a black woman (his wife or concubine) who was strangely prejudiced against him from the first. It was with difficulty he could sometimes procure a draught of cold water when burning in a fever! His bed was a mat, spread on a board; and a log of wood served for his pillow. When the fever declined and his appetite returned, he could scarcely procure food. Now and then, indeed, she would vouchsafe to send him some victuals in her own plate, after she had dined; and once, when about to receive it from her hand, he, beeing extremely feeble, dropped the plate. She laughed at his disappointment; and though her table was covered with dishes, refused to allow him any more. He was obliged to live on unwholesome food, which often made him ill; and was sometimes indebted for sustenance to the poor slaves in chains, out of their own scanty allowance.

His master returned; and on his next voyage took him along with him; but he was soon unjustly accused of stealing his goods; and was treated with great severity,—suffering by want of food and clothes, and sometimes exposed, for thirty or forty hours together, to incessant rains. Some of the sad effects of these hardships remained with him all his days; and he considered them as a needful *memento* of the service and the wages of sin. One circumstance relating to this period is very peculiar. Though thus depressed, to a degree far below common wretchedness, he amused himself with Euclid's Elements, which he had brought with him, and drew *diagrams* with a stick on the sand:—so fertile is the human mind in the invention of some expedient to beguile its sorrows! In this manner he made himself master of the first six books of Euclid.

About this time he was once engaged in planting some lime or lemon trees; his master and mistress happening to pass by, stopped to look at him. His master said, "Who knows, but by the

time these trees grow up and bear, you may go home to England, obtain the command of a ship, and return to reap the fruit of your labors. We see strange things sometimes happen." This was a cutting sarcasm; but it proved a prediction; and he actually did return in the capacity mentioned, and plucked some of the first limes from those very trees.

He continued in this state about a year; during which, he repeatedly wrote to his father: he wrote also to Miss ——, whom, at the lowest ebb, he hoped to see again. His affairs now took a more favorable turn, by his obtaining leave to live with another trader, one of whose factories was on the river Kittam. Here he was well clothed, lived in plenty, and had a share in the management of the business: he began to be pleased with the natives, and almost content to spend the rest of his days among them: but the Lord again interposed to break his plans, and to save him from ruin in spite of himself.

The ship that had orders from his father to bring him home, arrived on the coast in February, 1747; and, by a peculiar providence, the captain found him out, and took him on board. Thus was he suddenly delivered from a captivity of about fifteen months, though he had not a thought, nor a desire of the change, one hour before it took place. This ship, which continued on its business on the coast of Africa for about a twelvemonth after he embarked in it, at length sailed for England; but the voyage proved uncommonly tedious and dangerous. Mr. Newton had now no business to employ his thoughts, except when he amused himself v Mathematics. At other his whole life was a course rid impiety. Not conte common blasphemies, he i new oaths; so that the who was not at all circums his own expressions, often ed him. Indeed, his condu so uncommonly and desp wicked, that, towards the the voyage, when any d happened, the captain wo sure him, that he thought a Jonah on board; and that troubles of the voyage were to him.

In the mean time, Mr. N was favored with some re ble deliverances from deat which were entirely lost him. The admonitions science became weaker and er; and he had seldom a check, even when he thoug self very near destruction. it was on this voyage th Lord's gracious design of ing him from his wretch carnal state was to be man Among the few books on was Stanhope's Thomas à pis; he took it up carele he had often done before, to pass away the time; thought darted into his m "What if these things sho true?" The thought was come: he therefore dismi shut the book, and joined conversation.

But the Lord's time was and the conviction he was willing to receive, was to be deeply impressed on his m an awful dispensation. He to bed with his usual sec but was awakened from a sleep, by the force of a viole which broke on board. Th

ter filled his cabin; and a cry was heard that the ship was sinking. The sea had torn away the upper timbers on one side, and made a large wreck in a few minutes. It was astonishing that any of the crew survived to relate the story; and their preservation was almost miraculous. Towards morning the wind abated; and they were enabled to use some means for their safety, which succeeded beyond expectation.

At the beginning of the hurry he was little affected; but after some reflection, he said, almost without any meaning, "If this will not do, the Lord have mercy upon us!" This was the first desire he had breathed for mercy for many years; but instantly the thought occurred, "What mercy can there be for me?" He now began to dread the thoughts of death; apprehending that, if the christian religion were indeed true, he could not be forgiven. He now began to reflect on his former religious professions; the calls, warnings, and wonderful deliverances he had met with; his licentious course of conversation; and especially his profane ridicule of the Bible. At first, he concluded that his sins were too great to be forgiven; and many awful passages of scripture returned to his memory, which seemed to suit his case, and to bring with them a presumptive proof of their divine original.* Thus he waited with fear and a kind of impatience, to know the worst of his inevitable doom.

About six in the evening the ship was freed from water, and a gleam of hope arose. He thought he saw the hand of God displayed in his favor. He began to pray;—he thought of Jesus,—that Jesus whom he had so often derided;—he recollected the particulars of his life and of his death,—a death for sins not his own; but for those who, in their distress, should put their trust in him. He had many painful reasonings about the truth of scripture; but he saw the necessity of a Mediator;—on the gospel plan, he perceived at least a peradventure of hope; but on every other side, nothing but black despair.

On the 8th of April, 1748, after being reduced to the lowest extremity, and in great danger of being starved to death, they anchored in Lough Swilley, in Ireland. The fears of sinking and starving he had shared in common with others; but he had a heart-bitterness peculiarly his own. His companions in danger soon forgot it all; but it was not so with him: he was touched with a sense of the undeserved mercy he had received; he was affected with the recollection of his misspent life; and was at once happily freed from his deeply-rooted habit of swearing.

During his stay in Ireland, while the ship was repairing, his health was recruited, and he became a serious professor of religion; went twice a day to church; took the sacrament; and made a solemn surrender of himself to God. He had yet much to learn; his views of the gospel-salvation were indistinct; but he was sincere, according to his knowledge; and experienced a degree of peace and satisfaction in his mind, to which he had before been a perfect stranger.†

* Particularly Proverbs i. 24—31. Heb. vi. 4, 6. 2 Pet. ii. 20.

† Concerning his state of mind at

While here he wrote to his father; from whom he received some affectionate letters. He was just going out governor of York Fort, in Hudson's Bay; and sailed before Mr. N. could see him. He never returned to England, but was drowned while bathing, just before the ship arrived in the Bay.

Mr. Newton reached Liverpool in May, 1748, where the Lord had provided him another father, in the late Mr. Joseph Manesty, a merchant of that town; who treated him with peculiar kindness, and took upon himself the care of providing for him. He shortly offered him the command of a ship: this, however, he prudently declined for the present; but accepted the station of a mate. He made a short visit to London, and from thence to Kent, where he obtained an interview with Miss ——; and, before he left England, their intended union was agreed upon, his father having previously expressed his approbation.

On his voyage to Guinea, his religious fervor gradually abated; —he grew slack in waiting on the Lord; became vain and trifling in his conversation, and seemed almost to forget the divine mercies. The remembrance of this sad decline proved, however, a useful lesson of instruction, by which he learnt how incapable he was of standing a single hour, without fresh supplies of strength and grace from Jesus. A violent fever, with which he wa broke the chain, and o brought him to himself. then exceedingly distres retiring to a sequeste poured out his soul b Lord;—he was enabled and believe in a crucified the burden was removed conscience; and not peace, but his health wa ly restored.

On his return to Live ter settling the ship's a repaired to Kent. All to his long-expected ur now removed, and he ried in Feb. 1750.

In the month of June, duty again called him and he sailed from Liv August, commander o ship. He had now th about thirty persons, treated with great huma kept up the worship of G them. On this voyage sued his study of Latin; tered, though with muc ty, Terence, Virgil, Livy

this time, he says, in the Preface to "Letters to a Wife,"—"I was no longer an infidel, or a libertine. I had some serious thoughts; was considerably reformed, but too well satisfied with my reformation. If I had any spiritual light, it was but as the first faint streaks of the early dawn." p. 5.

* Speaking of this sep the Preface before ment says, "The necessity of be from her, which then see bitter as death, I have now acknowledge as one of the cies of my life. If I coul tained my fond short-sigh and have continued with h that, humanly speaking, it v proved the ruin of us both.

To alleviate the pains of Mr. Newton had recourse t even while at sea, two or th a week, though no conveyan for six or eight months tog have," says he (Letter xi. "to the amount of near tw sheets of paper now lying i reau of that correspondence lection of these Letters wa ed by Mr. Newton, after of Mrs. Newton, in two vol

&c. He returned to England in Nov. 1751.

In July, 1752, he commenced a second voyage to Africa; during which he was wonderfully preserved in the midst of many dangers, and especially from a conspiracy among the crew to turn pirates and seize the ship. His stay on the coast was long; the trade precarious; and he was in "deaths oft;" but he was as marvellously delivered, and returned to Liverpool in August, 1753.

His third voyage, as master of the vessel, which commenced in about six weeks after his return, was shorter and less perplexed than either of the former: he left the coast in about four months, and sailed for St. Kitt's. On this passage he was visited with a fever, which gave him a very near prospect of eternity: but his hopes were greater than his fears, and he was enabled to wait the event without *much* anxiety. The Lord appeared in *his* favor, and he arrived in the West Indies perfectly recovered. On his arrival there, he found much spiritual profit from the conversation of a Capt. Clunie, a member of Mr. Brewer's church, at Stepney; he received an increase of knowledge; and his conceptions of divine truth became much more clear and evangelical.* He arrived safe at Liverpool, in August, 1754.

By the beginning of November he was again ready for sea; but the Lord saw fit to over-rule his design. He had been, in general, satisfied with the slave-trade, not having the least scruple, at that time, as to its lawfulness, and considering it as the appointment which Providence had marked out for him; yet, he looked upon himself as a sort of gaoler or turnkey; and was sometimes shocked with an employment that was perpetually conversant with chains, bolts, and shackles. In this view, he had often prayed to be fixed in a more humane calling, and in which he might enjoy the means of grace. His prayers were answered; but in an unexpected way. When he was within two days of sailing, while sitting at tea with Mrs. Newton, he was suddenly seized with a fit, which lasted about an hour, and produced effects which rendered it imprudent to proceed on the voyage;—he therefore resigned the command, and was thus freed from that detestable service, and from the calamitous consequences of that voyage, in which the captain and many of the crew died; and the vessel was brought home with great difficulty.

Disengaged from business, he spent most of the following year in London and in Kent; but he was exercised with a new trial; for Mrs. Newton was taken ill, and, for many months, reduced to the lowest state.

In London, he commenced a religious acquaintance with many excellent persons, particularly with Mr. Brewer, of Stepney; whose

* See a volume entitled, The Christian Correspondent; or a Series of Letters, written by Mr. Newton to Captain Clunie, from 1761 to 1770. In the first of these Letters (page 6) he says, "I often think of you with peculiar pleasure and thankfulness, as by you the Lord was pleased to bring me to know his people. Your conversation was much blessed to me, at St. Kitt's; and the little knowledge I have of men and things, took its *rise from* thence."

friendship and ministry proved of great advantage to him. The Rev. Mr. Hayward was another of his intimate friends. He was also introduced to the Rev. Mr. Whitefield, whose ministry was exceedingly useful to him.

In August, 1755, he received, through the kind procurement of Mr. M. an appointment to the office of tide-surveyor of the port of Liverpool. This place, though unsought for by himself, was the very thing he could have wished, as it afforded him much leisure, and the liberty of living in his own way.* His circumstances now became as smooth and uniform for some years, as before they had been stormy and various. At that time, religion was at a low ebb in Liverpool; yet he found a godly few, with whom his association was pleasant and profitable. About the year 1757, he increased his religious acquaintance in and about Leeds, where the gospel flour

He was now desirous of im ing his mind in the best ki knowledge, and spent his l hours in the study of the Testament, and of the H Bible. He kept up also a c of reading in the best writ divinity, in French and Lat well as in English.

About this time he turn thoughts towards the work ministry; his first inclinati which, arose from a refl on Gal. i. 23, 24. He coul but wish for an opportuni testify the riches of divine He thought, and justly tho that above most men livin was the fittest to proclaim faithful saying, "That Christ came into the world t the chief of sinners;" and life had been full of remar turns, he thought himself se to show what the Lord coul entertaining the pleasing that, perhaps, sooner or late Lord would call him into hi vice. Writing to Captain C July 30, 1762, he says, "I b I have, in some degree, th ward call,—that desire an ference to the service, and a measure of that experience those gifts, which would j my embracing a proper invi or opening, whenever it shal pen: till then I shall wait." hope it is not a high conc myself, which makes me w rush upon that important se but a serious regard for the our of God, the good of soul especially the constraining of that love, which spared m chief of sinners, to be a p and encouragement for oth believe in his name."

(To be concluded in our ne

* "I entered upon my business yesterday (Aug. 19). I find my duty is to attend the tides one week, and visit the ships that arrive, and such as are in the river; and the other week, to inspect the vessels in the docks. I have a good office, with fire and candle; fifty or sixty people under my direction, with a handsome six-oared boat, and a coxswain to row me about." — *Letters to a Wife, vol.* ii. *page* 6.

"When I think of my settlement here, and the manner of it, I see the appointment of Providence so good and gracious, and such a plain answer to my poor prayers, that I cannot but wonder and adore. My predecessor, Mr. C——, had no intention to resign his place as reported; but the *report* put Mr. M—— on an application to Mr. S——(the member for the town) for the place; and the very day he received the promise in my favour, Mr. C—— was found dead in his bed, though he was perfectly well the night before."—*Ibid. p.* 17.

RELIGIOUS COMMUNICATIONS.

ON THE PREVALENCE AND EVIL OF LOOSE AND INDISTINCT IDEAS OF RELIGION.

Man, on the dubious waves of error toss'd,
His ship half founder'd, and his compass lost,
Sees, far as human optics may command,
A sleeping fog, and fancies it dry land,
Spreads all his canvass, every sinew plies,
Pants for't, aims at it, enters it, and dies. COWPER.

RELIGION obtains a place in the vocabulary of almost all nations. But when it is not taken in a christian sense, how various and even contradictory is its import? How small a portion of mankind can harmonize in their religious rites! and how few of those who do thus harmonize are able to explain the nature and propriety of their ceremonies! Even the christian religion, which is directly calculated to enlighten the mind, and to relieve it from suspense, is viewed, perhaps I may say by the majority of those who have heard of a Saviour, as having nothing very definite or important in its character. Or if it be allowed to contain any thing applicable to our condition, it is complimented by an unfeeling and sullen acknowledgment, rather than by a careful examination and a welcome reception of its doctrines.

It is the practical language of the multitude; "Let us not trouble ourselves with such concerns; or at most, let us not be over scrupulous in selecting models of conduct, or fixing upon invariable standards of sentiment." At intervals, it is true, they may be more seriously disposed. There is in all men something which, at times, prompts them to regard religion. But their regard is seldom marked by any determinate object in view. They gaze upon it occasionally, as they gaze upon a cloud, which has no definite shape or size. And as a cloud may sometimes bring rain and lightning, so may religion, for aught they know, involve consequences which may render it noticeable, provided it do not disturb their minds, nor intrude upon their pleasures They keep it at a distance, and now and then look at the obscure, half-visible object, as coasting sailors often look at the far distant harbor, as their only asylum, when overtaken by a storm. Religion sounds in their ears like an almost forgotten tale. They can recognize none of its peculiar features—none of its distinguishing marks. They may indeed remember to have heard, that it offers salvation from punishment, but forget that this offer is founded on the condition of repentance and new obedience. Perhaps also they may recollect, that it requires us to be charitable in our opinions; but this recollection serves only to contaminate their principles, by preparing them to tolerate every species of error.

Smooth things are always palatable. Man is by nature a dupe to flattery. He listens with avidity to those parts of the tale, which

confirm his present security; but over those which disturb his repose or alarm his apprehensions, he, with a Dedalian craft, casts a thick cloud of indifference or unbelief. He fears to examine the principles of that religion, which condemns his character, and refers him to the chancery of heaven for the decision of his future destiny. He treads with cautious reluctance the threshold of that sanctuary, in which the servant of God addresses him as a sinner, exposed to the wrath of an offended judge. He retreats from the examination of the scriptures, although they contain the words of eternal life. But as he retires from this fountain of knowledge and blessedness, he alas! too frequently takes a fatal glance at the words, "God is merciful, and is no respecter of persons," and sinks into Universalism, or uninterrupted security, being given over, perhaps, to believe a lie. The most that multitudes can say of revelation is, that it is a book containing doctrines, which, they never noticed, or precepts which they have forgotten.

I would not intimate that all men are alike remiss in the investigation of moral subjects. There is doubtless a great difference among them, according to their education, habits, and prejudices. But we are all witnesses, that by far the greater portion of mankind assume the shield of Felix; "Go thy way for this time," and with it ward off the arrows of conviction, and repel the force of reason and truth. Thousands have been accustomed to wrap the gospel in a shroud, considering its doctrines too gloomy to be examined, and its sanctions too frightful to be delineated. Their guilty souls take the alarm at the firs proach of any definite idea cerning a change of hear cross of Christ, and the misery of the finally imper Every distinct ray of truth b their defections; therefore *will* not come to the light, lest deeds should be made manif

It were easy to adduce fu proof of the prevailing loos and indistinctness of men's concerning religion, and subjects intimately connecte the best interests of man. is needless. The world i of indistinct conception, irr thought, and wavering senti Sudden flights of fancy supe the labor of thorough inve tion; and principles of uni application are hastily and al ly deduced from the partiali self-interest.

The scenes of life are p by the mind in high c They are portrayed as we them to be, and not as they *are*. All our objects of p are spangled with gold, an mined by the rays of hope, at the moment when exper reason, and revelation assu that we shall reap a harvest versity and pain. Misfo when it is specific, and sure fall us, is frequently overcas a blur or a *hope-not*. As dread disasters, so the mind reluctance and pain, examin impending evil. The con though often pernicious m "hope for the best," does thousand instances, while minishes the terror of our hensions, add poignancy t misfortune, which, had it bee tinctly foreseen, might have remedied, or borne with g fortitude.

I shall now attempt to show, in four particulars, how a habit of distinct conception may be formed.

1. Awake from habitual slumber. How great a portion of mankind drowse all their days, as the animal of the forest lies in a forgetful stupor, amid the inclemency of winter? They "rather sigh and groan," and sleep, "than live." A dead weight in the bottom of a ship, is of service to keep it upright, and thus to prevent its sinking; but when these sluggish mortals are embosomed in a community, their weight is too grievous to be borne. What a vast sacrifice is made by that wretch, who, through his own indecision and idle vagaries, suffers the clouds of doubt and uncertainty to obscure his prospects! How heaven-provoking is his conduct, who voluntarily gropes in darkness, because he refuses to open the eyes, which his Maker has given *him*!

2. *Estimate* objects according to their real importance.

We should bear in mind, that the value of a thing is not always proportioned to the avidity with which it is sought. Hence it is, that the interests of the soul, as they are regarded by the multitude, are passed by without concern. Nothing is more important, than that we should ascertain the real value of objects, by weighing them in the balance of reason and truth. This practice, if begun in good earnest, will induce a habit of systematic thought, and accurate research. He, who has once experienced a less or greater good, will, if rightly disposed, compute the probable influence of the same blessing, had it been conferred upon his neighbor, or upon the community at large; and the accuracy of his computation will be exactly proportioned to the importance of the blessing, as realized by himself.

3. Imitate the virtuous in their most splendid actions and sentiments. I am, as much as any one, opposed to a servile dependence, and an habitual distrust of one's own discernment. This kind of imitation is not intended. To take the advantage of a virtuous example, by following it, does not impair the independence of sentiment. It is agreeable to the divine constitution, that every generation should avail itself of the improvements of preceding ages. Nor do we esteem it a disgraceful dependence, that, as we are advancing in literature, we are also travelling a road which was opened for us, by the efforts of our ancestors. In morals also, the same advantage might accrue from a wise regard to principles of truth already established. Were every person to form his system of morals entirely upon his own reason and experience, without regard to those of a former age, men would make but feeble advances towards any thing definite or certain.

Above all; consult divine inspiration. Upon opening the scriptures, we find sacred wonders. Its doctrines are universal in their extent, and definite in their application. In it we behold nothing calculated to flatter pride, or elevate self; but its whole tendency is to depreciate our own characters, to humble man, and to exalt the Lord. As we turn over the pages of inspiration, we are at once introduced into a sacred field. There we behold the mist, which enveloped the speculations

of the ancient philosophers, entirely swept away. There we see truth disrobed of its false apparel, and freed from the shackles of imposture and sophistry. By its light we have the origin of our existence; find ourselves on a rapid march to immortality; discover our relation to God, and find data upon which we may calculate our future destiny.

This light confessedly shines in a dark place, since by it, we discover the moral turpitude of the heart; its impatience of divine control; its aversion to known duty, and its entire opposition to a most holy God. At the same time that we discover the attributes of Jehovah, we find his majesty accessible, his justice mingled with clemency, and his power every moment exerted in our behalf. Such is not the god of fancy. Such is not the god, which is discovered by the feeble enquiries of benighted, and unassisted reason. Reason indeed enthrones a god; but according to many of the ancient philosophers, he neither sees nor regards the conduct of men. Unnoticed by him, the elements play at random; and man, an object too small to share his attention, passes unregarded into eternity!

Among the ancients, many of whom were the greatest men the world ever saw, we behold all full of doubt and uncertainty. Hesitation arrests the pen, and new difficulties suspend the judgment. Darkness thickens, as they advance, and the field, which they explore with a philosophic eye, becomes a field luxuriant with folly. Whither, O boasted reason, whither will thy speculations lead us!

But how speedily is the gloom and uncertainty, which gather round the brow of unenlightened reason, dissipated by the radiance of revelation? Inspiration kindles the fire of true devotion; leads us by a path which we know not; defines the qualities which are introductory to eternal happiness; distinctly marks its objects; displays its own benevolence, and by an unparallelled eloquence, demands the assent of the heart. It expresses a tender regard for the body and the soul, by providing for both. It inculcates submission to rulers, without directly interfering with the policy of the world. It regulates the passions, by explaining their proper use; subdues ambition by showing the folly and the vanity of the world; represses the desire of wealth, by reducing our estimation of this life, and teaching us to proportion our schemes of worldly grandeur, to the fewness of our real wants; and by explaining the nature and value of the soul, instructs us to prepare for heaven. What can be more clear? What more certain? As every object of inspiration is important, so it is distinct, and clearly defined. And he that often repairs to it for instruction, will find that the improvement of his mind will keep pace with that of his heart.

Upon a review therefore of what has been said, let him who is disposed to contemplate this subject remember, that a confusion of thought is very prevalent; that distinct ideas are indispensable, and that a habit of acquiring them, can easily be formed. Let him take the word of God for his guide, and the conduct of the righteous for his example. Then it shall appear,

"That all his prospects brightening to the last,
His heaven commences ere the world be past."

THELESUS.

ANSWER TO CANDIDUS, ON THE AUTHOR OF THE EPISTLE TO THE HEBREWS.

Messrs. Editors,

In the Panoplist for January, is contained an attempt to prove that Apollos was the original writer of the Epistle to the Hebrews. The letter of CANDIDUS certainly deserves a reply. I have expected to find, in every succeeding number of the Panoplist, a confutation of the arguments of Venema, and a summary of the evidence, which may be brought in support of the commonly received opinion that Paul was the author of that Epistle, which Venema, Candidus and some other learned men, attribute to one who was not an apostle. Hitherto my expectations have been vain.

CANDIDUS has given the public an abridgment of the arguments of Venema: will you allow me to reply to him, by adducing some of the arguments, by which Dr. Macknight opposes the doctrines maintained by Venema?

1. The most ancient, and by far the most universal tradition of the church, has constantly ascribed the epistle to the Hebrews to the apostle Paul. Eusebius, Eccles. Hist. b. vi. c. 25. cites Origen as saying in his Homilies on the Hebrews; "If any church holds this epistle to be Paul's it is to be commended for so doing. For the ancients did not *rashly* hand it down as Paul's." Upon this quotation from Origen, Hallet observes: "it is very certain then, that the churches and writers, who were ancient with respect to Origen, must have conversed with the apostles themselves, or at least with their immediate successors." "Since this tradition was ancient in the days of Clement of Alexandria and Origen, about one hundred and thirty years after the epistle was written, it must have had its rise in the days of St. Paul himself, and so cannot reasonably be contested." Lardiner says, (Canon, vol. ii. p. 331.) "Clement of Alexandria, before the end of the second century, received this epistle as Paul's, and quoted it as his, frequently, and without any doubt or hesitation." Now, if this tradition originated while Paul was alive, either Paul or those to whom the epistle was directed, would have contradicted the tradition, had it not been founded on truth.

2. If an author's method of handling his subjects, together with his manner of reasoning, are sure marks by which he may be distinguished, as all good judges of composition allow, we shall without hesitation pronounce Paul the writer of the epistle to the Hebrews. For in this letter we find that overflowing of sentiment briefly expressed, which distinguishes Paul from all other writers. In this also, are abrupt transitions from the subject in hand, to something subordinate; but at the same time connected with it, which having pursued for a little while, the writer returns to his subject, and illustrates it by arguments of great force, couched, sometimes in a short expression, and sometimes in a single word, all which are peculiar to Paul. In this Epistle likewise, contrary to the practice of other writers, but in Paul's manner, we meet with many eliptical expressions, which are to be supplied, either from the foregoing, or from the following clauses. In

it also, as in Paul's acknowledged epistles, we find reasonings addressed to the thoughts of the reader, and answers to objections not proposed, because being obvious, the writer knew they would naturally occur, and therefore needed to be removed. Lastly, after Paul's manner, the author of the epistle to the Hebrews, has subjoined to his reasonings many exhortations to piety and virtue. These peculiarities of style, which are found in no other writings, beside Paul's acknowledged epistles and this epistle to the Hebrews, plainly point out the apostle Paul, and not Apollos, as the author of that last mentioned, learned and sublime writing.

Should it be granted, that the stile of this letter is more "round, rhetorical, oratorical," than that of Paul's other epistles, it would only prove that this might be Paul's masterpiece in energetic, inspired eloquence. CANDIDUS would not surely reason thus: "the Rambler is superior in elegance to Johnson's other writings: and therefore Johnson was not the writer of the Rambler." When Paul wrote this epistle he may have improved his style by use; or he may have been most eloquent here, because he was opposing his former errors. His ardent love to his kindred according to the flesh, his desire that they should be converted to christianity, and his early acquaintance with the typical ordinances, which he explained, may have had an united influence upon his manner of writing.

But, it may be doubted whether there be a manifest superiority in the style of this epistle, over the other epistles ascribed to Paul. For, not to mention that the sublimest passages in this epistle ar quoted from the Old Tes I, without hesitation affir the epistles to the Ephes the Colossians, and to Ph in respect of sentiment a guage, will easily bear to in competition with the e the Hebrews; especially t tle to the Ephesians; con which Grotius has said, tha *passeth all human eloquence* yet, strange to tell! th Grotius has given it as h ion, that the excellency style of the epistle to the H is a proof, that it was not by Paul.

3. In the epistle to t brews, there are many sen and expressions, which P used in the epistles acknov to be his. The following amples. Heb. i. 2. *Hei thing*s, and ver. 3. *an imag substance*, are paraliel to Cc *The image of the invisible first born of every creature.* ii. 7. *Thou hast made hi little while less than ange hast crowned him with gl honor, and hast set him o works of thy hands:* are ments parallel to Philip *Being in fashion as a man, bled himself, becoming obe death, even the death of th* ver. 9. *And therefore G exceedingly exalted him, a bestowed on him a name above every name.* 10. *the name of Jesus ever should bow, of things in &c.* See also, Ephes. i. 20, 22. What is said in Heb about *milk* as food for ba *strong meat* for full grow we have in 1 Cor. iii. 2. *gave you, and not meat, &* viii. 1. *Who eat down*

...t of the throne of the ...in the heavens: and Heb. *...t down at the right hand ...rone of God;* are expres... similar to Ephes. i. 20. *...him at his own right hand ...ly places.* Heb. ix. 1. *... containing a shadow of ...re to come:* is the same ...l. ii. 17. *Which are a ... of things to come,* Com... x. 33. with 1 Cor. iv. Heb. xiii. 16. with Philip. ...The writer of the epistle ... Hebrews, chap. x. 30, ... Deut. xxxii. 35. adds the *...saith the Lord,* which are ...in the Hebrew nor in the ...int; just as Paul has done ...of his citations from the ...ament, Rom. xiv. 11. and ...vi. 17.—In Heb. xiii. 18. ...riter of this epistle says, *...fully persuaded we have a ...ood conscience.* The same de... Paul made before the ..., Acts xxiii. 1. and before ... Acts xxiv. 16. and to the ...hians, 2 Cor. i. 12.—Heb. ... *Follow peace with all men.* ...xii. 18. *Live peaceably with ...*—In Heb. xiii. 20, God is ... *The God of Peace.* This ... given to God no where ... Paul's writings, Rom. xv. ...vi. 20. and 2 Cor. xiii. 11. ... iv. 9. 1 Thes. v. 23. and 2 ...iii. 16. In Heb. xii. 1, 2, ...are beautiful allusions to ...hletic exercises, to which ...are many similar allusions ...'s other epistles.

...possible that Luke or Ap... may have been the writer ...se expressions, but it is not ...ble. This remarkable coinci... of sentiments and expres... the epistle to the Hebrews, ...he sentiments and expres... Paul's acknowledged epis...

ties, is no small presumption that this epistle also is of his writing.

4. In the epistle to the Hebrews, there are interpretations of some passages of the Jewish scriptures, which may properly be called Paul's, because they are to be found only in his writings. For example, Psalm ii. 7. *My son thou art: to-day I have begotten thee;* is applied to Jesus, Heb. i. 5. just as Paul applied the same passage, Acts xiii. 33.—In like manner, the explication of Psalm viii. 4. and cx. 1. given by Paul, 1 Cor. xv. 25. 27. is found Heb. ii. 7, 8.—So also the explication of the covenant with Abraham, given in Heb. vi. 14, 18. is no where found but in Paul's epistle to the Gal. iii. 8, 9, 14, 18.

5. There are, in the epistle to the Hebrews, doctrines which none of the inspired writers have mentioned, except Paul. In particular the doctrines of the mediation and intercession of Christ explained, Heb. iv. 15, 16. vii. 22, 25, are no where found in the books of the New Testament, except in Paul's epistles, Rom. viii. 34. and Gal. iii. 19, 20. The title of Mediator, which is given to Jesus, Heb. vii. 22. viii. 6. ix. 15, and xii. 24, is no where applied to Jesus, except in Paul's epistles, 1. Tim. ii. 5.—In like manner, none of the inspired writers except Paul, (Heb. viii. 1—4,) have informed us that Christ offered the sacrifice of himself in heaven. And that he did not exercise his priestly office on earth, but only in heaven.

6. In the epistle to the Hebrews, we find such enlarged views of the divine dispensations respecting religion; such an extensive knowledge of the Jewish scriptures, according to their an-

cient and true interpretation; such a deep insight also into the most recondite meanings of these scriptures, and such admirable reasonings founded thereon for the confirmation of the gospel revelation, as clearly point us to the most learned of the apostles, as being the writer. Although Apollos was *mighty in the scriptures*, when compared with his Alexandrian brethren, and eloquent in his manner of speaking; yet he needed to be more accurately instructed by Aquila: while Paul had profited in the Jewish religion, and the types explained in the epistle to the Hebrews above many of his fellow-students; had seen Jesus Christ, who called him to the apostleship; and had been caught up by Christ into the third heaven.

In addition to this positive evidence, it may be observed, that there is no substantial objection against the opinion, that Paul wrote the Epistle to the Hebrews. The want of Paul's name is no valid objection. The three epistles of John are universally acknowledged to be the production of his pen, notwithstanding his name is nowhere inserted in them. Paul indeed commonly introduced his epistles with his name, and the assertion of his apostleship; but there are important reasons for the deviation in the present case. 1. The doctrines, which he set forth in the epistle to the Hebrews, were wholly founded by him on the Jewish scriptures, and not on the authority of the writer. 2. Paul was the apostle to the Gentiles. In writing to the Hebrews, he did not assume his apostolic character, because the unbelieving Jews and Judaizing christians traduced him as an apostate. His claim to apostleship would not have be
mitted. For this reason, w
his claim to this high hon
besought them *to suffer the*
of exhortation; (chap. xiii
which well became him, wh
fessed to become all thin
all men, so far as he could l
ly, that he might gain the
to christianity. For this r
he protested, that in the wh
the doctrine delivered to
he had maintained a good
science, chap. xiii. 18. 3.
epistle was more likely to b
by many zealots, whom Pa
sired to convince and conv
sent forth without a name, t
would have been had Paul p
ed his own name. So man
sons cannot be adduced wh
pollos should not have give
name to the performance, u
this be the first, that Apollo
not the writer of it; for the
of a popular preacher or
often goes farther with ma
than his sentiments.

No passage in the epistle
nishes a valid objection. Cand
or Venema, considers chap.
17, 18, 19, 22. as agreeing b
with Apollos than Paul; bu
not satisfied me that Paul n
not exhort the Hebrews *to*
their rulers, with as much
priety as Apollos: or wit
much propriety say, "pra
us;" "we are confident tha
have a good conscience;"
the more earnestly beseech
to do this, that I may be
stored to you the sooner;"
"suffer this word of exhortati

In chap. ii. 3. the writer
not say that he *received* the
trines of Christ from other
nesses; nor does he disclai
immediate revelation. He m
ly says, "how shall we esca

we neglect so great a salvation, which beginning to be spoken by the Lord, was *confirmed* to us by them who heard him?" Now *Paul* often appeals to the testimony of eye-witnesses for the confirmation of things made known to himself by revelation. See Acts xiii. 30, 31. 1 Cor. xv. 5, 6, 7, 8. and 2 Tim. ii. 2. In the same manner Peter appealed to the testimony of the other apostles. See 1 Pet. i. 12. So did Jude, ver. 17.

Paul may have called his epistle to the Galatians a large letter, because he rarely, on account of some infirmity or many avocations, wrote so long a letter as that with his own hand: and in Heb. xiii. 22, Paul may have said, as the writer does in the original, "for indeed I have written to you briefly," on account of the importance of the subjects, which he had discussed in few words.

Candidus says, "It is more than doubtful whether Paul would have *freely* conversed in Italy, where *Timothy* was *imprisoned*, which however this author asserts chap. xiii. 23. But who, will venture to accuse Paul of cowardice? Let his sufferings in his master's cause witness for him, against this charge. Besides, it is not certain that Timothy was imprisoned; for Heb. xiii. 23. may be literally rendered thus: "Know that *our* brother Timothy is sent away, with whom, if he come soon, I will see you." The word απολελυμενον, is rendered in this manner, in Math. xiv. 15. "*Send away* the multitudes." Paul had probably sent Timothy away into Macedonia with an order to return and bring him an account of the state of the churches. See Philip. ii. 19,—24. Had Timothy been imprisoned, Paul would probably have intimated it in some of his epistles, for he was with the apostle the greater part of the time, while he was in bonds. See Philip. i. 1. Col. i. 1. and Philem. ver. 1.

Candidus asserts that the common reading, in Heb. x. 34. is incorrect. I know not why the present reading may not be correctly and most literally rendered thus: "for ye even suffered with *me* in my bonds." This implies that they jointly sympathized in his afflictions. The Alexandrian and Clermont MSS. two of Stephen's MSS. the Syriac version, the St. German, and the Vulgate support the reading which Candidus deems correct; but the common reading is supported by the greatest number of ancient MSS. and therefore ought to be retained. The Alexandrian, St. German, and some other copies, were early corrected by the Vulgate, and therefore cannot have much credit with a biblical critic.

The salutations from the christians of Italy, show that the writer of this letter was either in Italy, or had some Italian brethren with him, which agrees with the supposition, that Paul was the author of it. He had been two years a prisoner at Rome, but had now obtained his liberty, (ver. 23, of xiii. chap.) by means, as is supposed, of the persons converted under his ministry in the emperor's family. See Philip. iv. 22.

These arguments, which I have compiled from Macknight's literal translation of the apostolical epistles, and nearly in the words of that learned man, appear to me, to afford conclusive evidence that St. Paul, and not Apollos, was the writer of the epistle to the Hebrews.

If Candidus will *candidly* consider them, I think he will be constrained, at least, to admit, that when he said there were "mighty exceptions" to his and Venema's opinion, he ought to have given the name of MACKNIGHT a place, beside the names of MILL and MICHAELIS.

TIMOTHY.

QUESTIONS RELATIVE TO CHURCH GOVERNMENT, PROPOSED AND ANSWERED.

Question I. "IF a council, called by a church for the purpose of ordaining a man to be her pastor, find him to be in their opinion heretical, and therefore refuse to ordain him; do they, by such refusal, leave him under an ecclesiastical censure."

Answer. To a right solution of this question, we must consider the design for which an ordaining council is convened, and the authority with which such council is invested. When a church, after due trial, has elected one to be their pastor, it is incumbent on them to convene a council of the elders and delegates of the churches, with which they are in near and intimate connexion, to examine the man of their choice, and provided he be found qualified, to consecrate him to the work of the gospel ministry. The calling of delegates, to constitute a part of the council, is proper and necessary to maintain the communion, order, and edification of the churches.

The churches of a particular neighborhood are more immediately connected, and are more deeply interested in each other's ecclesiastical concerns, than churches at a distance. On these accounts, ordaining councils should b posed of elders and delegat the vicinity of the churc which the pastor is to be ed. When there are chur the same faith and order neighborhood, ordaining c should be selected from t order more effectually serve christian faith, puri love.

The church put their date upon trial before the ing council. The candid himself upon trial, whethe duly qualified to receive fice of a gospel minist whether it be suitable, t should be ordained over t ticular church. The ca may object to the appoint a certain church, as a par council, and in case his ob are reasonable, they should such appointment. But duty of the church to app council. It appears uns that a candidate, who is t amined with respect to hi fications, should choose judges. Such a practice lay the foundation of error order in the church of God claim of the candidate ext farther, (unless by the ind of nominating one, two o of his particular acqua than to determine for whether he will submit h acter and standing to suc cil, as the church shall ap

The council being c with the consent of the c are, under Christ, invest authority to examine the the church, and to consu spiritual interests; and to belongs, as an ecclesiast dicatory, to examine the ity of the call given to th

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Council, after an impar-
deliberate examination,
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ntially erroneous, or in
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nust ever proceed upon
ncil's finding the candi-
date correct in his opinions, and established in the gospel faith. Never may they proceed upon the hope, that he will change and adopt more correct sentiments in future. To be inducted into the ministry, he must be *now* sound in the faith. When the council have made their result, and refused to ordain on account of heresy, their determination is *decisive*, and should be obligatory upon the church, which called them; upon the candidate, whose opinions were investigated by them: and upon all ministers and churches in communion with the council. They were a christian judicatory, instituted under Christ for this very purpose, to determine the qualifications of the candidate; and until by a revision, or by the results of some superior judicatory, their result is corrected, or superceded, it must be holden valid. The candidate, while under this imputation, cannot be ordained to the christian ministry, so as to be acknowledged a regular minister by any in communion with the council. The result of council has not simply laid him under suspicion, but has decided against his good report with respect to his christian faith. No person may be ordained unless he be of established good report both in faith and morals. Before he can be ordained, the disqualifying results of council must be set aside, as formed either in ignorance, in prejudice, or in corruption. To set aside this result, there must be a regular ecclesiastical process.

But one will ask, "Have the church and candidate no remedy against a decision, which may have been founded in error or corruption?" They have one. Do they believe the result dictated by

corruption? They will call in a council of churches of their neighborhood, of established faith, for the avowed purpose of exposing that corruption. When they have proved it, they have a complete remedy, and may have their pastor elect for their minister. Do they suppose that the result was founded in honest mistake, or misapprehension. They may invite the council to a review of their proceedings, and may ask a number of other churches of their faith and of their acquaintance, to unite in the review? If there were an error it may be easily remedied; if no error, the church will feel themselves happily relieved from spiritual danger.

But, is the candidate to be viewed as a heretic? He is. For every ordaining council is of necessity to determine, whether the candidate be sound in the faith. This is essential to the preservation of purity in the church, and of orthodoxy in the ministry. So far as his ministerial character is concerned, he must lie under the imputation, until a regular investigation of the result shall show the fact to be different. As a christian brother, he is entitled to the same process in the church. to which he belongs, as other private christians, when charged with corrupt opinions.

But may not the church call another council to ordain their candidate? May not such council proceed to ordain? And should not the person ordained be viewed as a regular gospel minister?

I answer, That every church has a civil right to choose, and to have appointed over them such ministers, as they please, let his opinions be ever so diverse from those of other ministers and churches. They may call a cil of such ministers and chu as will accord with their No compulsory or coercive cess can be taken by churches to prevent it. the enquiry, What have right to do in the sight of and agreeably to the la Christ? It is plain, that have no right to procure the nation of their candidate, un decision of the council has proved to be corrupt, or fault has been set aside by a regul clesiastical proceeding. S they procure such ordi they could not justly expec their minister would be vi as a regular minister, and e to the intercourse and com ion of those churches, whom they had before w The ministers, who have att ed to liberate him from the cion and imputation of h and have proceeded to ordai and those, who countenanc commune with him after are guilty of acting the p separatists. In its nature conduct is schismatical, tenc subvert order, and to introdu cord and confusion int churches of Christ. Ho if the church forsake thei mer faith, and select men will agree with them ar courage them in their sc other churches can only it, and labor to persuade into a more correct course. may not attempt coercion they may manifest their gri disapprobation, by refusi commune with the ministe appointed, and with his su ers, and then leave the is Jesus, the witness of the Christians should have no f

ship with them in such irregular and unscriptural measures.

Question II. "May not a minor part of the council, if they are satisfied with the candidate, proceed to ordain him, although the major part refuse to act in the solemnity."

Answer. The council is called to act in concert and jointly; not severally. The desire of the church that the minority should proceed alters not the case. The minority received power from the churches, who sent them, to act with the council, and not against them. To presume upon such a step, would be a violation of duty to Christ, and to the churches making the appointment. Before they act, they must first go home, state the affair to their brethren, and receive a new appointment and powers. Prudence has no concern in this question, but to reject a proposal replete with mischief and error.

Question III. "If a number of the church, *thinking* a pastor heretical, who had been rejected by one regular council, first called, and afterwards ordained by a second council, are dissatisfied with his ordination, ought they to withdraw from his ministry, and from the communion of the church, and attend ordinances elsewhere?

Answer. Those members of the church, who are satisfied with the result of the first council, declaring the pastor elect to be heretical, cannot be brought under the ministry of the pastor elect by the church's calling a second council, and procuring his ordination, contrary to their consent. They have an authoritative ecclesiastical decision in their favor; and their duty is to hold and treat the minister thus irregularly introduced, not only as heretical, but as not their minister, since he has been forced upon them in a way contrary to church order and the precept of Christ. They may not countenance the minister's errors, nor the irregularity and oppression of his introduction, by submitting to his ministrations. They should without delay refuse submission, and seek instruction and communion elsewhere. They have been denied their rights, and they may not expose their own souls and those of their children, by hearing instructions, which cause to err.*

Question IV. "What steps ought the dissatisfied brethren to take in the case now supposed?"

Answer. Having taken previous steps to convince their

* On this question, we beg leave to refer our respected correspondents *Titus* and *Cephas*, and our readers in general, to "The *Platform* of Church discipline, gathered out of the word of God, and agreed upon by the elders and messengers of the churches in Synod, at Cambridge, New-England, 1648;" chap. xv. sect. 2. A recurrence and submission to this Platform, we think would correctly, and without difficulty, determine many points of ecclesiastical government and discipline, which now create unhappy altercations and divisions in our churches. To a long continued disregard to this directory of ecclesiastical government, we apprehend, may be traced many of the errors and evils, which marr and afflict the congregational churches in this Commonwealth.

In this belief, we recommend to the consideration of the ministers and churches in Massachusetts of this denomination, the question, Whether it would not be expedient in some formal explicit manner, to re-adopt it, after a judicious and careful revisal of it by some authorised body of men, in the manner in which the same thing was done by the Synod of 1679! *Edrs.*

brethren of the importance of not settling a man, who has by an authoritative council been declared defective or heretical in his sentiments; having opposed their measures in procuring such settlement; having remonstrated against calling the council; having endeavoured to render the council mutual between themselves and the majority; having, after the new council was convened, renewed their remonstrance against the ordination without success, they are thence forward to consider themselves, as denied their essential christian privileges, and necessarily excluded from christian ordinances in the church; and they must seek privileges, where they can enjoy them. To effect this purpose in the most peaceable manner, they must notify the majority of their intention to withdraw, and for the sake of certifying their good morals and regular standing, they may request a testimonial of that import. If the majority refuse these reasonable requests, they may request of them a mutual council, to decide upon the question of their standing and of their removal. When denied in this application for a mutual council, (in which it should be stipulated that no distant churches, of whose faith and order they are ignorant; nor any other churches materially differing from the former confession of faith of their church, be admitted as component parts,) they must call a council of their own, composed of churches of like faith, of those acquainted with their condition, and interested particularly in their spiritual improvement and happiness. They ought to exclude such ministers, as have a personal prejudice against the majority their pastor; but to invit others, who are informed their measures and sentir When they have called council, they are to notif majority, through their pas the time and place of the cil's sitting, and express readiness to meet them and their differences before the cil.

When the council are c ed, they must learn from documents, not from oral mony, that the steps above fied have been substantially by the aggrieved, and they have a copy of the result of thoritative council declarin *the pastor could not be ordai account of his errors in re doctrine.* If the majority a their representations are candidly heard, considered acted upon by the council. majority do not appear, the cil may proceed to commer sufferers to the care and munion of such sister chu as they can conveniently jc make them a distinct chur the case may require.

The aggrieved are unc particular obligations to dis the pastor, who never sus the relation of a minister to Nor is it incumbent on them cially, to discipline the c The matter has been taken their hands by sister churc council, and to them a process belongs, if such p be necessary. Since the ag ed never belonged to the so ordained, they should n up their christian liberty actual or virtual acknow ment of him. Those steps, would be proper and neces

[illegible] own pastor's falling into error, are in this case precluded, until our Lord has laid no such yoke upon the necks of his disciples.

Question 5. "How are such pastor and church to be considered and treated by the aggrieved brethren?"

Answer. They must forgive them, and pray for them, as should other christians. But the labor of disciplining them, if such discipline be necessary, is not their particular concern, but a common one. In the present state of the churches, such church is to be waited upon, in the hope of their enjoining more correct information, and of their returning to their duty; unless the departure be so gross, as to preclude all expectation of their return. It would be truth to say, that such a church is wholly lost, and ought to be viewed as excommunicated from the kingdom. God's children are often overtaken in grievous faults, and yet through patience, and forbearance, and prayer, the Holy Spirit recovers them to the knowledge and love of the truth. But, while they retain their error, they may not be supported and comforted in it by a communional intercourse.

Question 6. "Can a minister, who believes the doctrines of grace, and considers them essential to the gospel scheme of salvation, sit in council with those ministers who deny them?"

Answer. The question supposes that the minister called to sit in council with those who deny the doctrines of grace, has a full conviction on his mind, that those doctrines are fundamental and essential to the salvation of men. It supposes also that he has evidence, that these doctrines are openly denied. The question being thus stated, there can be but two correct answers given; either first, that sitting in council is no act of christian or ministerial communion; or secondly, that a minister, maintaining the doctrines of grace and their essential importance to salvation, cannot, with a good conscience, sit in council with those who openly deny the doctrines of grace. Sitting in council is so obviously an act of high and intimate ministerial communion, that I shall take it for an incontestable truth. It will therefore follow, that sitting in council with ministers, who openly deny the doctrines of grace, must be an illicit and criminal act in one, who believes the truth and essential importance of those doctrines.

One who believes no doctrines essential to man's salvation, can have no idea of christian or ministerial communion. He can unite in council with those of opposite sentiments. He alike communes with every body. But the man, who feels the importance of christian doctrine, and the consequences of uniting and communing with men of corrupt sentiments, will be careful how he sets his seal to soul-destroying errors, by giving his countenance to them in exercising high acts of ministerial communion.

Much candor and caution undoubtedly are required in settling the question, What is *essential* christian doctrine? We may not without good reason condemn a man, as holding fundamental heresies. But because it is not easy to determine what are fundamental heresies, must ministers support and approve, by their com-

munional intercourse, men who deny essential doctrines? By no means. Every individual must act upon his own private judgment and personal responsibility. He must with all caution and wisdom act individually, as under Christ, and accountable to him; he must deliberate and determine for himself; extending his measures as far, as he can convince and persuade others of his friends and connexions, and obtain as much uniformity, as he is able. Should he be called to sit in council with one who avows his belief, that natural and unregenerate men love God; that we are justified by works, as the meritorious cause; that Christ does not keep all his elect, who are given to him of his Father; that men who die in unbelief and impenitence will be saved; that Christ Jesus was merely a creature, dignified by the Father with the honor of being the example of men, and the Saviour of sinners; and that he was not essentially a divine person; how could he, when he believed doctrines directly the reverse of these, hold communion with him? Could he answer it to himself, to the souls of men, and to Christ his Lord and Master, should he unite in council with a man established in these fundamental errors.

It is believed that the incaution and negligence of ministers in these respects, is the fruitful source of those hurtful errors, which of late have crept into the New-England churches, and which have overthrown the faith of some. Hence probably has originated the grievous departure of some ministers from the pure doctrines of the reformation.

These thoughts on church government and ministerial du
humbly proposed to the co
ation of the readers of the
oplist, in hope that they m
blessed of God to the illumi
of some in the knowledge
truth, as it in Christ Jesus.

CEPH

LETTER FROM MRS. ELIZA
TO THE REV. JOHN NEWT

Fairlee, (Vt.) April 20,

In what way shall I intr
myself to the Rev. Dr. Ne
I had long since read your
cron with pleasure; but wit
year past, I have become a
er of the whole six volu
your publications. I have
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with great satisfaction; hav
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the whole, and have exul
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…ter I read the account …urself in your first let… is filled with aston… joy; and expands …brace you, as a pre… of the grace of …view you, as a chosen …which he will be signal… I long to see you; …must be. I must hope …recount the blessed …the most desirable cir… In the mean time, …permitted to love you, …you to God, and praise …on your account. Your …all nigh wafted o'er the …you have but a few …s to encounter, and …all regulated by a pilot …skill. Your companion …d the destined port, the …ven, and left you floating …May your heart be fixed …n the Lord; may the gen… …of divine consolations bear …those mild regions, where …orrow can never come.
…e tranquil evening, when …ore important calls your …if you are disposed to …thought on the one who …iting, I would suggest a …, by the assistance of …ndly hand, you would …outlines of your coun… …be delineated on paper, …ed in a letter, as a tes… …at I am forgiven, in pre… …to introduce myself to …aintance. If you should …shall be gratified indeed. …ace it by the profile of …ble friend, Dr. Hopkins, …te them together, and …the time, when we shall …take more exquisite and …fellowship, than can be enjoyed through such a medium. I shall enclose this to Dr. Hopkins, with whose correspondence I have been long indulged; and request an introductory line from him.

I am, Rev. and dear Sir, with sentiments of reverence and esteem, your friend and servant.

ELIZA NILES.

Rev. John Newton.

REV. JOHN NEWTON'S ANSWER TO MRS. NILES.

London, Sept. 18, 1795.

My Dear Madam,

So I begin without ceremony. Thousands whom I never saw, whom I never shall see, till I meet them in a better world, are dear to me; because they know and love the Saviour. However distant in place, they are united in him. They meet at the same throne of grace, feed upon the same living bread, drink of the same spirit, and are travelling to the same home. My life has indeed been marked by many extraordinary incidents, and surely I may well wonder that a name, which deserves above many to be written in the dust, has been made known far and near. I may rejoice in this, if my history should encourage any person to receive and believe that faithful saying, *Jesus Christ came into the world to save sinners*, for surely it will be allowed that I am one of the very *chief*.

I have an invincible objection to a copy of my poor countenance being sent abroad, while I am living: and therefore, I cannot at present, comply with your request. My name is under two or three prints in sixpenny publications; but they differ from each other, and are all unlike me, for which

I am not sorry. But Mr. Russell, our capital portrait painter in crayons, has drawn me twice, and the resemblance in both is thought to be very strong. It is probable that a plate will be taken from one of these pictures, when the original is gone to be no more seen. Then survivors and posterity may have the satisfaction of observing what sort of a creature I was, as to the outward man: but I cannot permit it to appear during my lifetime.

You mention six volumes of my works: but I know not whether my last publication entitled *Letters to a Wife*, in two volumes, has yet reached Vermont, or even America. Should these ever come in your way, madam, you will have the best exhibition of my likeness, though drawn by myself. It will not indeed, give you an idea of my face; but will make you acquainted with as much of my inward frame, my heart and feelings, as can safely be communicated to a fellow-creature.

By the kindness of gentlemen at Nassau College, it seems I must be known in America by the title of Dr. Newton. But there is no such person in England. When I thanked the college for the honor done me, I told them I was obliged to decline accepting it. Perhaps I was influenced more by pride, than by humility, in waving it; for as my manner of life and conversation in time past are well known here, and that I had never been at any college or academy, or even at a grammar school, had I consented to wear the title, I should have been ashamed to walk the streets, lest people should point at me, as I went along, and say, *there goes the Doctor*.

I am now four months advanced in my seventy-first year, am still favored with good health, and enabled to go through my public services without fatigue. The Lord gives me acceptance with his people, and I trust, we have a measure of his presence and blessing among us. I seem to have lived long enough for myself; but am willing to wait my appointed time. I hope I shall one day know how much better it is to depart and be with Jesus: but it is worth waiting a while for heaven, if we may be in any degree useful upon earth. I have many friends, many temporal comforts, all things that can contribute to make life agreeable: and since Dec. 1790, when my dear partner closed her eyes upon sin and sorrow, I have met with nothing that seriously deserves the name of a trial. But this life is at best such a scene of vanity, that I cannot be very fond of it, for its own sake. I am not my own, and I have only to pray that while I do live, I may live to him, who redeemed me with his blood; and that when he calls me away I may be found ready. So much, perhaps too much, about my insignificant self.——I value your friendship; but if I wished you should always think so highly of me, as you seem to do, I might be glad that you are not likely to see me. Your expectations might be greatly baulked if you were here. Ah! Madam, indeed, I am not what you suppose me. Dust and ashes is my name, and all (properly my own) is sin and misery: but through mercy, it is given me to believe and know whom I have believed.

Dr. Hopkins informs me that you have been walking in the path

ham about twenty years
t he does not say how
since you left the path
l: he dates it from the
revival at Plymouth;
was I know not, but
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you became sensible,
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are unworthy of the
rcy, you dare ask and
expect the greatest,

which a creature can receive. Is it not so? Such are the effects of the glorious gospel on our side of the Atlantic, and the same, I doubt not, on your side. There is but one sun and one Saviour; whether in the east or in the west: we see by the same light, and our spiritual life, strength and comfort, proceed from the same source. Jesus the great vine, communicates his life and sap into every branch, that is grafted into him by a living faith; and therefore they live, or rather he lives in them. He is in them, as the soul in the body, the life every part; because he lives to die no more, they likewise shall live for ever; for their life is hid with Christ in God. There was a time when we little thought of these things; but they were reserved for us, and we were preserved through all dangers in the days of our ignorance. He then passed by and bid us live, because he had appointed a time of love, when he would reveal them to us. We have tasted that the Lord is gracious: but the first fruits we have in hand, though preferable to all this world can give, and of which no worldly changes can deprive us, bear no proportion to the full harvest, which we hope for. It does not yet appear what we shall be, when we shall see him as he is, and be with him for ever. Transporting thought! We may be well content to sow in tears, since we are assured we shall reap in joy; that then all tears shall be wiped from our eyes, and we shall weep no more. Then, Madam, I trust, we shall meet to love and praise and sing and wonder! In the meantime, he who has called us by his grace, and has brought us

thus far, will continue to guide us by his counsel, till the hour shall come, when he will receive us to glory: For he will not leave us till he has done all for us, of which he has spoken to us. May he teach and enable us to fill our places and relations in life, and to do the little we can to shew forth his praise, while we remain here. I commend you and yours to his blessing, and beg your prayers for me.

I am your affectionate and obliged friend and servant

JOHN NEWTON.

PIOUS MEDITATIONS.

No. 2.

Psalm lxxxvi. 1. *Bow down thine ear, O Lord, hear me; for I am poor and needy.*

Yes, Lord, listen to my prayer, or I perish. I am poor and needy; I am guilty and need pardon; I am defiled and need purity; I am weak and need strength; am foolish and need wisdom; and thou canst give me all these. Thou hast said, that although thou dwellest in the high and holy place, thou condescendest to him, who is of a broken and a contrite spirit. Thou seest that my spirit is humbled, that I feel my want, and am looking to thee for supply. O, blessed Lord, thou wilt give it me; thou wilt fulfil thy promise—*Ask and ye shall receive.*

Bow down thine ear, O Lord; hear me for thy name's sake, for the glory of thy name. Save me from the wiles and temptations of that evil Spirit, who first rebelled against thee. Save me from myself. I have nothing to plead before thee but my poverty; but thy mercy is great. Rich is thy grace; let it extend unto me, the vilest, the poorest of sinners. Thou delightest to forgive. My sins are great and numberless. O magnify thy goodness and compassion in blotting them from thy book. Let me be righteous before thee in the righteousness of Christ, who died for the poor and needy. Hear me, O my God.

W.

For the Panoplist.

Messrs. Editors.

As a friend to the order of the churches, I have noticed with great satisfaction a new and neat edition of the "Platform of Discipline, gathered out of the word of God, and agreed upon by the Elders and Messengers of the Churches assembled in the Synod, at Cambridge in New-England, in 1648," lately published at Boston, by Farrand, Mallory, and Co. It has long been a subject of regret with many, that this Platform is so little attended to and so little known. It is devoutly to be hoped, that this republication of it will be a mean of bringing it into request, and of exciting attention to those principles, on which our New-England churches were originally founded. And I would take leave to suggest, whether some able pen might not be usefully employed in an elaborate review of the Platform itself, or in a discussion, in some other form, of the leading principles, which it comprises, in your valuable publication. W.

SELECTIONS.

TENTIARY HOUSES.

ward on Prisons, p. 226.

ran plan for the *govern-* penitentiary houses is of portance, and is more e, than some suspect. I e indeed, of the difficulty ablishing so arduous an ing, as that of *reforming* s, and inuring them to industry; yet when it is ublic good, we ought to periments; and indeed, e I been doing in *collect-* gulations of some of the ted houses of correction e, and such as *experience* ed to be *practicable*, but ing to facilitate the exe- this useful design? The *regularity*, and *order* that red in the houses of cor- at Holland, Hamburgh, hent, Florence, &c. I am rsuaded, proceeded in a gree from the *constant* at- hat is paid to impress the s with a sense of religion, , serious discourse, cate- and familiar instruction chaplain, with the influ- *good* example, both in the *keepers*. These cir- es make a *much* greater on upon the minds of the s, when *in* prison, than ould before they came We have too much adopt- othic mode of correction, *rigorous* severity, which dens the *heart*, while many s pursue the more ra- n of *softening* the mind, to its amendment.

ern *Penitentiary* clearly at Parliament had chiefly in view the *reformation* and *amend-ment* of those to be committed to such places of confinement. To these houses, however, I should wish that none but old hardened offenders, and those who have (as the law now stands) forfeited their lives by robbery, house-breaking, and similar crimes, should be committed, or in short, those criminals who are to be confined for a long time, or for life. I wish that no persons might suffer capitally but for *murder*, for *setting houses on fire*, and for *house-breaking, attended with acts of cruelty*. Our present laws are certainly too sanguinary, and are therefore ill executed; which last circumstance, by encouraging offenders to hope that they may escape punishment, even after conviction, greatly tends to increase the number of crimes. Yet many are brought to a premature end, who might have been made useful to the state. Indeed, I the more earnestly embarked in the scheme of erecting Penitentiary houses, from seeing cart loads of our fellow-creatures carried to execution; "though the generous nature of our countrymen, rarely permits them to perpetrate acts of cruelty;" when at the same time I was *fully* persuaded, that many of these unhappy wretches, by regular, steady discipline in a Penitentiary house, would have been rendered useful members of society; and above all from the pleasing *hope*, that such a plan might be the means of promoting the salvation of some individuals, of which every instance is, according to the unerring word of truth, a more important object, than the *gaining of the whole world*.

PUBLIC WORSHIP.

"If a man is grateful to his benefactor, he will tell him so; if no acknowledgments are made, and no outward signs of gratitude manifest themselves, he will be chargeable with ingratitude. But if expressing our gratitude and praise from time to time, in words, is by the *Deity* required of us as a duty; if it is beneficial to ourselves; and if, as an example, it has good effects on our fellow men, no argument can be necessary to prove the propriety and practice of Public worship."

Doct. Beattie.

ANECDOTES.

OF THE REV. C. F. SWARTZ.

A CERTAIN man, on the Malabar coast, had enquired of various devotees and priests, how he might make atonement for his sin; and at last he was directed to drive iron spikes, sufficiently blunted, through his sandals; and on these spikes he was to place his naked feet, and walk (if I mistake not) 250 coss, that is about 480 miles. If through loss of blood or weakness of body, he was obliged to halt, he might wait for healing and strength. He undertook the journey, and while he halted under a large shady tree, where the gospel was sometimes preached, one of the Missionaries came, and preached in his hearing, from these words. "The blood of Jesus Christ cleanseth from all sin." While he was preaching the man rose up, threw off his torturing sandals, and cried out aloud, "This is what I want," and he became a lively witness, that the blood of Jesus Christ does indeed cleanse from all sins.

The expostulation of one of the converted Hottentots, who, not long since, were introduced to the city of London On taking leave of the London Missionary Society, in broken English, she thus expressed herself.

"WHAT pity 'tis, what sin 'tis that you have so many years got that heavenly bread, and hold it for yourselves, not to give one little bit, one crumb, to poor heathen! there are so many millions of heathen, and you have so much bread; and you could depend upon, you should not have less, because you gave; but that Lord Jesus would give his blessing, and you should have the more. You may not think, when you do something for poor heathen you shall have less for yourselves; that contrary; Lord Jesus Fountain always full; thousand after thousand could be helped; he always same, yesterday, to day, and for ever. The more we do for others, the more we shall be blessed. the more we shall have for our own soul. I thank every individual that do something for Missionary work, or that pray for it. I thank people who help; but must say, same time Lord bring Hottentot here to shew, that he will bless means, save sinner. And now I hope and trust every man will go on to spread the gospel. As Lord Jesus so good, wear crown of thorns for us, for our sins, let us work more and more in dust at his feet, to put on his head crown of glory: O when you know in what situation Hottentot were, then you will have more compassion for them, and when you see wherefore God give such great plenty here, that you might give to other poor creature, help and assist them. I thank English nation, that sent Missionary to

us; but pray that they may not neglect, but go on; because Lord open door, and so many thousands know not the Lord Jesus; we pray for them, and do all we can to help Missionary Society, and we shall see the Lord will bless it. I go to far land, and shall never see this people no more in this world; so people of God farewell. I shall meet you again, before the throne of Glory. And people that know not God, I admonish them to come to Jesus, then we shall all meet at right hand of God. Last thing I say, O pray for poor Heathen."

Biddulph's Sermon.

REVIEW.

A Sermon, delivered May 26, 1808, *in Brattle Street Church, Boston, before the Convention of congregational ministers of the Commonwealth of Massachusetts. By* DANIEL CHAPLIN, *A. M. Boston: Belcher & Armstrong. pp.* 24. 8vo.

As no attitude is more becoming, so no sight is more truly affecting, than that of a rational being prostrate before his Maker. The scene however is rendered more interesting still by increase of number, as when a congregation of saints are devoutly united in this solemn act. But it is raised to sublime delight, when the ministers of Jehovah, from every portion of our christian republic, are seen collected around his altar, to inquire in his temple, to worship him with holy worship, and to offer that sacrifice, with which GOD is well pleased. For this rational, elevated, divine enjoyment, we are indebted to the piety of our forefathers, who instituted the annual convention of the clergy of Massachusetts; and particularly the clergy, their pious offspring, have in every age derived essential benefits from this institution. Nor is the pleasure or advantage of this sacred interview confined to the day. Many grateful recollections, many animating motives continue to prompt the ministers of Christ, to greater zeal and activity in his service. This is especially the happy effect, when the preacher, as at the late anniversary, endeavours, "in the love and fear of God, to stir up the pure minds of his brethren," by bringing to their remembrance the great doctrines of the gospel, which it is their duty with constancy and fidelity to preach.

The passage, selected for the occasion, is in MALACHI ii. 7. *For the Priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the* LORD *of hosts.*

After an appropriate introduction, in which modesty inserted a large, but pertinent quotation from an eminent modern commentator, the preacher confines his attention to the *character of gospel ministers*, which he illustrates under these two general propositions; viz.

"They possess the knowledge of their Lord's will; and they are faithful in the discharge of official duty."

Under the first head, the several kinds of acquired knowledge,

necessary to the ministerial character, are briefly and justly noticed; to which is added that special knowledge, which cometh from God alone.

"It is moreover a necessary part of the character of gospel ministers, that they have an *experimental* knowledge, of the religion, which they teach from the word of God. They should be good men in the sense of scripture. They should embrace the truths of revelation with a firm belief and cordial affection. They should be renewed after the image of God, by the Holy Spirit; and conformed to the gospel in their views and general conduct They must yield their bodies and spirits a living and voluntary sacrifice to the service and glory of God. Without a rational change of the moral frame of the heart, men cannot be considered as the real friends of Christ, and therefore as qualified to negotiate the treaty of reconciliation between God and their fellow-creatures. If they are not reconciled to God themselves, what fitness can there be in their assuming or receiving the office of reconciling others to him? The teachers of religion are described in scripture, as workers together with God in reconciling men to him. But if they be enemies in their hearts to him, what reason is there to expect them to work with him, or according to his will?

"Human learning is good, and may be very useful to a minister of the gospel, rightly improved. But the possession of it, is not to be esteemed the most indispensable part of his character. There is indeed little connexion between the liberal arts and sciences, and evangelical piety, or holiness. A man may have great learning, and the powers of eloquence in a distinguished degree, yet being destitute of the views, moral habit or disposition of a christian, be utterly unfit, in his present state of mind, to be employed as a messenger of Christ."

Under the second proposition several particulars, essential to ministerial fidelity, are forcibly stated. In this connexion we thank the preacher for his frankness in giving a summary of those cardinal doctrines, which a faithful minister of Christ cannot omit.

"The faithful minister will preach and dwell on those doctrines of revelation, which appear to have been considered by the sacred writers as fundamental and of the greatest importance; and which have had the most influence on the minds of men These doctrines are—The being and perfections of God—a trinity in the unity of the Godhead—the eternal divinity of the Son and Spirit—the unchangeable sovereignty of God in all his operations—the apostacy and ruin of man by sin—the freedom and accountableness of all the human race—the mission of the Son of God—the nature and necessity of regeneration by the influence of the Holy Spirit—justification by faith in the blood of Christ—the new obedience and progressive sanctification of christians—the resurrection of the dead—the final judgment, and the everlasting destination both of the righteous and the wicked, according to their respective characters;—that to the former God will grant an ample salvation, and to the latter he will assign complete and endless destruction."

The discourse concludes with three practical remarks; the second of which is so excellent, and breathes so much of the spirit of the author, that it would be unjust to him and to the cause of sacred truth, wholly to suppress it. The following specimen is extracted.

"The ministers of religion should be united in their principles and affections; for they are required to keep the same heavenly truth, and promote one common salvation. They are brethren, having the same Lord and Master, to whom they are equally accountable. They are workers with God, so far as they are faithful, and should be harmonious, condescending and friendly workers one with another, in building up the kingdom of heaven amongst men. Where there is a difference in speculations, which are not essential to religion, that difference ought not to lesser.

their charity for one another; and where there is a difference of opinion or belief, in what may be thought fundamental articles of faith, the difference, important as it may seem, should not be magnified; but the varying parties should rather take pains candidly to settle the real boundaries of disagreement between them, approaching as near to each other, as they can with a pure conscience. Warm disputes, which tend to alienation of brotherly affection, should be carefully avoided, in their occasional interviews. This would be prudent, and dutiful to their divine Master; it would also tend to a good understanding between them, to their influence and success.

"It would be of happy tendency, as to our union and co-operation, to drop party names, words, phrases and dialects, and use language as the sacred writers used it, as nearly as we can. What can be equally wise and profitable, as to follow the example of our divine Saviour, the prophets, and apostles, in our language, spirit, and whole manner of instruction? Their discourses were not with the enticing words and arts of man's wisdom, but in demonstration of the spirit, and with *power*. They did not shape their *language and manner* of address with an aim to meet the corrupt taste of the age, in which they lived; but in the plainest and simplest manner they directly and forcibly applied to the understandings and consciences of men, with a manifest intention to convince and convert them. They did not seek their own applause, but the instruction and salvation of their hearers. The nearer we approach the standard of their example, the more united we shall be among ourselves, and the more the work of the Lord will prosper in our hands.

"We must speak oftener, and more freely and friendly to one another, of the subjects of religion, both doctrinal and practical; and endeavour to animate one another to increasing and persevering exertions in our duty, against the common enemy of christianity."

The occasion, subject, and sentiments of the discourse under review, we have found so interesting, as in part to divert us from our proper duty. The critical reader however, though prompt to acknowledge the general correctness, perspicuity, and simplicity of the style, may perhaps notice a few grammatical inaccuracies, as well as some typographical errors. He may also possibly think that the parts quoted, however pertinent, bear too large a proportion to the whole sermon, to be a model for imitation on occasions so public.

On the whole, we are in justice constrained to say, that we read few modern sermons, in which we find more to commend, or less to censure. It is a solid, sententious, seasonable discourse; worthy of the serious attention of christians in general; but especially of those who have taken upon themselves the *charge of souls*.

RELIGIOUS INTELLIGENCE.

UNITED STATES.

A MEETING of the General Association of Massachusetts *Proper* was holden in Worcester, on the last Wednesday in June, 1808.

The Rev. Joseph Lee was chosen moderator, and Rev. Alvan Hyde scribe.

At this meeting were present,

Rev. Jacob Catlin, Rev. Alvan Hyde, from the Association in the county of Berkshire.

Rev. Jonathan Nash, Rev. Isaiah Waters, from the Mountain Association.

Rev. Jonathan Grout, Rev. Joseph

Field, from the Northern Association in Hampshire.

Rev. Payson Williston, Rev. Elijah Gridley, from the Central Association in Hampshire.

Rev. Isaac Bailey, Rev. Joseph Coffe, from the Worcester South Association.

Rev. Joseph Lee, from the Westminster Association.

Rev. Samuel Mead, Rev. Jonathan Allen, from the Haverhill Association.

Rev. Asahel Huntington, Rev. Isaac Braman, from the Essex Middle Association.

Rev. Enoch Hale, as secretary of the Association, and

Rev. Samuel Austin, D. D. the minister of the parish.

Rev. Messrs. Joseph Pope and Zephaniah S. Moore, from the Brookfield Association; and Rev. Messrs. Samuel Stearns and Joseph Chickering, from the Andover Association, who were delegated to obtain information respecting the nature and object of the General Association, were invited to sit as honorary members, and to act with the Association at this time.

Rev. Samuel Worcester, from the Salem Ministerial Conference, was invited to sit as an honorary member, according to the tenor of the communication brought by him from that body.

The moderator opened the meeting with prayer.

It was then proposed, that the delegates from the several associations present should give an account of the state of morals and religion within their limits, and that a committee of three be appointed to take minutes of the information, with reference to its publication.

Voted, That Dr. Austin and Rev. Messrs. Worcester and Hale be this committee. The delegates then made details, at some length, of the state of religion in their respective connexions. The hour appointed for public worship having arrived, the Association repaired to the meeting-house, and Rev. Asahel Huntington preached from Acts ii. 42.

Voted, That it be recommended to the respective associations, represented in the General Association, to furnish their delegates with a statement of the number of pastors and churches in their connexion, with the number of members in each church, and in future, an annual state of the additions, and removals by death or dismission, as a part of the religious intelligence to be communicated to the General Association.

Voted, That two of the brethren be appointed, in behalf of this association, to visit the General Association of Ministers in Connecticut, at their next meeting, to learn their disposition, as to forming an union with this association, and the terms on which such union may be established; and that Rev. Dr. Lyman and Rev. Dr. Austin be the delegates to that body, to report at the next meeting of this Association.

The committee appointed to take minutes of the details, made by the delegates, of the state of religion and morals in their respective connexions, made the following report, which was accepted by the association.

REPORT OF THE COMMITTEE OF THE GENERAL ASSOCIATION OF MASSACHUSETTS PROPER.

The General Association have received with much satisfaction the information given by the delegates, of the state of religion within the limits of their respective associations; and view, as cause of great gratitude to God, his gracious regard to the churches. With very few exceptions, they appear to be in a state of order and harmony, with at least their ordinary constancy in attending the worship and ordinances of Christ. And although a general coldness is much to be lamented, we find a pleasing number of instances of special attention to religion. In the towns in which revivals were experienced, of which mention was made in the result of this Association the last year, the fruits and happy consequences are still manifest. In other towns copious effusions of the Spirit have been more lately witnessed, and appear at the present time to have a powerful operation on many. At Lenox, Lee, Washington, Windsor, Hindsdale and Peru, in the county of Berkshire; Chester, Worthington, Cummington, Plainfield, Goshen, Con-

Heath, in the county of ; and Northbridge, in the Worcester, great attention concerns of the soul has been which has also extended, in into several neighboring Several hundred persons have embraced the Saviour since year, and hopefully become followers. Several instances religious engagedness ap- other parts of the Common- information, which is fully has been received from a of towns within the limits of not represented in this a very great and powerful the Holy Spirit. Berkley, Bath, New-Bedford, Roches- Rehoboth and Sandwich, in the of Bristol, Plymouth and dale, have been distinguish- favored: hundreds have been to the communion of their

mation of these wonderful dis- divine grace, while it awakens pleasing emotions in our hearts, we recorded will afford pleasure to friends of Jesus, and of his kingdom; and will excite grat- to God for his sovereign manifes- of love to men.

also affords much satisfaction to Association to recognise an in- union of sentiment and af- among the lovers of evangel- Truth. As tokens of this we view, gratitude to heaven, the estab- of an important *Theological* in the county of Essex, and speedy publication of the *Pan- and Massachusetts Missionary Union.*

that the next meeting of this Association be at Rev. Dr. 's, Newburyport, on the last Tuesday of June, 1809, 9 o'clock

that the Worcester South Circle be requested to appoint Minister for the next meeting.

Voted, June 30, 1808.

JOSEPH LEE, *Mod'r.*
ALVAN HYDE, *Scribe.*

Attested, *Westhampton, July 7,*

ENOCH HALE, *Scry.*

THE Committee of Missions, appointed by the General Assembly of the Presbyterian Church, in their Report of May, 1808, state, among other things, that "All the communications from the *Rev. Gideon Blackburn*, (their missionary to the Cherokee Indians) demonstrate, that his zeal for the civilization and conversion of the Indians, continues to be ardent; and lead the Committee to believe that the institutions under his care are in a prosperous state."

They further state, that Mr. Blackburn "collected in his tour the last year, through the Middle and Eastern States, $ 5347, 90 cents, whereof he has rendered a correct account, and that the balance, which remained in Dec. last, will fall far short of supporting the institutions for the current year."

Extract of a letter from the Rev. Edward D Griffin, of Newark, New Jersey, to the Rev. Dr. Green, of Philadelphia.

Newark, N. J. March 31, 1808.

DEAR SIR,

I am very willing to give you a general and succinct relation of the wonders of divine grace, which we have witnessed.

About the first of December, 1806, we were encouraged with some symptoms of a revival of religion in this village; but they quickly disappeared. In March, 1807, they were renewed, by means of several instances of sudden death; but again passed off, leaving no effects, at that time apparent, except on three or four persons who have since made a profession of religion. The death of Doct. Macwhorter, in July, made a great impression on the congregation, which was sensibly deepened, in the month of August, through the instrumentality of the Rev. Gideon Blackburn, who preached several times here with great zeal and energy. Though nothing extraordinary at that time appeared, yet we have since been able to trace first impressions to each of the four seasons above mentioned. The leaven was secretly and increasingly working for nine months, before it became evident. We have since discovered, also, that during the summer God was preparing some for the

scene, which was about to open, by impressive and often repeated dreams. Days of dissipation were separated by nights, in which fancy would bear the sinner to the bar of God, and fill him with the terrors of the final judgment;—terrors which, though dissipated by the morning, would return with returning sleep. These nightly alarms gradually fixed the waking thoughts. Thus, at a time when every thing appeared to be still around us, secret anxieties were preying upon a number of persons, which, so far from being the effect of sympathy, were known only to God and themselves. In the latter weeks of August, I knew of nothing special in the congregation, except two or three persons, who began to be awakened, and four christians whose desires for a revival of religion were too earnest to be concealed from their minister. In this precise posture things remained for about a fortnight. To a few it was an hour of awful suspense. But in some of the last days in August it became apparent, that the desire for a revival was rapidly spreading among the communicants.

As our sacramental Sabbath was approaching, this church, in connexion with two neighbouring churches, agreed to set apart the preceding Friday, (Sept. 4,) for fasting and prayer; partly as a preparatory service, but chiefly to make supplication for effusions of the Holy Spirit. The day, which was spent in prayer, singing, and short addresses to the people, was marked with unusual stillness, accompanied with very pleasing appearances of humility, earnest desire, and a sense of entire dependence. On the following Sabbath, a number of persons assembled, at nine o'clock in the morning, to spend an hour in praying for their minister, and for the blessing of God on the exercises of the day; and this has since become the stated practice of almost all the praying people of the congregation;—a practice which has been accompanied with effects very refreshing to themselves, and materially beneficial to the cause of evangelical piety. Those who attended at this first season, unexpectedly found themselves animated with desires, unfelt before, that God would, that very day, bring out his perfections to the view of the communicants. *And this He did*, to a degree that many had seldom or never seen before. On the evening of the following Monday, at a lecture preached in a private house, the first feelings which denoted the extraordinary presence of God, and the actual commencement of a revival of religion, were awakened;—perhaps in every person that was present. It was no longer doubtful whether a work of divine grace was begun. During that and the following week, increasing symptoms of a most powerful influence were discovered. The appearance was as if a collection of waters, long suspended over the town, had fallen at once, and deluged the whole place. For several weeks, the people would stay at the close of every evening service, to hear some new exhortation; and it seemed impossible to persuade them to depart, until those on whose lips they hung had retired. At those seasons you might see a multitude weeping and trembling around their minister, and many others standing as astonished spectators of the scene, and beginning to tremble themselves. One Sabbath, after the second service, when I had catechised and dismissed the little children, they gathered around me, weeping, and inquiring what they should do. I presume not less than a hundred were in tears at once. The scene was as affecting, as it was unexpected. Having prayed with them again, and spent some time in exhortation, I attempted to send them away; but with all my entreaties I could not prevail on them to depart, until night came on, and then I was obliged to go out with them, and literally force them from me. But this excitement of animal feelings, incident to the commencement of revivals of religion, soon subsided, and the work has ever since proceeded in profound silence.

Early in September, there were formed many private associations for prayer,—some male, and some female,—the happy influence of which has been manifestly and largely felt. I never before witnessed the communication of a spirit of prayer so earnest and so general, nor observed such evident and remarkable answers to prayer. The agonies of parents

been such as to drive sleep from ...es, and for weeks together, ... seemingly as great, as their ... could well sustain. And ...arents, in every case that has ... within my knowledge, have ...eral children, who are already ...d among the hopeful converts. ... professors have been severe- ... and not a few have, for a ...iven themselves over for lost. ...d has indeed come to search ... with candles, and to ... the men that were settled ... lees. Awed by the majesty ... God many could say, ... "I exceedingly fear and ...". I could not help saying, if ... glimpse of light dissipates so ... fears, what effects will attend ... judgment!

... work in point of *power* and *still-* ... exceeds all that I have ever seen. ... bears down every thing with ... force, and seems almost to ... with human instrumentality, ... with so much silence that, ... we scarcely observe its ef- ... we are tempted, at times to ... whether any thing uncommon ... place. The converts are ... clothed with humility and ... Instead of being elated ... confident hopes, they are in- ... trembling. Many of them pos- ... deep and discriminating views; ... or almost all, are born into ... distinguishing doctrines of grace. ... suppose there are from two hun- ... and thirty to two hundred and fifty, who hope that they have become the subjects of divine grace; and many remain still under solemn impressions, whose number, I hope, is almost daily increasing. The subjects of this work are of all *ages*, from nine years old, to more than three score years and ten; and of all *characters*, including drunkards, apostates, infidels, and those who were lately malignant opposers; and of all *conditions*, including poor negroes, and some of them hoary with age. I cannot refrain from mentioning, among the hopeful converts, three young gentlemen of the first talents and education, and of excellent families, who have abandoned the study of the law, in which they have been employed for two years, to devote themselves to the gospel ministry.

We have had but one sacrament since the work commenced, at which time we received ninety-seven new members, out of one hundred and two persons, who had been propounded a fortnight before.

While we gaze with wonder and delight at these glorious triumphs of the Prince of Peace, and weep for joy to hear our babes and sucklings sing hosannas to the Son of David, we cannot but join in a general response, and cry, "Blessed is he that cometh in the name of the Lord; hosanna in the highest."

I am, dear Sir, most affectionately yours,

EDWARD D. GRIFFIN.

List of donations to the Massachusetts Missionary Society.

May—Rev Cornelius Waters, from a number of his parish in Ashby,		$ 22
Thomas Wales, of Bridgewater		8
Mr. Daniel Lang, Salem, by Rev. Dr. Hopkins 19 Bibles, 48 Testaments, 30 Watts' psalms.		
23d, Rev. Daniel Hopkins, from his Society		110, 30
from Ladies in ditto.		85, 16
Rev. Dr. Emmons, from his parish, Franklin		46, 81
Rev. Jacob Norton, from his Society, Weymouth		11, 63
Rev. Brown Emerson, from Nathaniel Hancock, Salem		6
Rev. Reuben Emerson, from a young Lady, Reading		2
Rev. Samuel Worcester, from his Society		155, 20
Rev. Jonathan Strong, from a friend to missions		10
Rev. Otis Thomson, from his Society		10, 86
ditto from a friend		2
Rev. Elijah Parish, from his Society, Byfield		33, 45

Rev. Elijah Everet, from Wilmington, A[illegible] 14, 17
Rev. Ezekiel Goodrich, from Charlotte White, and others in Rutland, being a cent Society 13,
Likewise 6 psalm books
Samuel Torrey, Weymouth 1
Rev. Timothy Dickenson, from Mrs. Marshall, 1
Rev. John Stevens, from a Lady $1
ditto from a Lady in Stephen 0,50——1, 50
Rev. Dr. Emmons from his society 5
14th, By contribution at the Old South Meeting House 113, 36
18th, Rev. Peter Sanborn's society 29, 79
ditto from Mr Nichols, 1
1806, Rev Jotham Sewall from persons in Anson, 10
ditto from Norridgewalk, 5
1807, ditto from Jefferson, $5
ditto from Capsus, $5——10
Samuel Sewall from Anson, 2
Rev. Mr. Barker from his Society, 8, 26
20th, Rev. Thomas Prentiss, from a Lady in Medfield, 1
Rev. Isaac Braman from a parish in Rowley 26
1808, May 16th, Rev. Mr. Huntington from his parish 14, 59
Rev. Dr. Spring, of Newbury, from his Society 72, 90
June 4th From a female friend to mission from North parish Wrentham, 1,
6th, Rev. Samuel Walker from his Society Danvers, 58, 38
8th, Rev. Reuben Emerson from three Ladies of his Society 3
Rev. Mr. Niles from a poor woman in Abington, 25
Ezekiel Cheever Whitman, in books, 3 Evidences of revealed religion
Rev. Samuel Worcester, Salem, in books from females of his Society 109
Do. to be laid out in bibles and Testaments, from a friend to missionary interests. 80

FOREIGN INTELLIGENCE.

VALUABLE TESTIMONY IN FAVOR OF THE HOLY BIBLE.

The Rev. John F. Usko, chaplain to the English factory at Smyrna, now residing in London, has published a brief narrative of his travels and literary life. He was born in Prussia, December 12th, 1760, and was licenced to preach the gospel in 1780. In 1789 he was appointed chaplain to the English factory at Smyrna by the Levant company. In his travels he visited very many of the places, which are mentioned in the holy scriptures. He visited Bethlehem, and its vicinity, the mount of Olives and Bethany. He passed the mountain Carmel to Nazareth, Tabor, Tiberias, the lake Gennesareth on the river Jordan. He was at Tyre and Sidon, and passed over the mountain Lebanon. He visited the islands of the Archipelago and the continent of Asia Minor. He was at Miletus, Ephesus, Sardis, Thyatira, and Pergamos. He examined the state of the seven churches mentioned in the Revelation of St. John. He visited Nineveh and the ruins of ancient Babylon. Of these he observes, "When I approached these immensely extensive ruins, I was amazed at the exact accomplishment of the prophecies of the Old Testament, by the prophet Isaiah." His narrative is concluded with this interesting declaration: "I must here declare to the *honor of the Bible*, that I did not find during my travels, *one* circumstance in the Holy Scriptures contrary to the present manners and customs of the East, or to geography, and the situation of the different places mentioned therein; but, on the contrary, all is conformable to the different prophecies and descriptions in the sacred writings."

The following article of intelligence, from the London Evangelical Magazine, compared with the

ish are pursuing by a
of the Congregational
Massachusetts, (we now
mpshire,) to effect the
n of a General Associa-
the ministers of this de-
and shews the very re-
ncidental, coincidence
the two countries.

ongregational Union.

r number, we announced
n a 'General Union,' de-
brace all the Congrega-
ns and churches through-
and Wales, in a scheme
g the 'mutual benefit of
which enter into the
he advancement of the
cause in all places, and
and laudable means.'
now to congratulate the
e Union on its gradual
d the opening prospects
t advantage arising from
mbers and the cause of

Annual Meeting at New
, in May last, the Com-
appointed, have regularly
e purpose of transacting
s of the Union. Their
d improved plan has been
rough the counties of En-
Wales; and, in various
siderable attention has
. Several ministers and
n, both of town and coun-
ressed their approbation
n, and acceded to the
on. An excellent pam-
n published, which we
date Number, entitled,
n a General and Expli-
n. By a friend to the

mittee have been griev-
, to observe that any
sion of their plan, or any
which may hereafter be
improved, should have
, or procured the disap-
any of the churches.
ttee in London,' says the
dress, 'are far from pre-
it [their plan of Union]
rfect; they do not pre-
heir brethren as such;
ately invite their senti-
it; to which the most
ttention will *be paid.*'

New Series.

This avowal, it seems, gave birth to the pamphlet before mentioned; and the committee are desirous of receiving any further communications. In the mean time they wish to remind the ministers and churches, to whom their plan has been already addressed, of a former request, that they would return an official answer to their proposals as soon as convenient. They wish also to state, that pecuniary contributions, in aid of a general fund, form no condition of Union.

SOCIETY FOR THE SUPPRESSION OF VICE,

Instituted for the purpose of giving effect to the laws made for the protection of religion and morality, when friendly admonition has failed of success.

THE principal objects of this Society are, profanations of the Lord's-Day; the frauds and abuses practised in selling by false weights and measures; blasphemous, licentious, and obscene books and prints; illegal insurances of lottery tickets and numbers; riotous and disorderly houses, brothels, and gaming houses; the practices of procurers; profane swearing; and cruelty to animals.

The Society are desirous of receiving communications from all parts of the kingdom, in furtherance of its views, which are requested to be sent free of expense, signed by the persons sending the same, whose names shall remain confidential, except to the Secretary and the committee. Strong argumentative or illustrative essays will be received, if they shall be deemed conducive to the ends of the Society; but these are to be sent without the names of the writers, that no personal consideration may weigh in the choice of such pieces for publication.

The funds of the Society are in part employed in rewarding Peace Officers, who are found to be vigilant and active in the discharge of their duty; in printing and circulating a knowledge of the laws made for their guidance; and also in printing and distributing among the lower orders, abstracts of such penal laws, against which, from their ignorance, they are *liable to offend.*

The agents of the Society are remunerated by fixed salaries. The fines and penalties arising from prosecutions have heretofore been applied to public purposes, and are in future to be annually given to the Philanthropic Society, for the benefit of that charity.

The public are entreated to aid the Society by their pecuniary assistance, the amount of which is left entirely to the discretion of the person contributing; and in order to consult the feelings of individuals, the names only of the members will appear in print, and not the sums contributed. The general annual subscription is a guinea, though various other sums of greater and less amount are received.

The members of the Society are chosen by ballot upon the recommendation of a member of the committee; but benefactions are received from persons, who may not choose to become members, or to have their names appear in print.

NAVAL AND MILITARY BIBLE SOCIETY.

The sole object of this institution is to distribute *Bibles* among the sailors and soldiers of the British navy and army. It took its rise i the year 1780, and, by the aid nual subscriptions, benefactions collections at various churches, been enabled to distribute nearl thousand bibles, and a large n of testaments: with which

Two hundred and seventy-ei his majesty's ships,

Ninety-one regiments, and

Forty-eight garrisons and bar have been supplied.

Many naval and military offic high rank in his majesty's se have from time to time made cations to the Society; and ha the most satisfactory manner pressed their approbation of i sign. From their own obser they have testified their convi that the Holy Scriptures, which men to be faithful servants to would teach them also to be f servants to their king and their try: instructing them "to be and of good courage, to fear G honor the king." They have fore expressed their earnest to have the Bible put into the of their men, and have engag use their influence to promot views of the Society.

LIST OF NEW PUBLICATIONS.

An Oration, pronounced at Newburyport, July 4, 1806, on the anniversary celebration of American Independence: at the request of the federal republicans. By Ebenezer Moseley, Esq. Second Edition, Newburyport. Thomas & Whipple.

A Sermon, preached May 11, 1808, at the ordination of the Rev. Ebenezer Hubbard, over the second church and society in Newbury. By Thomas Flint, pastor of the church at Lunenburgh. Newburyport: Thomas and Whipple.

Female Quixotism: exhibited in the Romantic opinions of Dorcasina Sheldon. Two vols. complete in one. Second edition. Thomas & Whipple, Newburyport.

A Thanksgiving Sermon, preached *January 1, 1808*, in St. Thomas's or the African Episcopal church, delphia, on account of the abolit the African slave trade, on that by the Congress of the United S By Absalom Jones, Rector of church. Philadelphia: Fry & merer.

A Discourse delivered at th nual Fast in Massachusetts, A 1808. By Eliphalet Gillet, A Pastor of the first church in H ell. Augusta: Peter Edes.

A Discourse, delivered at B town, on the Annual Fast in the monwealth of Massachusetts, A 1808. By Rev. Mighill Blood, p of the church in Buckstown, Buckstown: William W. Clapp

Britain Independent of Comme or proofs deduced from an inve tion into the true causes of the w

...t our riches, prosperity ...re derived from sources ...urselves, and would not ...given though our commerce ...ilated. By William Spence, ...rrand, Mallory & Co.

...y into the causes and con... the Order in Council; ...ination of the conduct of ... towards the neutral com... America. By Alexander ... Esq. New-York Hopkins &

...gious Conference in four ... between Lorenzo and E... By a Layman. To which is ... short method with De... New-York: Collins & Perkins.

...on, preached at Concord, ... Excellency the Governor, ... Council, Senate, and House ...sentatives of the State of ...shire, June 2, 1808. By ... Asa M'Farland, A. M. pas... church in Concord. Con... George Hough, printer.

PROFESSIONAL NOTICE.

Editors of the Panoplist.

...ugh it would not comport with ...ign of your publication to ad... review of a *Law Book*, yet ... oblige some of the readers ... useful and extensively circu... work, by publishing the follow... of notice of a late edition of ...se's reports of trials at *Nisi* ... by Thomas Day, Esquire, ...ler at law. Hartford, Hud... Goodwin. 2 vols. 8vo.

...edition has several important ...ons to recommend it to the ... of gentlemen of the bar of ...d States. It is sold for less ... the price of the London ... and is printed more accu... with a better type, on good pa... is better bound. The work ... every particular thoroughly ...nd will bear the closest scru... Besides containing an accurate ... the reports, as published by ...hor, these volumes are en... by many new references to ... books, and especially by many ...ns to American reporters. ...way the profession have the ...many decisions, made by the ... court of almost every *state in* the Union, as well as by the courts of the United States. Justice obliges us to add, that the notes of the editor are distinguished by clearness of expression, and propriety of application.

WORKS PROPOSED.

Hopkins and Earle, Philadelphia, propose to publish by subscription a systematic and practical Treatise of the Doctrines of Divinity, intended to explain some of the most essential articles of the Christian Faith, to encourage sinners to come to Christ, and to direct believers how to obtain the comforts of the gospel. By the Rev. William C. Davis. To be comprised in one vol. 8vo. containing nearly 600 pages.

George W. Woodman, New-Bedford, proposes to publish, Thoughts on Religion, and other Important Subjects; newly translated from the French of Blaise Pascal.

Proposals are issued by Farrand, Mallory & Co. Suffolk Buildings, for publishing by subscription The History of the Church of Christ, volume the first. Containing the three first centuries. By Joseph Milner, M. A. This valuable work is but little known in this country. It presents a summary view of the Church collected from the scripture; embraces a correct history of those "persons whose dispositions and lives have been formed by the rules of the new testament;" and who have particularly distinguished themselves by their exemplary profession, uniform practice, and patient sufferings in the cause of christianity and evangelical piety. It is to be re-printed from the first English edition on a good type and fine paper, and comprised in a handsome form of between 5 & 600 pages 8vo. and will soon be put to press.

A History of the United States, By Benjamin Trumbull, D. D. Proposals are now issuing for publishing this new and valuable work; being the first and only general history of the United States ever published. It is written at the request of the General Association in Connecticut, for the purpose of displaying the *divine agency* in their settlement, growth and protection, and especially during the late revolutionary war; and will contain an accurate and faithful narra-

tion of the first principal discoveries of North America, its settlement, and subsequent events which have transpired, to the present time. On the reputation of the author, as a scholar and historian, his history of Connecticut and his numerous other productions, are a sufficient comment. It will be comprised in three vols 8vo. of about 500 pages each, of the size of the English edition of Doctor Gordon's history of the revolutionary war. The first volume, the MSS. of which has been submitted to the critical inspection, and received the decided approbation of the Rev. Doct. Dwight, president of Yale College, and the Hon. John Trumbull, one of the judges of the superior court in Connecticut, is ready and will shortly be put to press, by Farrand, Mallory & Co. Suffolk Buildings.

OBITUARY.

TRIBUTE TO THE HON. FISHER AMES, LL. D.

The general gloom spread over the public mind by the decease of Mr. Ames, is an unequivocal evidence of his distinguished worth. It witnesses too, that however the ingratitude of republics has become proverbial, there is yet among us sagacity to discern, and feeling to appreciate, real patriotism.

Few occasions have so strongly excited the sensibilities of the community. Few characters have so imperiously claimed its love and veneration. So much of the *dignified* and the *amiable*, such *talents* and such *virtues*, are rarely seen, even *separately*; and their *union* is still more rare.

The mind of Mr. Ames was of a superior order. Genius numbered him among her favorite sons. He was distinguished by quickness of perception, accuracy of discrimination, and strong reasoning powers. But his predominant feature was a glowing and brilliant imagination. It was restrained, however, by a correct judgment, and chastened by the purest principles of taste.

His reading was various and extensive. Ancient and modern literature contributed their stores to enrich a mind, to which nature had already been so bountiful. He was destined to excel in whatever he undertook. As a poet, or a natural philosopher, had his attention fastened on either of these objects, he might doubtless have attained a high rank. But rising into life about the *period* of the American revolution, and taking a most affectionate interest in the concerns of his country, he felt himself strongly attracted to politics. His researches in the science of government were extensive and profound. Nor was he a mere theorist, but a most judicious practical politician. To excel in this department, he was prepared, not only by the study of the law, but by an accurate acquaintance with human nature.

A theatre soon presented for the display of his extraordinary talents. He was elected a member of the Convention in this Commonwealth, which discussed and ratified the federal constitution. Those who read the debates of this venerable body, will readily perceive, in the speeches of Mr. Ames, the elements of that exalted and brilliant character, which he afterward attained, as a statesman and an orator. Indeed, though young, he seemed mature. Subjects which, till that period, had engaged comparatively little of the public attention, he discussed with surprising perspicuity and ease, and with an eloquence which enforced conviction.

When the federal government commenced its operations, he appeared in the national legislature, as the representative of his district. The expectations of his constituents, his friends and his country, were high; but they were realized, and even exceeded. In an assembly, comprising no small portion of the talents of the community, he maintained a distinguished rank. His whole congressional career was equally honorable to himself, and useful to the public.

was of a most impres-
ting character, com-
curacy of the logician
of the poet, and the
the closet with the free-
of conversation. His
clear in thought, for-
ing, animated in style,
magery. They abound-
most principles of morality,
inating observations on

But they were not the
ere intellect or imagina-
expressed the best and
bilities of the heart.
animated with the ardor
and of virtue. On
teresting occasions, his
feelings of his auditory
resistible. His speech
ot of the appropriation,
the treaty with Great
been much admired and
and with justice. It was
a vigorous mind, com-
th an almost exhausted
of a heart ready to burst
for his country's wel-
hen I come to the moment
the vote," said he, "I
with dread from the edge
ato which we are plunging.
, even the minutes I have
postulation have their val-
they protract the crisis,
rt period in which alone
ave to escape it.'"

he have acted splendid
public theatre, have been
in private life. In Mr.
ad the remark strikingly
Generally beloved and re-
e was, the public knew
part of his worth. Such

*dmirable speech thus con-
I have thus been led by my
peak more at length than I
ut I have perhaps as little
ust in the event, as any one
e is, I believe, no member
t think his chance to be a
he consequences greater than
wever the vote should pass
d a spirit should rise, as it
e public disorders to make
ose confounded, even I, silen-
ust broken as my hold upon
outlive the government and
of my country."*

was the unaffected delicacy of his mind, that he rather eluded than courted observation. But to a few friends, he unveiled himself without reserve. They perceived that the splendors of his oratory were eclipsed by the charms of his conversation. They perceived him, amid the "full affluence of his fame," still modest and unassuming. They perceived him untainted with ambition, uncorrupted by his intercourse with the polite world, simple in manners, correct in morals, exemplary in each relation of life, a model of every social and personal virtue. In a word, they perceived RELIGION diffusing her benign lustre over all his other great and amiable qualities.

He entertained a firm belief in christianity; a belief founded on a thorough investigation of the subject. He perused most of the best writings in defence of the christian religion; but found his mind satisfied by a view, rather of its *internal*, than external evidences. He has been heard to say that it appeared to him impossible for any man of a fair mind, to read the Old Testament, and meditate on its contents, without a conviction of its truth and inspiration. The sublime and correct ideas which the Jewish scriptures convey of God, connected with the fact that all other nations, many of them superior to the Jews in civilization and general improvement, remained in darkness and error on this fundamental subject, was in his view a conclusive argument. After reading, on a particular occasion, the book of Deuteronomy, he expressed his astonishment, that any man versed in antiquities could have the hardihood to say, that that book was the production of human ingenuity. Marks of divinity, he said, were instamped upon it.

His views of the doctrines of religion were generally Calvinistic. An enemy to metaphysical and controversial divinity, he disliked the use of technical and sectarian phrases. The term *Trinity*, however, he frequently used with reverence, and in a manner, which implied his belief of the doctrine. His persuasion of the *divinity of Christ*, he often declared. This testimony of a liberal and discriminating mind, in favor of a great

doctrine of the gospel, which many have disputed, is the more valuable, as it seems to have resulted from a particular investigation of the subject. Mr. AMES remarked to a friend, that he once read the Evangelists with the sole purpose of learning *what the Saviour had said of himself.*

He made a public profession of religion in the first congregational church in Dedham. With this church he regularly communed, 'till precluded by indisposition from attending public worship.

His practice corresponded with his profession. His life was regular and irreproachable; more so perhaps than that of any other man equally exposed to temptation by necessary intercourse with the world. It is doubted whether any one ever heard him utter an expression calculated to excite an impious or impure idea. The most scrutinizing eye discovered in him no disguise or hypocrisy. The same uprightness, which marked his public deportment, seemed to attend him in all his private walks, and in all his secret retirements.

His views of himself, however, were humble and abased. He was often observed to shed tears while speaking of his closest devotions and experiences. He lamented the coldness of his heart, and the wanderings of his thoughts in secret duties.

He recommended the teaching of the Assembly's Catechism; not perhaps, because he was perfectly satisfied with every expression it contained; but because, as he remarked, it was "a good thing on the whole;" because "it had become venerable by age;" because "our pious ancestors taught it to their children with happy effect;" and because "he was opposed to innovation—-unwilling to leave an old, experienced path, for one new and uncertain."*

On the same ground, he approved the use of Watts's Hymns, and version of the Psalms. "No uninspired man," he said, "according to his judgment, has succeeded so well as Watts, in uniting with the sentiments of piety, the embellishments of poetry." He strenuously opposed the proposal to introduce a new collection into the religious society to which he belonged.

He was an admirer of the common translation of the Bible. He said, it was a specimen of pure English. And though he acknowledged that a few phrases had grown obsolete, and a few passages might be obscurely translated, yet he should consider the adoption of any new translation, as an incalculable evil. He lamented the prevailing disuse of the Bible in our schools. He thought it important that children should be early made acquainted with its contents. Beside its happy effects in impressing good sentiments on their susceptible minds, he considered it a principle instrument of acquainting them with their own language in its purity. He said, "I will hazard the assertion, that no man ever did, nor ever will become truly eloquent, without being a constant reader of the Bible, and an admirer of the purity and sublimity of its language."

In his last sickness; when near his end, and when he had just expressed his apprehension and belief of his approaching dissolution, he exhibited perfect submission to the divine will, and the fullest assurance of divine favor. "I have," said he, "peace of mind. It may arise from stupidity; but I think it is founded on a belief of the gospel." At the same time, he disclaimed every idea of meriting salvation. "My hope," said he, "is in the mercy of God, through Jesus Christ."

Such, (though the portrait is extremely imperfect) was FISHER AMES—an amiable man, and exemplary christian; a distinguished orator and statesman; a blessing to his country, and an ornament to his species.

* *On this subject the sentiments of Mr. Ames harmonized with those of the late* GOVERNOR SUMNER, *who, in his last sickness, expressed himself to some of his friends to the following purport: That though he had once thought favorably of modern liberality in religion, he was now alarmed—its effects on society were to be deprecated. He could much prefer, he said, the religion of our ancestors with all its strictness and precision (it being on the whole salutary) to the polished religion of modern times, which had little or no influence on mankind.*

POETRY.

AN ELEGIAC TRIBUTE
TO THE MEMORY OF THE REV. JOHN NEWTON.

MATUR'D to mingle with the *perfect just*,
In good old age the willing NEWTON dies:
His faded body seeks its parent dust,—
His Heav'n-born spirit seeks its native skies!

Beyond the wonted bounds of mortal day,
His useful labors were protracted long,
Still bearing fruit in with'ring life's decay,
And, 'midst increasing weakness, growing strong.

By sharp affliction, sin's dread horrors taught;
By deep experience train'd to things divine;
He was a kindled brand from burning caught,
And rose a star, with heav'nly light to shine!

Review the Man of God! at length gone home!
Recall the lineaments of heav'nly birth;
Behold him, ripe for glory, reach the tomb,
As Autumn's mellow fruit descends to earth!

Bless'd with a pious mother's care,
He bore, in early youth,
The precious buds of promise fair,
The *rudiments of truth*:
But soon *his sky* was overcast
With clouds of wint'ry night;
An infidel's contagious blast
Produc'd a mental blight!

Like Jonah, on the mighty deep,
He strove to fly from God;
But fled, alas! to sin, and weep
Beneath his chast'ning rod.
A wretch upon a wretched shore,
A slave by slaves confin'd,
A doubly galling yoke he bore,
Of body and of mind.

In deep distress, and bitter woe,
Corruption's rankling smart,
Mysterious Wisdom made him know
His own rebellious heart!

Unconscious of the future sphere
That he was form'd to fill,
With application most severe
He sought for knowledge still!

Cut off from ev'ry human aid,
On Afric's burning sand
The depths of science he essay'd,
And mystic Euclid scann'd;
While o'er the liquid way he mov'd,
He studied many a tome;
With Tacitus and Livy rov'd,
To scenes of ancient Rome.

Almighty grace the rebel tam'd;
And deep contrition drew
The wand'ring prodigal, reclaim'd,
And form'd his heart anew!
No more on grov'ling themes confin'd,
His ardent spirit soar'd,
With ready gifts and soul refin'd,
To glorify his Lord!

Call'd to the gospel-work, and furnish'd well
The wonders of experienc'd love to tell;
With simple eloquence and honest zeal,
The truth he felt, he made his hearers feel.
Above the tricks of art or sordid gain,
Plain were his manners, and his speech was plain.
Yet from the gospel's richest stores he drew
The doctrine deep, *the consolation* true!

Warm from the heart the sacred message came,
And list'ning crowds imbib'd the kindling flame:
The sinner, melted down by sov'reign love,
Astonish'd, felt his guilt and fear remove!
The humble mourner heard the joyful sound,
And hope and comfort in the promise found!
Gently he led the feeble saint along,
Rous'd up the sluggish, and confirm'd the strong.
Forth from the treasures of his heart he gave
Things new and old, the cheerful and the grave;
Each varied theme of excellence he brought,
And liv'd a copy of the truth he taught!

Sweet harmony dwelt in his breast,
Sweet poesy flow'd in his lays,
His Muse to his God was addrest
In strains of devotion and praise!
He knew, like Apollos, to preach;
He knew, like a Paul, to indite;
His sermons the weakest could teach;
His letters the wisest delight!

No longer he labors for men,
For mute is the eloquent tongue;
All silent his muse and his pen,—
His harp on the willow is hung!
Escap'd from the regions of woe,
To rest in the bosom of Love,
His works shall instruct us below,
And his song be like angels' above.

O daughter of Zion! your sorrows restrain,
Nor mourn that his spirit has quitted his clay;
Soon, soon shall ye follow, and meet him again,
Bright rob'd as a seraph, in mansions of day.

No longer with age and infirmity bent,
His suff'rings are o'er, and his labors are done;
He pass'd the dark valley, but sung as he went,—
'The struggle is finish'd—the victory won!'

The Saviour, by dying, extracted Death's sting:
He burst from the prison, and open'd the door;
And safe to his kingdom his people shall bring,
Where sighing and sinning shall reach them no more!

ALIQUIS.
Evan. Mag.

TO CORRESPONDENTS.

Cephas will find his communication on "Church government," in this number. In reference to this subject, we here repeat our observations in a former number. "While the pages of the Panoplist and Magazine are impenetrably shut against angry controversy, they are open at all times to a free and candid discussion of all subjects, which affect the purity, order and welfare of the churches. On this ground they readily admitted the communication of *Titus*, "we now add, that of *Cephas* also," on the subject of church government. On points of this kind, where a diversity of opinion exists among good men, the Editors by no means feel themselves pledged for the correctness of every thing inserted in the Panoplist. While the subject is under discussion, they will admit whatever is candidly stated, on all sides, and may assist in forming a correct result.

The Editors are pleased with the hint of W. (p. 78.) respecting the *Platform*. Such a review of it, as he has intimated, is seriously contemplated; and is in our opinion of the highest importance to the order and harmony of our churches at the present time.

The *Review* of Dr. Kendall's Ordination Sermon, and of Dr. Rees' Cyclopedia, in continuation, came too late for this month; they shall both appear in our next number.

Several communications are under consideration. Our Correspondents *are requested to forward their pieces early in the month.*

THE

PANOPLIST,

AND

SIONARY MAGAZINE UNITED.

AUGUST, 1808. VOL. I.

BIOGRAPHY.

MEMOIR OF THE LATE REV. JOHN NEWTON,

Rector of St. Mary Woolnoth, &c. Lombard Street, London.

CONCLUDED FROM OUR LAST.

strong desire which Mr. entertained, after his join, to preach the gospel, forsook him. It was not those transient fits of zeal are common to young con- and which frequently de- themselves, or are lost sequence of worldly pur- connexions. His desire g sinners to God, appears been constant and invin- notwithstanding the diffi- which occurred. He was never, from acting pre- ly in this important af- e seems to have weighed mind for several years, e was determined on en- fully into the ministry, nquishing his situation at ol.

first public attempts to the word were made at k. After the removal of Mr. Ryland from a dis- church in that town, a on took place; and sev- ous persons, who were ptists, assembled togeth- worship in a dwelling- reviously to the erection chapel in which Mr. preached for some time, after him Mr. Moody, for about twenty years. Mr. Vennor,* a

* A circumstance relating to the family of this gentlemen is worth recording;—At a time when the Nonconformists were persecuted in Warwick, the grandfather of Mr. Vennor happened to be one of the constables of that town; and was obliged, by his office, with other constables, to break up a conventicle, and take the attendants into custody. This was upon a Sunday. They attended with their prisoners at the court-house, waiting for the magistrates' return from church; but, from what cause is uncertain, they did not come; and each constable agreed to take a prisprisoner with him to his house to dinner. Through the blessing of God on the conversation of that day, Mr. Vennor was brought to the knowledge of the truth, and became a dissenter himself, preferring the cause of the prosecuted to that of the persecutors;—and his grandson was the father of a new interest in the town, which became, (especially under the ministry of the late Mr. Moody) of very important service to the souls of men. Thus the only wise God, our Saviour, causes the wrath of man to praise him! Mr. Vennor not only built the meeting-house, but left a minister's house, and four hundred and sixty pounds to the place, so long as the gospel shall be preached therein, according to the doctrine held forth in the Assembly's Shorter Catechism.

leading person among those who formed this new interest, having received a very strong recommendation of Mr. Newton from Mr. Brewer, of Stepney, invited him to preach to them for six weeks on probation. He accordingly came (we believe, in the year 1759) with Mrs. Newton. During his stay here, he used to retire on Saturdays, and sometimes on other days, to the grove, in Lord Dormar's park, about two miles from Warwick, and to other sequestered spots, where he composed his sermons. Though he did not fix among this people, yet he always retained a peculiar affection for them; and he has been heard to say, long after he settled at Olney, that the very name of Warwick, would at any time make his heart leap for joy.* It was not the smallness of the congregation at that time, nor the narrow salary proposed to be raised, that prevented his settlement at Warwick; but he was undecided in his mind, whether to go into the established church, or to join the dissenters. Among the latter were his first religious connexions, which gave his mind a bias towards them; but he apprehended that disputes in dissenting congregations were common; and an occasional sermon by Mr. Beddome, which he heard at the Baptist meeting at Warwick, had a considerable effect on his mind to increase his disinclination to become a dissenting minister. Indeed, at that period, his ministerial talents were not very popular; and it does not seem that he was much pressed to settle with any dissenting church.

It was about this time that, being at Leeds, he was desired by the late Rev. Mr. Edwards to preach for him at Whitechapel. He met a party of religious friends at Mr. Edwards' house, which adjoined the chapel; and took his tea (of which he was remarkably fond) with them. When the hour of preaching approached, Mr. E. intimated to him, that if he was disposed to retire from the service (as was *then* customary with most serious ministers) a room was at his service; but Mr. Newton declined this, saying, he was so well pleased with his company, that he was unwilling to leave it; and added, "I am prepared." At the appointed time the service commenced; and after prayer, Mr. Newton read his text, which was, "I have set the Lord always before me: because he is at my right hand, I shall not be moved." Mr. Newton began fluently; but in a few minutes he

* Many years after his visit to Warwick, he thus expresses his affection:—'In returning from Shropshire, we spent two nights at Warwick: the first time I have been there since my proposed settlement was over-ruled. There, likewise, we joyed and sorrowed: the people amongst whom my mouth was first opened, and where I met some sweet encouragement on my entrance into the ministry, will always be dear to me: they are at present but few,—but those few are lively and steady.' *Letters to C. Clunie*, p. 164. Writing to Mr. Vennor, July 19, 1782, he says. "How many mercies has the Lord bestowed upon me since my first visit to Warwick, which is now more than 22 years! I often think of that time with pleasure. There the Lord opened my mouth. Many retired places in your neighbourhood were endeared to me, by seasons which I can still remember, when I was enabled to seek the Lord, and to pour out before him prayers, which he has since abundantly answered."

lost all recollection of his plan; was confused, stopped, and desired Mr. Edwards to come up and finish the service. Mr. E. urged him to proceed; but Mr. N. left the pulpit; which Mr. E. ascended, and concluded with an address to the audience, on the importance of the Spirit's agency to help out infirmities. Such was the confusion occasioned by this failure of the young preacher, that when walking in the streets after it, he fancied, if he saw two or three people talking together, that it was the subject of their discourse. Mortifying, however, as this circumstance was, he learnt by it, no doubt, to put his trust, not in his preparation, nor in his memory, but in the Lord alone.*

After this, Mr. Newton continued to reside at Liverpool; and retained his office of tide-surveyor. He could not, however, be silent. He used to preach in his own house on Lord's Day evenings. The room was small; yet those who could obtain admission were well pleased and greatly refreshed: some of them are still alive, and mention these seasons with gratitude and joy; for "he helped them much who had believed through grace." Mr. Zachary Barnet, an old disciple, many years a deacon of the late Mr. Medley's church, is one of this number; and relates the following anecdote:—On a Lord's Day morning, walking with him to Crosby, a village about six miles from Liverpool, to hear a gospel minister, Mr. Newton took with him a volume of Saurin's Sermons, in French; which he translated and repeated to his friend in English, as they went together to the house of God; and which Mr. Barnes found exceedingly profitable to him. Indeed he seldom walked in the fields about Liverpool without a book; whereby he acquired much useful knowledge, and by which his conversation was rendered remarkably edifying.

It was not till the 29th of April, 1764, that Mr. Newton obtained episcopal ordination.† For a considerable time he halted between two opinions; but at last determined on the side of the Establishment. It may be best to state this affair in his own words:—"My first overtures were to the dissenters; and had not the providence of God remarkably interposed to prevent it, I should probably have been a brother with you (a dissenting minister, to whom his Four Letters, entitled "Apologia,"‡ are addressed) in every sense: but my designs were over-ruled. A variety of doors by which I sought entrance (for I did not give up upon the first disappointment) were successively shut against me. These repeated de-

* See some admirable thoughts 'On the Snares and Difficulties attending the Ministry of the Gospel.' —*Omicron's Letters, V.*

† After repeated conversations with the Bishop of Lincoln, in which Mr. Newton avowed his sentiments, his lordship declared himself satisfied; and promised to ordain him. The service was performed at Buckden. This was six years after his application to the Archbishop of York, which did not succeed. *Letters to Mrs. N.* p. 91.—He received deacon's orders April 29; and priest's orders the 15th or 16th of June following.

‡ This book gave considerable offence to some of his dissenting brethren; and was answered by Dr. Mayo in a volume entitled, "An Apology and a Shield."

lays afforded me more time to think and judge for myself; and the more I considered the point, the more my scruples against conformity gave way. Reasons increased upon me, which not only satisfied me that I might conform without sin, but that the preference (as to my own concern) was plainly on that side. Accordingly, in the Lord's due time, after several years waiting to know his will, I sought and obtained episcopal ordination."—"Far from having regretted this interesting part of my conduct for a single hour, I have been more satisfied with it from year to year."*

In a letter to Mrs. Newton, dated Liverpool, June 14, 1762, two years before his ordination, he thus expresses his desire to enlarge his attempts in the way of preaching, or expounding, in that town. "The wish of many here, the advice of many absent, and my own judgment (I had almost said my conscience) are united on one side; which I think would preponderate against Mr. B——'s single sentiment, if *your* fears did not add weight to his scale." He adds, "The death of the late Mr. Jones, of St. Saviour's, has pressed this concern more closely upon my mind. I fear it must be wrong, after having so solemnly devoted myself to the Lord's service, to wear away my time, and bury my talents in silence (because I have been refused orders in the church) after all the great things he has done for me." He then mentions and answers the objections which occurred to him against his plan; and begs Mrs. Newton to think over what he had urged, and pray for direction: and concludes by saying, "Perhaps, before long, it may seem to deserve *your* approbation. To hear *you* say so, would make me quite another person; for while I remain in this suspense, I feel, at times, a burden which I can hardly bear, and cannot possibly shake off." †

By this passage, it appears that Mr. Newton had nearly made up his mind to preach as a dissenter; but Mrs. Newton viewed the matter in a different light; and her interposition at this crisis, had a powerful influence on his determination. This is avowed by Mr. Newton, in a note at the bottom of the page just referred to:—"The influence of my judicious and affectionate counsellor, moderated the zeal which dictated the preceding letter, and kept me quiet till the Lord's time came, when I should have the desire of my heart!"—"I believe no arguments, but hers, could have restrained me for almost two years, from taking a rash step; of which I should perhaps have soon repented, and which would have led me far wide of the honor and comfort I have since been favored with."

It was by the procurement of the late Lord Dartmouth ‡ that Mr. Newton settled at Olney, in Buckinghamshire. The Rev. Moses Brown (author of Sunday Thoughts) had long been vicar of that place; and, on his removal to Morden College, Black-

* Apologia, p. 49, 50.

† Letters to a Wife, vol. ii. p 82.

‡ Several admirable letters from Mr. Newton to this pious nobleman, appear in the beginning of the first volume of his Cardiphonia.

the vicinity of Lord
's seat, Mr. Newton
he curacy. His first
the church was in May
Psalm lxxx. 1, "Give
ord of Israel!" &c.*
place he found a con-
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istry of Mr. Brown.
of his new situation,
to Captain Clunie, he
Lord has brought me
where I am persuaded
dear children; where
the gospel is highly
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from four to six (or
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inistry.

this time he published
e of the former part
of his Life, in Letters to Dr. Haweis. This procured a small addition to his income, and excited a greater attention to his ministry. "The people," says he, "stare at me since reading it—and well they may. I am indeed a wonder to many,—a wonder to myself; especially I wonder that I wonder no more."

He soon set up a lecture on Thursday evenings; which was well attended. He also took a large room in the town for the purpose of catechizing and instructing the children of his parish; these meetings were held on Thursdays, after dinner; and many of the catechumens attended the evening-lecture. Their number amounted in a few months to two hundred.

He also established a prayer-meeting on Tuesday evenings, in a large house. "It is a noble place," says he, "with a parlour behind it; and holds one hundred and thirty people conveniently." Here he went through the Pilgrim's Progress, in a way of exposition. His judicious remarks on the first part of this excellent book, have been repeatedly published.

In the following summer, the congregation having increased, a large gallery was erected in the church, capable of accommodating a considerable number of additional hearers.

At another time he thus writes: "We have set up a new meeting on Friday evenings; in which my sheep and lambs are to be divided into small flocks of ten or twelve at a time, for conversation. Pray for us that we may be healthy and thriving, and that

ately before his leaving
he preached six times
churches in that town
ourhood, to many thou-
a considerable degree of
and, it is hoped, of use-

the wolf may be kept from the fold."*

Mr. Newton's intimate friendship with Mr. Cowper, the celebrated poet, contributed not a little to his comfort during several years of his residence at Olney.† Their houses were at some distance from each on account of a long wind the town: but, so near be that only a small close sepa their gardens. This field be ed to a friendly neighbor, for a small acknowledgmen dulged them with the pri of passing across it: and, t der it more convenient, Mr. ton had a door opening c the garden into the close. religious public have deriv small advantage from their f

* Mr. Newton enjoyed, in his retired situation, the visits of many valuable friends, who thought it their privilege to spend a few days in his family. Several clergyman also visited him occasionally, and preached in his pulpit. Among these, he mentions in his letters, Mr. B—ge, Mr. T—d, Mr. V——, Mr. M—n.

† The talents, the habits, and the inclinations of Mr. Newton, fitted him for a stated residence, as a parochial minister. Others, probably, are equally adapted, as well as called to itinerant labours; but Mr. N. in a letter to the Rev. Mr. C——(Card. vol. ii. p. 291) seems, we conceive, to depreciate too much the endeavours of those who travel about to preach the gospel. "I wish," says he, "there were more itinerant preachers. If a man has grace and zeal, and but little fund, let him go and diffuse the substance of a dozen sermons over as many counties; but you have natural and acquired abilities," &c. And again (p. 245): "I wish well to irregulars and itinerants, who love and preach the gospel. I am content that they should labor that way, who have not talents nor fund to support the character of a parochial minister; but, I think, you are qualified for more important service."

With due submission to the judgment of this excellent man, and a proper acknowledgement of his candour in wishing well to itinerant preachers, we hope we may, without offence, make a remark or two on this advice.

We conceive that Mr. Newton thinks too meanly of those laborious servants of Christ who, with poor fare, hard lodging, and fatiguing travelling, in heat, cold or rain, preach, perhaps, eight or ten times a week, bear the brunt of violent opposition and cruel mockings; and continue in this ar-

duous employment for many It requires much self-denial votedness to God to support Tolerable talents, and a fund tle more than a "dozen serm necessary to maintain their use and reputation. Many a minist lives at ease in a commodious keeps a comfortable table, li soft bed, sits most of his tim well furnished library, and vi casionally the tables of the ri dures next to nothing, compar these apostolical labourers. T fulness of honest itinerants i great indeed! Many have re bless God for their plain anc ful labours. They gain acces mote villages, hamlets, co collieries, and other places, parochial, or regular dissentin sters, never heard of; and gations are formed, among wh faith and practice of the gos maintained, and the benefit ex to future generations. Not that some of our most useful m first began their career in th and were formed in it, as in cellent school, for their pre spectable stations. While, th we rejoice in the steady and labours of resident minist should be sorry if the weight a name as Mr. Newton's shou rate against the zealous exer that very useful set of men ant preachers; or deter the love souls from entering on t ployment, and using their ut forts to pluck perishing sin brands from the fire.

by intercourse; for it gave occasion to the composition of "Olney Hymns," which were intended both for the edification of sincere christians, and as a monument to perpetuate so endeared a friendship. Mr. Cowper's Hymns are marked with the letter C.; but a long and affecting indisposition, with which Mr. Cowper was visited, prevented his intended contribution towards this work:—a loss which cannot be sufficiently lamented.*

The knowledge which Mr. Newton had of the dissenters, secured to them his candid and equitable regards. In Olney there are two dissenting congregations. The members of these societies highly respect the memory of Mr. Newton. He knew how to trust with christian friendship those who, out of a regard to conscience, separated from the communion of the Church of England. His prudence toward men, and his piety towards God, appeared in acting upon such principles of delicacy and honor, as will ever be ornamental in the conduct of different societies towards each other; will render their mutual intercourse pleasant and profitable, while it will reflect honour on the persons themselves and the religion they profess.† His intimate friendship with Mr. Bull and Mr. Greathead, of Newport Pagnell, Mr. Ryland, of Northampton, and other dissenting ministers, appears in an amiable light from his letters in Cardiphonia, and from his conduct after he removed to London. Probably, the church does not contain a clergyman of superior liberality towards dissenters. This will perhaps be accounted a reproach to his memory by those who, in their late writings, represent all christian affection to the *Sectaries* as criminal, and derogatory to the dignity of the established church;—but, if we form our estimate of the christian temper from the example of Christ and his immediate followers; and, if we look forward to the day in which the love of his disciples to each other will be particularly noticed by our common Lord, we shall rejoice in every proof of ministerial candor, such as Mr. Newton so uniformly displayed.

In this his rural station, Mr. Newton continued fifteen years. He appears to have been contented and useful in it; and, though he occasionally visited the metropolis, where his labours excited considerable attention,—yet, if we may judge from his printed letters, he entertained neither an expectation nor a wish to remove. Some of his letters in Cardiphonia express, in very

* Mr. Cowper was a man of learning and taste. His translation of Homer is highly esteemed. What might not have been expected had he given us a poetical version of the Psalms? Dr. Watts's is expressly an IMITATION of them; but, had Cowper employed his brilliant talents in a versified translation, how great might have been the blessings to the church? When will such a poet appear to perform the desirable task?

† "On Tuesday evening we attended in a body to hear Mr. G——n, of R——l. I was willing to do every thing in my power to remove his prejudices (if he has any) against us; and the greatest compliment I can pay any one is, to suspend our meeting when it interferes with their preaching."

Letters to Cp. Clunie, p. 124.

strong terms, his ideas of the danger to which the professors of the gospel in London are exposed, and the advantages which christians in the country possess above them, in some respects. His distinction between "London grace and Country grace" is well known. He expresses also, in his letters to the Rev. Mr. ——, his disapprobation of a minister's removal, except in cases wherein the Lord's will is very clearly pointed out; but we doubt not that Mr. Newton, whose regard to the indications of Providence was peculiarly great, would never have left Olney, had he not been fully satisfied of the propriety of that measure. Indeed, the sphere of his usefulness was thereby very much enlarged; so that not only the inhabitants of London, who chose to avail themselves of his ministerial labors, had an opportunity of being edified by them, but also great numbers of persons from all parts of England, Scotland, &c. who occasionally visited the metropolis on their various affairs.

It was by the active benevolence of that truly excellent and benevolent gentleman, the late John Thornton, Esq. that Mr. Newton was introduced to the Rectory of the United Parishes of St. Mary Woolnoth, and St. Mary Woolchurch Haw, in Lombard Street. To that gentleman he had been indebted for many previous favors; and he never suffered an opportunity to escape of expressing his obligations in the strongest manner. No man could be more grateful for any benefit conferred upon him than Mr. Newton. It was a distinguishing *trait* of his character, that he retained the most lively impressions of kindness offered to him, for many years after.

He was equally intent on procuring favors for others. An intimate friend of his assures us, that many who are acquainted with his public character, are strangers to that disinterested, minute, and persevering attention to the infirmities or wants of his friends, his readiness to use his influence (which was not small) with the rich and the great to serve others; and, in this way, he was the instrument of a great deal of good.

Mr. Newton entered on his public work in St. Mary's church, on Lord's Day, December 19, 1779. His first discourse was intended to convey to his parishioners an idea of the doctrines he designed to preach among them, and the spirit in which he intended to impart them; for which his text was very appropriate: 'Speaking the truth in love.' This sermon was printed: and the inhabitants had an immediate opportunity of knowing the views of their new Rector.

Here Mr. Newton continued to labour for many years, preaching every Lord's Day, morning and evening; the afternoon being supplied by a lecturer chosen by the parish. The Rev. Josiah Pratt has for some years filled this office; and a little time before Mr. Newton's death, the lecture was changed from the afternoon to the evening, and so continues. Mr. Newton also established a Lecture on Wednesday mornings, which was numerously attended; and on these occasions many dissenters (and frequently dissenting ministers) formed a part of the congregation. It is almost unnecessary to say, that his labours

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never remained; but
complained of it. In
of October, 1788, she
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the malady so far ad-
nat he judged the ex-
f the tumor would be
with the most imminent
With the greatest com-
e informed Mr. New-
state. His sensations
cribable; yet he felt it
submit with silence to
g stroke. As the fol-
ing advanced, her dis-
dly increased; and her
almost incessant. In
ths after, her appetite
d she was entirely con-
house. At length it
t that death was at
hich was her weakness
ould scarcely bear the
he gentlest foot on the
of the softest voice.
y, December 12, when
on was preparing for
the morning, she sent
d took her final fare-
She faintly uttered an
compellation," says Mr.
Newton, "and gave me her hand, while I prayed by her bed-side. We exchanged a few tears; but I was almost as unable to speak as she was: but I returned soon after, and said, "If your mind, as I trust, is in a state of peace it will be a comfort to me, if you can signify it by holding up your hand. She held it up, and waved it to and fro several times." That evening her speech and sight failed; but she continued composed, till on Wednesday night (December 15, 1790) about ten o'clock, she breathed her last.*

Mr. Newton who anxiously watched her expiring moments, took off her ring, according to her repeated injunction, and put it on his own finger; and then kneeled down with the servants, and returned the Lord his unfeigned thanks for her deliverance and peaceful dismission. Persuaded that, immediately on her departure from the body, she was admitted to join the heavenly choir, he found his own mind relieved from a weight of painful feelings and anxieties, under which nothing but the divine power had long supported him. Many of his intimate friends dreaded this

* For several years after Mrs. Newton's death Mr. N. used to vent his grief and affection in verses, on its anniversary; which he published in a small tract, entitled "Ebenezer;" and some of the verses are very beautiful.

"Forget her! No; can four short years
The deep impression wear away?
She still before my mind appears,
Abroad, at home, by night, by day!
Oft as with those she lov'd I meet,
Her looks, her voice her words recur;
Or if alone I walk the street,
Still something leads my thoughts to her!"

The subsequent verses give the subject a happy turn; and are equally evangelical and poetic.

mournful event, and feared that it would overwhelm him; but he found it far otherwise. His "heart trusted in the Lord, and he was helped,"—so wonderfully helped, that the solemn separation did not prevent his preaching a single sermon! Indeed, he preached in the morning of the day on which she died; and thrice while she lay dead in the house. After she was deposited in the vault, he delivered her funeral-sermon, with little more emotion than if it had been for another person.

The general course of Mr. Newton's ministry, after his settlement in London, is so well described by himself, in a letter to the late Rev. Dr. Robbins, of Plymouth, in America, dated April 19, 1794, that we prefer it to any account of our own.

"We have a full church at St. Mary Woolnoth, and a very serious congregation. Few of the hearers, however, comparatively, are my parishioners. They find the way from all parts of London and its environs. By preaching the truths of the gospel rather in an experimental than controversial way, I seem to please and suit them as well as if they were all of a mind. The chief points that I aim at in preaching are,

"First, To set forth the glory and grace of God in the person of the Saviour:—Second, To shew the danger and folly of a form of godliness without the power, of a mere talking speculative profession:—Third, To persuade if possible, those that love the Lord Jesus Christ to love one another, to lay much stress upon the things in which we are agreed, and but little upon those in which we differ.

"Through mercy, we walk in peace; and we have more few among us who, I thir first-rate christians; an perhaps would have been such, had they lived in th of the apostles.

"It is true, Sir, as you o that I am a wonder to m wish I was more a wonder self; but I hope I hav sense how unworthy I w am, of the mercy I obtaine Lord literally brought me the land of Egypt and the of bondage. I was not daring, blaspheming infid a licentious hardened pr but my situation on the c Africa was such, that my ery from thence to be wi reach of ordinary means ed morally impossible.* times consider myself as a in the annals of the church grace of God, which is exc ly abundant, may have p and reclaimed some, w gone equal lengths in ness (though I have rea think few of my years portunities ever went bey in my dreadful career;) manner of my deliveranc Africa, not only undeser undesired, and the sub path into which the L

* Mr. Newton was in a ha ceiving his religious friend early breakfast; when many be gratified by his pious and tive conversation, and estee privilege to unite with him devotions. On one of tho occasions, the writer of this troduced to him a young from the country, who had e a desire to see him. "A Mr. N. "I was a wild beast the coast of Africa, and *tamed* me; and there are m ple now who have a curiosi me."

pleased to lead me, seem peculiar to myself.

"When I thought of the ministry, I met with many difficulties and discouragements before I was admitted, that I at length gave up all application. I hoped that the Lord graciously accepted the desire, which he himself had put into my heart, as he did David's purpose of building the temple: but in his case it was added, "Thou shalt not build me a house, because thou hast been a man of blood." So I apprehended, that although I meant well, and the Lord was not displeased with me for desiring to serve him in the gospel, it was an honor that could not be permitted to one, who had been so openly vile and scandalous as I. Yet in his best time, after six years waiting, and when I had given up the expectation, I obtained my desire with the greatest ease. When Olney, the first place allotted to my service, was ready, the door of entrance was set wide open. There I found a poor and afflicted, but simple and gracious few, who were appointed to teach me, while I endeavored to instruct them. Olney was a good school; and though I was a dull scholar, yet I trust I learnt something in the sixteen years I was there; which contributed, in some measure, to qualify me for my more public station in London. I have been here fourteen years; and goodness and mercy have followed and accompanied me every day. I have been favored with much acceptance, and with some usefulness; I have many friends, and am surrounded with comforts."

Mr. Newton's sentiments, as to doctrine, were avowedly Calvinistic; but he did not make the particular points generally distinguished by that term the prominent objects of his preaching, though they were always implied in his discourse. He used, in familiar conversation, to say, that "he wished his Calvinism to be found in his sermons, as sugar in a cup of tea, which sweetens it all, and is no where to be found in a lump!"

About two years before Mr. Newton's disease, his strength began sensibly, but gradually to decline. He became very feeble, and scarcely able to ascend the pulpit. A man-servant used to stand behind him while he preached. His recollection was observed to fail; and it was with difficulty he continued those public services, which love to his Master and his people made him unable to relinquish. At length it was painfully evident to his friends that he could no longer appear as a public instructor. His ministerial work was finished; and he appeared no more in the pulpit after October, 1806, a little more than a year before his death. His last public sermon was preached for the benefit of the sufferers from the battle of Trafalgar, when his faculties were so far gone, that he was obliged to be reminded of the object of his discourse. When he could no longer preach, he usually sat in the pulpit to hear his curate, as deafness accompanied the other infirmities of age. The last time he attempted to speak in his church, was in the reading-desk, just before the death of his curate the Rev. Mr. Gunn; which happened December 5, 1806.

He continued for about eleven months confined to his room,

calmly looking for his expected dismission, of which he would sometimes speak with his usual pleasantry. "I am," said he, "like a person going a journey in a stage-coach, who expects its arrival every hour, and is frequently looking out at the window for it;" and, at another time, to the enquiry how he was, he replied, "I am packed and sealed, and waiting for the post." His mind was generally tranquil; though, at times, during his illness, his spirits were low, and his religious comforts suffered some degree of interruption; but "he knew in whom he had believed;" and when speaking to a friend, on the subject of believers' doubts and fears, he observed, that he could not give place to fear, and believed he never should while these words were in the Bible:— "Him that cometh unto me I will in nowise cast out."

To a pious minister, who expressed some doubts of his own conversion, Mr. Newton once said, "Whatever I may doubt on other points, I cannot doubt whether there has been a certain gracious transaction between God and *my* soul. I cannot doubt whenever I look at my former and my present objects, whether I ought not to cry, "What hath God wrought!"

"Mr. Newton," says Mr. Cecil, in his funeral sermon for him, "gradually sunk as the setting sun, shedding to the last those declining rays which gilded and gladdened the dark valley. In the latter conversations I had with him, he expressed an unshaken faith in eternal realities; and when he could scarcely utter words, he remained a firm witness to the truths he had preached."

To a clergyman, who visited him in his confinement, he said, "The Lord has a sovereign right to do what he pleases with his own. I trust we are his, in the best sense, by purchase, by conquest, and by our willing consent. As sinners, we have *no right*, and if believing sinners, we have *no reason* to complain; for all our concerns are in the hand and care of our best Friend, who has promised that all things shall work together for his glory and our final benefit. My trial is great; but I am supported, and have many causes for daily praise."

In the circumstances of extreme debility and occasional suffering which attended Mr. Newton for many months, his dearest friends could not wish for the longer protraction of his life. His dismission from a body, now became so unfit a tabernacle for his active spirit, was rather to be desired; and this was graciously afforded on the evening of Monday, December 21, 1807, in his eighty-third year. The eyes of Faith pursue the departed saint to the regions of unclouded happiness, and behold him admitted in the presence of his much-loved and gracious Master, whose plaudit he has doubtless received, and whose mediatorial glory he beholds with unveiled face.

On Thursday, December 31, the remains of this venerable man were conveyed to the repository of the dead, in the vault beneath the church in which he had, for about twenty-eight years, proclaimed the word of life.—His strong aversion to a pompous funeral induced him to leave a written direction, that only one mourning coach should accom-

…horse. This injunction …plied with; but many …n provided their own or …aches, and fell in with …ession in its way from … Street* to the church. …r. Mr. Foster read the …rvice; at which about …inisters were present. …following Sabbath, Jan… the Rev. Mr. Cecil …d the funeral discourse …Mary's, from Luke xii. … "And the Lord said, …hat is that faithful and …ward whom his Lord …ake ruler over his house… give them their portion … in due season? Blessed …ervant whom his Lord …e cometh," &c. Many …inisters, among the dis… as well as of the estab… …hurch, testified their re… …or Mr. Newton, by fune… …courses at their several …of worship.

…ough a variety of excel… which adorn the subject …memoir, have been noticed …receding narrative, it may …irable to examine a little …inutely the admirable char… …hich he sustained. If his …talents were not of the first … for strength and splen… …t he possessed a sound… …understanding, which was …rely the result of observa… …evidenced powers superi… …ordinary level. So much … judgment respected, that …ught his advice on affairs …cular nature, as well as …mediately connected with … his functions as a minister of the gospel.* If his genius was not brilliant, it was far from dull; and that he had a happy talent at invention, appears in his works and particularly in his Epistolary Correspondence: a branch of writing in which he peculiarly excelled. The firmness of his mind appeared in the steadiness of his character. It was not the phlegmatic perseverance of stupidity, which some weak and lukewarm persons discover, who like a mill-horse, continue in their undeviating round of duty, but it was the effect of a mind, at once able to perceive the eternal differences between right and wrong, and fortified with those principles, which an experimental knowledge of divine truth alone can furnish.

The name of Newton is sweetly embalmed in the recollection of various persons belonging to different denominations of chris…

Newton resided for some …ter his coming to London, in … Square, Hoxton; and af… …s in Coleman Street Build…

* Mr. Newton had a very happy talent of administering admonition and reproof. Hearing that a person in whose welfare he was greatly interested, had met with peculiar success in business, and was deeply immersed in worldly engagements, the first time he called on him, which was usually once a month, he took him by the hand and drawing him on one side into the counting-house, told him his apprehensions for his spiritual welfare. His friend, without making any reply, called down his partner in life, who came with her eyes suffused in tears, and unable to speak. Enquiring the cause, he was told, she had just been sent for to one of her children, that was out at nurse, and supposed to be in dying circumstances. *Clasping her hands immediately in his,* he cried, "God be thanked he has not forsaken you! I do not wish your babe to suffer; but I am happy to find he gives you this token of his favor."

tions. His candor was exercised in its proper sphere; and indulged there to a very wide extent. Provided his friends and connexions (to use his own expression) "held the HEAD, and acted under his direction and influence," he esteemed them irrespective of the sect to which they were attached; and was ever ready to give them proofs of affectionate regard. Bigotry seemed alike distant from his natural temper and from his religious habits; for, with an apostolic benevolence, he loved all those, who themselves "loved the Lord Jesus in sincerity." It must be acknowledged that his amiable disposition, improved and expanded by the mild spirit of the gospel, but mingled with the weakness incident to man, sometimes subjected him to the impositions of specious and designing men, and made him too credulous of their professions. But even this was an imperfection which, whenever he detected, he was prompt to amend; and must surely meet with a censure far less severe than that defect which originates in harshness of temper and the moroseness of sectarianism.

Those who are engaged in the management of families, know that much of domestic comfort depends on the orderly arrangement of home economy. Ministers especially, ought to consider, that they not only best secure this kind of happiness by an attention to order, but that, in "ruling well their own houses," they give a presumptive proof at least, that they can "rule in the church of God." Mr. Newton, indeed, had not a number of children, during whose infancy, early childhood, and frequent interruptions of health, slight violations of family larity must be occasioned his household generally co of five or six persons. N them, however, were pe to break in upon his hours for meals, and parti for the devotions of the It was his frequent decla that "to be at home early evening, and to be strict serving the stated peri closet and family worshi among the best means of f good masters and mistresse children and servants.

As a companion, Mr. N was remarkable for his fulness and pleasantry. former habits of his life him to enrich his parlo course with that variety of which always gives a conversation; and, bein facetious temper, he en his friends by point and liness of remark, which p a lawful mirth, that good like a medicine:" ye ing was more abhorrent purity of his mind, than sporting with sacred thi exciting a laugh at the vi infirmities of mankind.

The liberality of Mr. N to the poor, was also a c nous trait in his cha Though he never was ri he spared, out of a modera petency, more than many deem consistent with th of prudence. His hospit his numerous visitors known; but the stream beneficence flowed rathe subterraneous channel, th noisy current on the surf society; and the many kindness, which gladden

hearts of the indigent and afflicted, *will* remain unknown until He, who is "not unrighteous to forget the work of faith and labor of love," shall say to his people, "Inasmuch as ye did it unto one of the least of these my brethren, ye have done it unto me."

Whatever social and moral virtues decorated Mr. Newton's character, it would be a serious omission not to observe, that his unfeigned and fervent piety gave a polish to every other excellence. Deep was the veneration which he felt for the word of God; and sedulously did he cultivate an experimental acquaintance with its hallowed contents. The writer of these lines will never forget the fervor of his devotion in prayer, nor the heavenly spirit which he discovered in acts of worship. His conscience was exquisitely tender; and, like a fine enamel, would not bear without injury the *slightest collisions of sin*. In the *varied walks of life*, he exemplified the consistency of the christian; so that even his enemies could not bring any criminal charge against his practice. He was serious without dulness, devout without enthusiasm, zealous without bigotry, and in a word, "holy in all manner of conversation and godliness."

The praise of our venerable friend, as an author, is in all the churches. Most of his works, which have already been noticed, will long continue to "edify the body of Christ." The ease and simplicity of his style,* and the warmth of affection which breathes in his published letters to his correspondents, can never fail to afford a rich repast to all, who can relish the familiar pleasures, and prize the delicate fidelity of christian friendship.

In the pulpit, his whole soul appeared to flow out in ardent concern for their spiritual welfare, so that all might perceive his principal design was to "win souls to Jesus Christ." Nor was his labor in vain. There are many living witnesses to the success of his ministrations, in persons who "were once darkness, but are become light in the Lord;" and, it cannot be doubted, but he has lately joined a numerous band of disembodied and perfected spirits within the

* The following character of Mr. Newton's writings, from the incomparable pen of Cowper, will weigh with the public far more than any thing we can offer:—Speaking of his Ecclesiastical History, Mr. C. says, "The facts [are] incontestible,—the grand observations upon them all irrefragable,—and the style, in my judgment, incomparably better than that of Robertson or Gibbon. I would give you my reasons for thinking so, if I had not a very urgent one for declining it." Hayley's Cowper, vol. ii. p. 91.

In another letter, however he thus explains himself: "That you may not suspect me of having said more than my real opinion will warrant, I will tell you why. In your style, I see no affectation: in every line of theirs, nothing else. They disgust me always: Robertson with his pomp and his strut, and Gibbon with his finical and French manners. You are as correct as they. You express yourself with as much precision. Your words are arranged with as much propriety; but you do not set your periods to a tune. They discover a perpetual desire to exhibit themselves to advantage; whereas your subject ingrosses you; they sing, and you say; which, as history is a thing to be said, and not sung, is in my judgment very much to your advantage." Ibid. p. 101.

veil, whom he was made instrumental in raising to an inheritance among the sanctified. The seed which he cast on the watered furrows, will be seen too after many days; and to him the church will long feel herself greatly indebted, for the stores which he gathered into her sacr
To conclude :—He wa
and beloved in life,
and deplored in death
he rests from his lat
"the goodly fellows
prophets and of the ap

RELIGIOUS COMMUNICATIONS

APOCRYPHAL BOOKS.

From the best authority we are assured, that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." The whole scripture is of divine inspiration, and is profitable for the highest purposes. It is fitted for doctrine, as it places the fundamental principles of religion in the view, it gives us of the divine nature and perfections; it is fitted to correct and reprove all errors in opinion and practice, correctly instructing in the principles of righteousness, and effectually leading those, who truly submit to it, from one degree of holiness to another, (which will continually advance) in proportion to the regard, which is paid to this blessed book of God.

The book, which we call the Bible, is of supreme and divine authority, written by men specially inspired for that purpose by the spirit of God. By the same authority and by the same men it has been published and delivered, as worthy of all acceptation, for the use and improvement of men to the end of time. Hence all men are bou
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furnish the rule of a commonwealth, because the citizens ought to live conformably to it; so is divine scripture the rule of the church, according to which its members are to regulate their faith and practice.

The word *Apocrypha* signifies *hidden, secret* or *doubtful*, and the several books, included in this name, are called apocryphal because,

1. Their authority has always been doubted or denied by the church; nor were they ever acknowledged or received by the ancient church as books divinely inspired.

2. Because none of them were contained in the ark of the covenant, where the Jews deposited their sacred writings.

3. Because they are of uncertain and concealed original; and,

4. Because, for these reasons, it was not allowable publicly to read them in the assemblies of *God's people*. These particulars are substantiated by such authorities as to preclude, it is it is believed, all reasonable doubt.

That the books contained in the Apocrypha, are not of divine inspiration, and therefore ought not to be received as canonical scripture, it will now be attempted more fully to prove by the following arguments, which the writer has collected in the course of his reading on the subject.

1. All the books of the Old Testament were written by prophets, or persons divinely inspired; but none of the apocryphal books were written by such persons; therefore they are not to be acknowledged and received as canonical. The several parts of this argument, it will be attempted briefly to illustrate and establish. The first proposition is evident from several express declarations of canonical scripture, "The prophecy came not in old time by the will of man; but holy men of God spake, as they were moved by the Holy Ghost." Hence they are called "the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith." The great Inspirer of scripture hath assured us that "He spake by the mouth of his holy prophets, which have been since the world began."

These passages prove that the books of the Old Testament were written by prophets, or persons divinely inspired. An elaborate proof of this position is not intended, nor will it be expected by the christian reader. But, should he consider the proof as deficient, it is hoped that the deficiency will be supplied before the subject is dismissed. The stamp of divine inspiration, which we find on the books of the Old Testament, is not to be found on the books of the Apocrypha. None of these were written by men, "moved by the Holy Ghost." This position admits satisfactory proof.

Malachi is universally acknowledged by believers in revelation to have been the last of the Jewish prophets under the legal dispensation. Between him and John the Baptist no prophet existed. But the apocryphal books were written after the time of Malachi's prophecy. This, if not universally, is generally acknowledged by writers on the

subject. Hence it is evident, that these books could not have been written by any of the prophets.

With much propriety and pertinence it may farther be observed, that had the apocryphal books been written by the ancient prophets of God, Jesus Christ would unquestionably have used them as witnesses that he was indeed the Messiah, and that his doctrines were divine, as he employed the prophetic writings to these purposes. But, as neither Christ, nor his apostles made this use of the apocryphal books, the evidence is very forcible: and, it is believed, must be satisfactory to the reflecting mind, that these books were not written by the prophets or men divinely inspired.

2. The Jewish church acknowledged and received, as canonical scripture, all the books of the Old Testament, but never thus acknowledged and received the apocryphal books. From this circumstance it is believed, that much and even conclusive evidence is deducible, that these books are not of divine inspiration.

Had the Jewish church rejected any part of canonical scripture, Christ and his apostles would undoubtedly have censured and condemned them for so doing. But for this, it does not appear, that they ever merited any censure. Although Christ reproved them for unjust interpretation of their sacred writings, yet he does not charge them with the rejection of any part of canonical scripture; nor does the apostle Paul, when speaking of the oracles of God, as having been committed unto them that they had ever be this crime. Indeed w no where, in the New accused of having c disowned any porti scriptures. From t stance it may be said that they faithfully pr explicitly acknowled books of the Old Te canonical scripture. certain, that they neve edged the apocryphal of divine inspiration. therefore an obvious c that these books were ten by inspiration of G God?

3. Our Saviour ga mony to the books Testament, as of divi by quoting from the declaring that they him as the Messiah. addressed his disciple resurrection, "Thes words, which I spake while I was yet with all things must be fulfi were written in the law and in the prophets, Psalms concerning me. this passage are summ prised all the books Testament scriptures three classes, the *law*, *ets*, and the *psalms*. timony of our Savior the writings of the O mentas canonical scrip seems evidently to ex the sacred canon all t phal books.

4. It will further to the establishment ject, to observe that in the christian churc implicit testimony, t pocryphal books neve

a place among the books either of the Old or New Testament scriptures. The council of Laodicea, holden in the year of our Lord 363, reckoning up the books of canonical scripture, as we now have them, and which only they direct to be read publicly in christian assemblies, make no mention of the books of the Apocrypha. From this circumstance it is reasonable to infer, that these books make no part of inspired scripture. That this is indeed the case is presumptively evident.

3. From the style and much of the matter of the apocryphal books. It requires but little acuteness of mind to discover, in the character of each, satisfactory evidence that these books are merely human compositions. Instead of the gravity and majesty, the surprising sublimity, and yet the beautiful and captivating simplicity of the scripture style, we find in them, in many instances, *the characters of levity, of affectation, of idle curiosity*, &c. And in their *matter*, there are so many things *frivolous and trifling, ridiculous and absurd, false and superstitious, contradictory to canonical scripture, and even contradictory to themselves*, that the sober enquirer must be led to reject them, as inspired writings, and to pronounce them merely human compositions.

N——E.

(To be continued.)

ON CHURCH GOVERNMENT.

The importance of ecclesiastical councils to the order and government of churches, renders it interesting to understand clearly the authority given them in the New Testament, and its provision for their being convened. The apostle Paul thought it needful to vindicate his preaching at Corinth, as not going beyond the line marked out in his commission. Other ministers of Christ, whether evangelists or pastors of churches, are no less obligated to be able to show, that they do not stretch themselves beyond their measure; either to dispense the word, or to bear rule in the house of God. The apostle's declaration is, "We will not boast of things without *our* measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you."

Christians, who rely on the fulness of the Bible, as the rule of their faith and practice, will trust to its sufficiency to teach the discipline of the church, as well as all gospel duties. To this book, not to any human authority, are we to look for the guidance and justification of our actions. And here may be found the powers which Christ has entrusted to his ministers, the form of his church, the officers he employs in it, and the extent of their jurisdiction; with various commands and examples illustrative of their work, as appointed to feed the church of God.

When Christ ascended and gave gifts to men, "he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers." Pastors and teachers are the ordinary officers of his church, authorized to preach the word and bear rule. They have two distinct offices united; as rulers they are pastors; as dispensers of the word they are teachers. Hence arise the duties enjoin-

ed on believers, "Remember them who have the rule over you, who have spoken unto you the word of God:" "Obey them that have the rule over you, and submit yourselves, for they watch for your souls:" And the command to elders, "Take heed unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God." To feed the church implies bearing rule. The same original word is used when it is said of Christ, he shall rule them with a rod of iron. * That Christ has united the two duties of ruling and teaching is also implied in the character required of a bishop, as "one that ruleth well his own house:" "For if a man know not how to rule his own house, how shall he take care of the church of God."

The church in which the same elders rule, is uniformly in the New Testament of the extent of the city to which it belongs. However many christians lived in any one city, and whatever was the number of their elders, they were one church.

We read of the church in the house of Aquila and Priscilla, the church in the house of Nymphas: and in writing to Philemon, Paul uses the expression, "The church in thy house." These probably were the congregations of believers, who assembled for worship in those houses; not being permitted to enjoy, and perhaps not able to build public edifices for their religious meetings. And it seems to be in reference to such assemblies, that the apostle writes to the Corinthians, "Let your women keep silence in the churches." But,

When the word is connected with a city, it is uniformly in the singular number, church, and never churches in the plural; tho' when used in relation to a country or territory, having a number of cities, it is always churches. Thus we read of the church at Jerusalem, the church at Antioch, the church of Laodicea, the church at Babylon, the church of Ephesus, the church in Smyrna, and the church in, and of, other cities; we also read of the churches through all Judea, the churches of the gentiles, churches of Galatia, churches of Asia, churches of Macedonia. This precision in the use of the word is doubtless of design, and shows that, as under the Old Testament, so under the New, the inhabitants, or believers, of each city were a distinct society, subject to one jurisdiction of elders.

All the churches instituted by the apostles, we must believe, were of one form, and of like organization. The instances in which we find a plurality of elders are sufficiently numerous to prove that they were required by the gospel order of the church. We read of the elders of the church at Jerusalem, the elders of the church of Ephesus; certain prophets and teachers in the church at Antioch, and bishops at Philippi. That all these ministers of Christ, though mentioned by different names, had one office, it is not necessary to prove. And that all the churches were in the same manner organised with a plurality of elders, is further confirmed by such passages

* Compare Acts xx. 28, Rev. ii, 27. xii. 5. and xix. 15.

"Let him call for the
the church." "The
are among you, I
the flock of God,
among you;" "Or-
in every church"—
elders in every city."
exercise of authori-
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of the apostles and
Paul addressed the el-
church of Ephesus,
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them to take heed to
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had made them
They were unitedly
(ἐπισκόπους) of the
. The presbytery
were the elders of
; that at Ephesus
church. The letters
the apostle John to
churches of Asia, are
the purpose to be
in this discussion.
is addressed in the
, to the angel of
Several if not all
respect official duty.
is spoken to as a col-
, or presbytery, in
gular and plural num-
words *thou, thee, ye,*
some of you: and in
is distinguished from
members of the church,
ration, "Unto you
unto the rest in Thy-
These are indications
gel was a collective
at it was so, is unde-
the instance of the
Ephesus, whose el-
ders whom Paul commanded to feed the church, were the angel addressed in relation to the same duty, by John.

One branch of official duty is to ordain to the ministry. The New Testament gives no warrant to any private brother to lay on his hand in this consecration. Both example and precept give the authority to do it to men previously invested with the office. "The things which thou hast heard of me among many witnesses the same commit thou to faithful men, who shall be able to teach others also." The prophets and teachers at Antioch, ordained Barnabas and Paul to their evangelic mission: and they, where they ministered, ordained elders in every church. Paul also left Titus in Crete to ordain elders. And he reminds Timothy of the gift which was in him, or his ministerial authority, which he tells was given him "by prophecy, with the laying on of the hands of the presbytery."

That a number of elders, being the elders of one church, or a presbytery, have authority to ordain is plain; but whether one elder or pastor alone has the authority is not so evident. Paul writes to Timothy of the gift, which he says was in him, "by the putting on of my hands;" but as he also mentions the laying on of the hands of the presbytery, if in both he has reference to his ordination, we are led to the conclusion, that Paul was a member of the presbytery, and acted as its moderator or presiding elder in that solemnity, in which he entrusted to Timothy the things which he committed

to him among many witnesses.* The directions to Timothy and to Titus on this subject, though they respect them personally, have a consistent meaning, without implying that they were to act singly in the business, or otherwise than as Paul acted with the presbytery in laying hands on Timothy. And it does not appear from any example in the New Testament, nor from any command or duty enjoined, that a church is so completely organised without a plurality of elders, as to be authorized to ordain, or to exercise ecclesiastical jurisdiction.

A church consisting of a single congregation, without a pastor, has no official character, to lay on hands in ordaining a pastor for itself; and with a pastor, has no authority, should he be accused of a fault, to judge and censure or depose him. Neither is it rational to believe, that Christ has instituted one form of jurisdiction for the trial of elders, and another for private brethren. And it is not more rational to suppose, that authority to judge and acquit or condemn, depends on the mutual consent and appointment of the accuser and accused. No such system is intimated in the gospel: on the contrary, the angel of the church is spoken to, as having authority over both officers and private members of the church; and as blameable in not exercising this authority, when occasion required. "Thou hast tried them, who say they are apostles and are not, and hast found them liars." "Behold, I will make them of

* Compare 1 Tim. iv. 14, with 2 Tim. i. 6 and 22.

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the believers in fellowship with each other are one church, to such an extent as is requisite for all purposes of gospel order and government. Over the church of this extent the Holy Ghost has made the elders overseers to feed the church of God.

How far, or in what manner, Christ requires the concurrence of the brethren with the elders, are questions which do not directly affect the design in view. It may notwithstanding be observed, that the multitude of the disciples chose the seven deacons, whom the apostles ordained, which proceeding may be viewed as an example. And the decrees that were ordained of the apostles and elders, which were at Jerusalem, were established by them with the brethren; each of whom is distinctly named as assenting: "the apostles and elders and brethren." And it pleased "the apostles and elders with *the whole church*, to send chosen men *of their own* company to Antioch." Here the liberty of believers is secured, in unison with the authority intrusted to the elders.

It is pleasing to reflect, that the system of ecclesiastical order and jurisdiction, of which, it is thought the New Testament gives a sufficiently plain account, accords so fully, as it does, with the most important maxims of civil jurisprudence, adopted by the wisest statesmen, after long experience in the most enlightened ages of the world. No civil tribunal is more perfect, than a court of judges, assisted by a body of jurors, consisting of men in common life taken from the vicinage.

The elders of the church have the authority of judges; the consent of the brethren to give form to their decrees, secures the liberty of the individuals of Christ's family. E. H.

TRUE REPENTANCE EXEMPLIFIED IN THE EXPERIENCE OF THE PSALMIST.

Would we form correct views of the christian character and graces produced by the Holy Spirit, we may safely consult the Psalms. Repentance, which is a principal and distinguishing characteristic of a christian, is admirably defined in the Psalms called penitential. Of these the fifty-first is the most remarkable. This Psalm exhibits, in the most clear and distinguishing manner, the nature and traits of true repentance. These, as here exemplified in the experience of the psalmist, it may be useful distinctly to consider.

1. The psalmist had a constant sight of his actual transgressions. "My sin is ever before me." His mind was awakened to a consideration of his conduct. Willing to see his offences, they appeared to him in their true light; and a distinct view of their number and magnitude made such an impression on his mind as could never be effaced. Such a sight of sin was not peculiar to the psalmist. Though persons may not have been openly vicious, yet, when they penitently consider what they have done in violation of the divine law, and what they have not done which God has commanded, their transgressions appear exceedingly great and numerous; so great and numerous, indeed, that they can never

forget them. The sins of a true penitent are ever before him.

2. The psalmist had an affecting view of his native depravity. He seems at first to have been filled with astonishment, as if he knew not how to account for his guilty conduct. But he soon traced his actual transgressions to his depraved heart. From this fountain he perceived that all the offences of his life had proceeded. Hence, he exclaimed—"Behold, I was shapen in iniquity; and in sin did my mother conceive me." He was convinced that he was a sinner by nature; that he was naturally destitute of moral goodness, and opposed to the divine character, law and government. And according to the psalmist and the other inspired writers, such is the native character of all mankind. All true penitents, however moral and upright may have been their external conduct, clearly see and deeply feel, and freely confess the total moral depravity of their hearts.

3. The psalmist viewed his sin as an offence against God. "Against thee, thee only have I sinned, and done this evil in thy sight." God is the moral governor of the universe; and to him all moral agents are accountable. Every sin is an act of rebellion against him and a contempt of his authority. Such is the view which every true penitent has of sin; and sin so viewed appears exceedingly sinful. In view of his daring contempt of the holy commandments of God, David seems to have lost sight of the injury he had done to his fellow men. Mankind are naturally very ignorant or forgetful of the authority and government of God, and of their obligations to obey his commands. Hence they view sin as evil, only on account of the injury which it brings upon themselves and others. But all, who have a true knowledge of sin, see it to be pointed against the character and government of God; and when viewed in this light it appears in its truly hateful and malignant nature.

4. The psalmist was greatly distressed on account of his sins. He compared his distress to the pain of broken bones. "Make me to hear joy and gladness; that the bones which thou hast broken may rejoice." In another place he says—"My bones waxed old through my roaring all the day." And again, "Mine iniquities have taken hold on me, so that I am not able to look up: they are more than the hairs of my head; therefore my heart faileth me." The sorrow of true penitents is compared by one of the prophets to the sorrow of one, who mourneth for an only son, and to the bitterness of one, that is in bitterness for a firstborn. In the days of the apostles, multitudes in view of their sins cried out—"What must we do to be saved." Though all penitents do not experience equal distress, yet often at the present day, they suffer such pain for sin, as may justly be compared to the torture of broken bones. All true penitents are described in the holy scriptures as mourners, and are said to be of a broken heart.

5. The psalmist realized the justice of God in his own condemnation. "That thou mightest be justified," says he, "when

thou speakest, and be clear when thou judgest." He realized that the law which he had broken was holy, just and good, and was sensible, that he deserved to suffer its curse. This curse is nothing less than endless punishment; and this punishment is what every sinner deserves. "As it is written, cursed is every one, who continueth not in all the things, which are written in the book of the law, to do them." Every true penitent heartily approves of the law, and accepts the punishment of his iniquity. If mankind do not deserve endless punishment, the gospel is not founded in truth; but is absurd and false: for the gospel offers a deliverance from endless punishment, and declares that none can be saved from it only through the atonement of Christ. But it were rather an insult, than an act of kindness to offer salvation from a punishment, which is *not* deserved. Every true penitent *feels that* he is unworthy of the least favor, and that he deserves the wrath and curse of God, both in this life and that which is to come. No one, who does not view himself as deserving of endless punishment, can consistently ask for mercy through the gospel of Christ. When the psalmist expressed a sense of the justice of God, in his own condemnation, he expressed nothing more, than what is felt by every real penitent.

6. The psalmist confessed his sin. When reproved by Nathan, he made no attempt to hide or excuse his sins, but said, "I have sinned against the Lord." He then composed the fifty-first Psalm, a Psalm of confession, which was publickly read, and was made a part of the public psalmody at the tabernacle. Every true penitent has such a sight of his vileness, and such an abhorrence of sin, that he desires to condemn himself, and to express his disapprobation of his wickedness, without the least reserve, and as publickly as truth and duty may require.

7. The psalmist pleads for pardon wholly through the mercy of God. "Have mercy upon me, O God, according to thy loving kindness; according unto the multitude of thy tender mercies, blot out my transgressions." David had been a man of eminent piety before his fall, and performed great and signal services in the cause of God. But of these services he makes no account. He says nothing to justify himself, or to excuse, or extenuate his guilt. As he made no mention of past services, so he made no attempt to obtain forgiveness by good resolutions and fair promises. The mercy, the loving kindness, and the multitude of the tender mercies of God were the only foundation of his hopes and of his prayers. His prayers were very earnest. He knew, that if mere sovereign grace did not forgive and save him he must perish. Such are the views and exercises of all penitents, as to the way of obtaining forgiveness. Tell a true penitent of his good character and conduct, and he will exclaim, "Behold, I am vile. I abhor myself. I am as an unclean thing and all my righteousnesses are as filthy rags." Promise him the favor of God, on account of his own righteousness, and he

is grieved at his heart. The mercy of God is all the hope and all the plea of every penitent; and he will be happy if he may live and die with an humble heart, saying, "God be merciful to me a sinner." SERAIAH.

(To be continued.)

SELECTIONS.

ADDRESS TO CHRISTIANS RESPECTING THE JEWS.

From the London Evangelical Magazine, 1806.

Two great events are rendered certain by the unerring voice of prophecy,—the conversion of the Jews, and the gathering of the fulness of the Gentiles to Jesus Christ. To the Jews it was first sent; and myriads believed on Jesus as the promised Messiah; the mass of the nation, however, remained still in unbelief. Since that time their situation is changed only for the worse; and it may be doubted whether during the last ten centuries so many Jews have been brought to embrace christianity, as during the first ten years after the death of Christ. So remarkable a thing should not pass unobserved. Multitudes of the most abandoned of the human race, in every other country, where the truth has been preached, have submitted to Jesus, and taken his yoke upon them; but how seldom has a Jew been prevailed on to deny himself, to take up his cross and follow Christ? Are we to ascribe this to the wrath of Jehovah, and to the manifestation of his awful justice on that devoted nation, for rejecting the true and promised Messiah, and to hold before the eyes of other nations the heinousness of their crime? It must be at the same time acknowledged, that in consequence of the wicked lives of men calling themselves christians, and the cruel treatment they have received age after age the Jews may be supposed to have imbibed the most inveterate prejudices against Jesus, his religion and his disciples. Now and then indeed an individual of the Jewish nation is converted to the faith of Christ, as a proof that God has not finally cast off his people, but that he will gather them in again. Of these persons how surprising is it, that we do not read of one, who ever devoted himself to the service of the Jewish people, and who spent his days in seeking their conversion! But such a person has now been raised up.

Joseph Samuel C. F. Frey of the seed of Abraham, born in Germany, having learned of the Father, and been brought to believe in the name of the Son of God, studied for some time at Berlin, and was afterwards upwards of three years in the Missionary Seminary at Gosport, receiving instruction, with a view to preach the gospel to the Jews. He has since settled in London with this view; and has labored not without encouragement; as "he does not despise the day of small things." As the work is so important, and at the same time so

very anxious it becomes the true disciples of Jesus to enquire, "What is our duty in respect to this great object?"

A kind and affectionate deportment to the posterity of Jews, is certainly incumbent on us. The miracles wrought in the world by love have been greater and more numerous, than those performed by power. *Prayer* for them, and for the success of the labors of God's dear servants among them is indispensably requisite. Too frequent has been the neglect of this, in public, in domestic, and in secret devotions; and when it has not been forgotten, how often has it been the prayer of custom, not of faith! Consider the obligations which lie upon us. The divine command and the examples of the saints in scripture, unite in enjoining us to offer our heart's desire and prayer to God for Israel, that they may be saved. Gratitude likewise pleads powerfully in their behalf! From whom did we derive that salvation through Jesus, in which we greatly rejoice? Were not Moses and the prophets Jews? Were not the apostles of the Lamb Jews? Was not our Saviour himself, as to his human nature, of the seed of Abraham? Surely, then, whoever is forgotten by us in prayer, it should not be the Jews? Prayer is God's appointed means of accomplishing the predictions of scripture; and whoever has heard God say that he will give birth to some auspicious event by the instrumentality of men, should immediately begin to pray that it may be fulfilled; and the nearer the season of the fulfilment approaches, the more frequent and fervent should be his supplications. The influence of this glorious event on others in which we are nearly concerned, while it adds to its importance, should increase the fervency of our prayers. How many profess an earnest and laudable desire for the conversion of the Heathen? But the calling of the Jews will, according to the unerring decision of the sacred scriptures, contribute in the highest degree to this desired issue. And should not this consideration give additional energy to our supplications? Our own personal benefit is likewise involved in the act. Not one prayer of faith ever ascended to heaven without bringing down a blessing! Every supplication therefore, which we offer for the Jews, will return with a tenfold benefit into our own bosoms! I may add, the Redeemer will be glorified thereby; and "though Israel be not gathered, we shall be glorious in the eyes of the Lord." Let us weigh these considerations, brethren, in the balance of the sanctuary. The result I trust will be a spirit of more frequent and fervent prayer for God's ancient people, and for his ministering servants, who have devoted themselves to them for Jesus' sake. Do you feel grief of heart that you have not attended more diligently to this important duty, and that the poor Israelites have been passed by in forgetfulness? Henceforth let them never be forgotten, either in the service of the sanctuary, in the devotions of the family, or in the exercises of the closet. If the hundreds of thousands of God's saints in the world were to be found cry-

ing to him day and night for the conversion of the posterity of Abraham his friend, we might soon have the pleasure to hear that the Deliverer was come out of Zion, and had begun to turn away ungodliness from Jacob; and churches of Jewish believers in Christ, would be heard offering up their songs of praise to God, and the Lamb not only in Britain, but in other countries where they are scattered abroad.

THOUGHTLESS YOUTH. *A Scrap.*

WHEN I see the youth of either sex arrived at that age wherein nature is just risen to its elegance and vigor, and when they begin to shew themselves to the world, my heart pities them as so many borderers upon the grave, yet most of them are utterly thoughtless of dying. Little do they imagine in those years of gaiety, mirth and madness, that they are treasuring up vengeance to themselves, by their thoughtless rebellion against the Power that made them. Little do they think that their lives are every moment due to the justice of God, as a sacrifice, each for their own iniquity. Young creatures, but bold sinners! They are weaned from the nursery, they are got loose from their parents' wing, and they vainly exult and riot in their new freedom; they gad abroad in the wide world, wanton and lavish in all the delights which the vigor of depraved nature inspires. They know not how to bear the checks of piety, and the restraints of wisdom, nor will they endure the tenderest admonitions of a parent or an aged friend. They have no apprehension of the angel of death near them, as though it was beyond the reach of his commission, or the flight of his arrows, to smite any of their station or character. In the morning of nature they feel themselves alive, and they fancy it is immortality.

WATTS.

A SEASONABLE HINT, &c.

WE should be moderate in our judgments concerning the application of promises and predictions with regard to their seasons. Many have contended about the time wherein some prophecies are to be fulfilled, which have long since received their principal accomplishment. Unbelief hinders the accomplishment of promises from the eyes of men. So our Lord speaking of his coming to avenge his elect (referring particularly to the destruction of Jerusalem,) adds, "nevertheless, when the son of man cometh shall he find faith on the earth," (Luke xviii. 8.) Men will not understand his work through unbelief. That God is faithful in all his promises and predictions; that they shall all be accomplished in their proper season; that they are all the fruits of his love and care towards his church; and that they all tend to the advancement of his glory, these are things that ought to be fixed with us; but beyond these limits we ought to be guarded by peculiar caution; the analogy of faith, modesty, and patience; *prophecies not being the rule of any actions.*

Dr. Owen on Heb. iv.

REVIEW.

Steadfast adherence to the oracles of God, as the only rule of christian faith and duty, an indispensable qualification for the ministerial office. A Sermon preached at the ordination of the Rev. AVERY WILLIAMS, to the pastoral care of the congregational church and society in Lexington, December 30, 1807. *By* SAMUEL KENDALL, D. D. *minister of the congregational church and society, in Weston.* Boston: Munroe, Francis & Parker. 1808.

THE doctrines, designated as *the doctrines of the reformation, the doctrines of grace, evangelical and orthodox*, have a distinctive character, and are generally known. These doctrines have always been opposed; sometimes *in* a manner more direct and open, sometimes in a manner more indirect and covert. Of late, however, the fashion has been not so much to attack these *doctrines* directly, as to decry adherence to any particular doctrines, as essential or important. From representations, which we continually hear, one would be ready to conclude, that the very essence and perfection of christianity consist either in believing in no doctrines whatever, or, which amounts to the same thing, in holding all religious sentiments to be equally scriptural and good. *Creeds*, therefore, and *confessions of faith* are all to be utterly discarded, as unwarrantable, unscriptural, and of most disastrous tendency. This is the popular cry, the fashionable note of declamation. It has the appearance, indeed, of great liberality, as it makes a general sweep without any distinction; but this appearance is only specious. It is well understood, that the adversaries of evangelical truth have nothing to lose by the general demolition of *creeds*, for they have none to be demolished. It is in orthodox churches only, or with perhaps a very few exceptions, that confessions of faith are to be found. The popular cry, therefore, against confessions, though specious in its pretensions, we can view in no other light, than that of a masked attack upon the doctrines of grace. In general it is aimed at the prostration of evangelical truth. Though the strongholds of truth are not to be carried by open assault, the hope is probably entertained that they may be taken by stratagem. And it must be confessed, that could the orthodox churches be prevailed on to give up their creeds, and admit the popular sentiment of the age, that no particular doctrines are of any importance, or that all religious opinions are equally good, a great point would be gained. "The faith once delivered to the saints" would no longer be contended for, and "the offence of the cross would cease."

The sermon now before us, we took up, with sentiments of great personal respect for the author; but we felt in the perusal of it, we confess, very sensi-

ible regret, and not a little surprise. It is a sermon of the fashionable stamp, and upon the fashionable theme of ordination discourses. It is aimed entirely against *creeds and confessions of faith*; and if not with greater felicity and effect, yet at least with greater zeal and exertion, than we have commonly seen. And on this account chiefly it is, that we deem it deserving of particular notice.

The passage chosen by Dr. K. for his text, is, Titus i. 9. "*Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine, both to exhort and to convince the gainsayers.*"

After an introduction, not remarkably appropriate or concise, referring to his text, our author observes,

"The apostle it will be conceded had in view some standard of truth, which the elder is to observe in teaching and ruling in the church, and which he conceived an adequate rule of christian faith and ministerial duty. What this rule is, and its claim to the character of the faithful word; by whom, and for what reasons, it must be held fast, and when it is suitably regarded, will be the leading subjects of our enquiry."

The result of his first enquiry the Dr. expresses as follows:

"The inspired scripture is the rule of faith intended, the faithful word to be held fast, as taught by "holy men of God, who spake as they were moved by the Holy Ghost."

To this we have nothing to object. We hold the "inspired scripture to be the rule of faith, the faithful word to be held fast" by all christian ministers, and christian people: and we readily admit, as sound and good, the reasons offered by our author, in support of the "claims which the scripture has to this high distinction. But we cannot so readily admit, that the *words* of scripture only, without reference to any sense, or interpretation of them, are to be held fast; for, "as a rule of faith," we can form no conception of the use of words, whether such as "man's wisdom teacheth," or even such as "the Holy Ghost teacheth," any farther than the true sense or interpretation of them is regarded. To contend therefore, for the mere words, and not for the true doctrine, or mind of the Spirit in the scriptures, to us, appears idle and preposterous. This however, if we do not misapprehend him, Dr. K. has done. There is indeed a great ambiguity, and want of precision in his manner of expressing himself on this subject. He involves himself continually in circumlocutions, universalities, and qualifying phrases. But the whole drift of his discourse evidently proceeds upon the assumption, that the letter, the mere words of scripture, and not any particular meaning, or interpretation of them, are to be "held fast as the standard of faith." It is upon this ground precisely, that he find his fortified camp: and it is here that he has planted his battery against creeds and confessions of faith. If it be admitted, that not the mere words of scripture, but their sense, or the mind of the Spirit in them, in whatever form of words it may be truly expressed, is to be regarded as "the rule of faith,"

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do not deny the words
of scripture, why should any at-
tempt be made to convince them, or
of what are they to be convinced?
But the elder is enjoined to "hold
fast the faithful word, as he hath
been taught; that by *sound*, un-
corrupt *doctrine*, he may be a-
ble both to administer comfort
to believers and excite them to
their duty, and to confute the
errors of all opposers, silence
their cavils, and rebuke their
perverseness."*

Something more, then is cer-
tainly intended in the text, than
steady adherence to mere words.
Indeed, we are almost constrain-
ed to believe, that the apostle
would have had no great objec-
tion to the elder's adhering to a
good *confession*, concisely and
properly expressing what he had
been taught to receive, as the
true doctrines of scripture.

But our author says,

"Holding fast the faithful word,
as he hath been taught, does not in-
tend that a candidate for the minis-
try should tenaciously adhere, with-
out farther examination, to sentiments
impressed on his mind by early edu-
cation, or by his assistants in the
study of divinity; but that he is al-
ways to keep his thoughts upon the
divine word, as the standard of truth,
and prove or correct his opinions by
it."

Very good, but what then?
The question is not whether
in *all cases*, "a candidate
for the ministry," or the in-
ducted minister, is to adhere
to the sentiments, which, by
whatever means, have been "im-
pressed on his mind;" but is he,
in *any case*, thus to adhere? Is
he required to embrace the truth,
as taught in the scriptures, and,

* See Dr. Guise on the text.

having embraced it, to hold it fast? This is the great question. For if the candidate, or minister, is required to embrace the true doctrines of scripture, and to adhere to them; then certainly, he is to do something more, than merely to hold fast scripture words and phrases. He is to hold fast the true sense of scripture, in whatever words expressed, and to "*teach no other doctrine.*" And if so, why may he not be required, or at least allowed, to *confess* his faith explicitly, and in such words as most definitely express the scripture doctrines, in which he believes?

But here Dr. K. again observes:

"The perfections and professed design of the Author of our holy religion forbid the supposition that essential doctrines, the belief of which is necessary to the true christian, are not plain, but hidden mysteries, to honest enquirers after the truth. Can it be that the word of God, professedly revealed from heaven, to be "a light to our path," is so imperfect, mysterious and unintelligible a rule of faith, respecting important points of doctrine, a belief of which is essential to every true christian, that something more explicit and definite, if not altogether of human origin, yet of human modification and language, must be made the touchstone, by which the correctness of a man's sentiments, and even the purity of his religious affections are to be tried?"

Such is the emphatical manner in which our author is pleased to express himself, upon the plainness of the scriptures. But who could have imagined that the great plainness of the scriptures would ever have been urged, as an objection against confessions of faith!

Is it then because confessions of faith are less plain, less intelligible and definite, than the scriptures, that they are opposed? This we confess, we had not until now understood. But if this be not the fact, where does the objection lie? If with respect to "important points of doctrine" the scriptures are so plain, that "honest enquirers after truth" can find no difficulty in ascertaining what they are; then surely the "honest" believer in the truth can have no objection to declaring what he understands them to be. Does it not follow, as a fair inference, that those, who are unwilling to subscribe to a confession of faith, in which the plain doctrines of the gospel are concisely and plainly expressed, are not "honest?" But will Dr. K. abide this inference?

Plain as the scriptures are, is it not, however a fact that they are differently and even oppositely construed? Is it not a fact, as notorious as it is melancholy, that there have always been in the world "men of corrupt minds, not enduring sound doctrine," but disposed to "pervert the scriptures, and privily to bring in even damnable heresies?" Has not christendom, in all ages, been deluged with errors, even by those who profess to hold fast the words of inspired scripture? And if so, ought not the true churches of Christ, and the friends of truth generally to distinguish themselves, as "the light of the world," as "a city upon an hill." Is it not proper and important, that, amidst abounding errors and corruptions, they should let it be known, that they still "hold

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if a church, or any "associated body," after judging severally for themselves, harmoniously concur in the leading doctrines of the gospel, why may not they, also, thus far agree in the same confession of faith, and if they deem it proper, declare their agreement to the world?

But our author again:

"Must we concede to them the right to associate, and, by a plurality of votes, to fix upon a creed, composed in words which their own, or some other man's wisdom teacheth; to which we must assent or be denied their charity and fellowship, and subjected not only to inconvenience, but to the charge of heresy?"

A hard case truly. But can we *deny* their "right to associate," and to adopt, in the manner they judge most proper, such "a creed," as, in their view, is consonant with the word of God? May not individuals, may not ministers and churches, as many as are disposed, regularly associate for the purposes of mutual edification, and of promoting the general interests of truth and religion, and publicly confess their agreement in the great and essential articles of our holy religion? Shall they be denied this privilege? Shall they for using it, be charged before the world, with "invading the rights of conscience," and with "feeling no very strong objections to papal authority, if they might choose in what hands it shall be placed?" If the creed which they adopt be not consentaneous with the lively oracles; then let it be fairly opposed and exploded. But if it truly express the great doctrines of Christ; then let it stand; and let all the

friends of truth rejoice, that in a degenerate age, so many are found to "hold fast the faithful word, as they have been taught."

But,

"By adopting a human standard, or test, of religious opinions, we tell the world by fair implication, that we have not entire confidence in the scripture, as a rule of faith for any who do not believe just as we do, or that all who differ from us are either weak or dishonest."

We have not been accustomed to regard creeds or confessions, as standards of faith, paramount to the scriptures: we have considered them only as an open, concise, and definitive expression, of what are supposed to be the leading doctrines, which the scriptures contain. If a confession "teach for doctrine, the commandments of men," let it be denominated "*human*," and rejected. But if a confession only express in other words, the true doctrine of scripture, it cannot, we believe, be justly branded as a mere "human standard." Neither does the adopting of such a confession imply any want of proper "confidence in the scriptures." It may, indeed, imply that we suppose the scriptures, though perfect in their design, are yet liable to perversion: and that they are liable to perversion, who will undertake to deny? Are we not, indeed, warned by the Spirit of truth himself, that men may "wrest the scriptures even to their destruction?" And shall we, then, be chargeable with disrespect to the scriptures, if we only use proper means to save them from being perverted, or to guard ourselves and others against the pernicious consequences of their perversion?

It is important, we think, to be observed, that it is not against creeds and confessions only, that Dr. K.'s arguments and objections lie; they lie with equal force, against all exposition of the scriptures, against preaching, and against expressing any views of religious doctrine on any occasion, or in any manner, otherwise than in scripture words and phrases. The *words* of scripture, merely, are to be held fast. The scriptures are plain and easy to be understood, and every one is to judge for himself of their sense. For any person, therefore, or number of persons, to undertake to express the doctrines of revelation, or to say what they are, in any other than scripture language, is arrogant and presumptuous, is an infringement of the rights of conscience, is disrespectful to the spirit of inspiration, and is uncharitable to our fellow men. This, if we do not misconceive, is the sum of the whole. But if all this be correct and valid, then ministers have only to go into their pulpits, and rehearse the words of scripture without comment and exposition, and more privately "to reprove, rebuke and exhort" in scripture language; and people have only to hear and read, and talk over their scriptures. The man who expresses a religious sentiment in any other, than scripture language, commits an offence at once against God and his fellow men: and especially if he endeavours to bring others to believe in his views of divine truth, expressed in his own words, as being more correct than theirs, he gives ground for the "suspicion, that he feels no

very strong objections to papal authority, if he might only choose in *what* hands it shall be placed." Were this theory to be universally adopted and carried into effect, it must be confessed it would save a great deal of labor and trouble, and the now perturbed religious world might settle down in peace.

One serious difficulty, however, occurs. The words of our translation of the scriptures are not the words of the Holy Ghost; but only such as uninspired men thought proper to adopt to express their views of the sense of the original. It is not in these words, therefore, but in the words of the original Hebrew and Greek, that we must preach and converse, and on all occasions express divine truth. Still further, there are different readings in the various copies of our Hebrew and Greek scriptures, and the true one has not perhaps been ascertained. These differences must be settled by proper authority, before the passages in which they exist can be safely used. But alas! how small a proportion of the people understand the original languages. Fewer still, probably none, have ascertained, in all instances, the true reading.

On the whole, we cannot forbear again to express our regret, that Dr. K. should so devotedly enlist himself in this warfare against creeds and confessions. We are strongly persuaded, that his zealous exertions, in this instance, however well intended, are calculated rather to disserve, than to promote, the cause of truth. We think it of the utmost importance, that in this age of infidelity and error all the friends of the gospel should take open and decided ground against the abounding corruptions; let the world know, that they are not ashamed of the gospel of Christ; and unitedly "*hold fast the faithful word, as they have been taught, that they may be able, by sound doctrine, both to exhort* one another *and convince the* gainsayers." And we are far, very far, from believing that this is to be done by renouncing all confessions of faith, throwing open the doors of the churches to all comers, and adopting the *liberal* sentiments, that no particular doctrines are of any essential importance, or that all religious opinions are equally scriptural and good. Nor can we admit, as correct, what Dr. K. insinuates, that "the ground which protestants took, which dissenters from the church of England were careful to defend, and on which our pious and venerable ancestors in this country professed to stand," was a ground in opposition to confessions. So far from it, we believe it to be a fact, not to be disputed, "that protestants," and "dissenters," and "our pious and venerable ancestors" all had their confessions, to which they adhered with firmness, which they maintained with intrepidity, and at every risk against their powerful assailants, and which they found of vast use, in preserving the purity of their churches, and in promoting the essential interests of truth and religion.

DR. REES' CYCLOPŒDIA, VOL. II. PART 1.

Continued from Panoplist, page 511.

Article AMERICA. On this article we had observed an un-

common confusion of thought and expression, and had imputed it to an absolute incapacity in the writer, of expressing himself in any tolerable manner on any subject. But proceeding to the next page we find a different cause suggested.

"It is impossible here to enter into an analysis of the systems proposed for explaining the causes of this difference between the two parts of the same globe. It is a secret of nature on which the human mind becomes more and more confused in proportion as it obstinately determines to fathom it."

Here we are informed that the difference between the two parts of the globe, so much to the disadvantage of our western continent, is a *secret of nature*, and that the contemplation of this *secret* tends to confuse the the mind. Sad indeed! But what makes it sadder still is, that it *becomes more and more confused in proportion as it obstinately determines to fathom* this amazing secret. So that, it seems, this secret is a great Serbonian bog, in which even the giant understandings of Europeans are in danger of being utterly overwhelmed, while letting themselves down to fathom it. No wonder that our puny intellects can discover nothing about this secret, if the mighty minds of our European superiors become more and more *confused* and dizzy, while prying into it!

"Nevertheless, those physical vicissitudes, the earthquakes, the volcanoes, the inundations, and peculiar catastrophes, whereof we, who live in the calm of the elements, have not a very accurate idea, may have had some influence in its production; and it is well known at present that the most violent shocks of earthquakes, which are sometimes felt throughout the whole extent of the new continent, communicate no succession at all to ours."

What is a *vicissitude?* The proper meaning of the word is undoubtedly a *regular change*, as is perfectly exemplified by *day* and *night*, *summer* and *winter*, the fluctuations of the *tide*, the *revolutions of the heavenly bodies*, &c. There is another meaning, less proper however, when by *vicissitude* we intend *change* simply. But *earthquakes* and *volcanoes*, and *inundations*, are not *vicissitudes*, according to any licenced usage of language. It would be as proper to call the conspiracy of Cataline, or the gun-powder plot, by that name. As to *peculiar catastrophes*, perhaps it becomes us not to decide whether they are *vicissitudes* or not, till we are better informed what is intended by them. For the present we are in Egyptian darkness on the subject. The reader's attention would not have been detained by a verbal criticism, were it not to show the total emptiness of the man's mind, who wrote this passage. He either knew not, or did not at all consider, the plain meaning of the words which he used.

But let us pass on to the contemplation of the wonderful conjecture, which is contained in the passage last cited; viz. "that earthquakes, &c. may have had some influence on the production of this *secret of nature*." It is sufficient to exhibit the extreme futility of such a conjecture, merely to mention, that there is no conceivable connexion between earthquakes, &c. and the state of the human body, or the human mind. But we need not

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nly *one was felt* in both
, *and that was* in 1692,
: Royal was destroyed
thousand inhabitants,
undred thousand peo-
d in England, France,
many. Ask Lisbon,
d the adjacent coun-
the island of Sicily,
ey are situated in the
the elements?" How
Nicomedia, Antioch,
antinople, been either
r in part, laid in ruins
quakes? This direful
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red and fifty cities, in
nd Asia; at another,
fewer than five hun-
s of Asia, were laid in
greatly injured; and
tation could be made
s of human life. Did not these people live in the "calm of the elements?" As to *volcanoes*, Herculaneum, and Pompeia, are, we trust, competent witnesses to prove, that volumes of fire and smoke, and rivers of burning lava, have been known and dreaded even in Europe. We might make similar remarks with respect to *inundations*; but will trouble the reader no longer upon so plain a subject.

The writer proceeds to state, as a fact corroborative of his conjecture, that "it is well known at present, that the most violent shocks of earthquakes, which are sometimes felt throughout the whole extent of the new continent, communicate no succession" (delectable word!) "at all to ours." In the first place, we are not able to find, that there ever was an earthquake felt throughout the whole extent of the American continent. In the next place, if there were, and if it did not communicate any *succession* to the eastern continent, what does all this prove? We may retort upon them, that their most violent earthquakes have communicated no "*succession*" to our continent. But let us attend to the wonderful fact, and still more wonderful reasoning which follows.

"Had it not been for private advices received from different parts, those in Europe would never have known, that on the 4th of April, 1768, the whole tract of America was shaken: whence we may infer, that anciently dreadful calamities may have happened whereof the inhabitants of that hemisphere, so far from feeling them, have not had the slightest intimation."

The writer meant no more in the first part of this sentence,

notwithstanding his parade of "private advices" &c. than to say, that an earthquake which shook the whole continent of America was not felt in Europe. Not to spend any time upon verbal criticism, we doubt the fact, whether there was such an earthquake, as is here described, in the year 1768. We can find no printed account of any earthquake in that year, nor can the old men to whom we have applied inform us of any. Mr. Webster, whose researches on that subject have been as extensive, as those of any man within our knowledge, mentions none on this continent, though he tells us of one by which Bagdad, situated "in the calm of the elements," was overthrown and nearly destroyed. But admitting the writer's fact, what does it conduce to his argument? If the earthquakes of one continent are not felt on the other, how does this prove, that the people of America are inferior to their brethren in the eastern world?

What the writer can mean by his inference in the latter part of the sentence, which we have been considering, we confess ourselves unable to decipher. Whether this is owing to our stupidity, or not, we may be confident that it can have no possible meaning relative to the subject under discussion. The writer sat out by attempting to account for the supposed inferiority of Americans; and in the prosecution of this design has proceeded to infer, "that anciently dreadful calamities may have happened whereof the inhabitants of that *hemisphere* (what hemisphere, is meant we know not) so far from feeling them, have not had the slightest intimation." derful conclusion! But t ter proceeds:

"Neither should we, follo example of some of the lear ply to the new world the p found in the Timæus and the of Plato, concerning the sunk by a torrent of rain t ed only four and twenty hour basis of this tradition was from Egypt, &c. &c. &c."

Thus goes on this tic rhapsody, growing and more senseless, if p through two paragraph talks of "anachronisms clysms, Hercules, Orphe the Argonauts," and ma er things, which have n relation to the subject, t Robinson Crusoe, or Gu Travels.

The opinion that Amer settled from Kamschatka. attacked; but as no reas offered in support of that either new or importa reader will not be troubl any quotations or remarl

To give some notion barbarous dialect in wh part of the article is wr is sufficient to cite onl expressions as specimens stead of being told that species of animals are bec tinct, we are informed have been annihilated." ordinary terms of Natu tory, the words "frugi sarcophagous, and zoopl have been added. For p tion we here read "t tion;" and for simple *corn*, our ears are deligh "torrefied maize."

Among many other str sertions, we find it sta the natives, dispersed tow

of the continent, had not ghtest knowledge of salt. who does not know, lt-licks and salt springs, terspersed throughout the of North America, so far country has been explor- ny nothing of the newly *ed salt mountain*, is in- moment, and but ill quali- give a description of this ent.

owed and habitual incest the aboriginal Americans is has another cause of their ity; but as the writer not find any authority, he is willing to rely upon port of so monstrous a nd as persons of informa- now full well, that no act exists, we merely men- he charge, and pass on. s curious characteristic in of the petty tribes is, ac- ng to the Cyclopædist, that were "*sunk in a total igno- of all that constitutes the al animal*;" a phrascolo- ich none but a French phi- er could have invented, one but a slavish imitator ed.

American editors, after tulating the principal ar- ts on the subject of the in- ty, which we have so often asion to mention, and en- ating some facts, which the futility of these argu- , very properly sub- "Had these facts been n, and duly weighed, much e foregoing matter might een spared, which contains et absurd inferences, drawn the most groundless sur- ,

assumed by the Cyclopæ- nt the animals of America are smaller than those of the same kinds in Europe, and that cattle imported here always degenerate; both of which assumptions Mr. Jefferson, in his Notes on Virginia, has proved to be false.

The American editors have shewn, from the memoir of a European traveller, that America is greatly superior to Europe in the productions of the forest. The following are some of the comparisons.

"In Europe there are thirty-seven trees, which grow to the height of thirty feet; of which eighteen form the mass of their forests, and sixteen are found in every part of Europe. In America there are ninety species of trees, which exceed forty feet in height. They are all natives of the forest, and seventy-two are common to all parts of the United States. In Europe only seven are fit for architecture, in America no less than fifty-one."

The opinion that there are in America several tribes of cannibals is controverted by the American editor, who says,

"That among many of those tribes hitherto supposed to be addicted to this practice, where the matter has been enquired into, by persons on whose judgment we could rely, the natives have almost universally expressed the utmost horror and aversion at the idea."

The Cyclopœdist speaks with much contempt of the exertions of missionaries among the Indians of America. He observes, that "the Indians of the missions have nothing to do with the subject;" (viz. literature;) "since all concurs to show that they are rather converted into fanatical slaves, than reduced to a state of humanity."

It has been very fashionable among a set of would-be philos-

ophers, of late years, to extol the efficacy of literature in civilizing men. They indulge in the most romantic dreams, in the most fanciful and unsupported theories on this subject. They seem to think that science has a mysterious power of transforming the savage into a humane, polite, industrious, enterprising, liberal, candid, judicious, rational—philosopher; and all this nobody knows when, and nobody knows how, and nobody knows where. And science *will* accomplish this when monkies shall, according to lord Monboddo, leave off their tails through politeness, and become wise and politic nations, well furnished with generals and legislators, possessed of arts and arms, and above all instructed by *philosophers;* and *this* will be done, when chemists shall be able to *crystallize* a man, as Dr. Ewell thinks they may, at some future period of improvement. The fact is, literature alone never did, and never will reform and civilize savage nations. But blessed be God, there is a power which *can* reform the vicious life, and awaken to feeling and to virtuous exercise the callous affections of the wandering Indian. When this is done, he will choose a fixed habitation, and an industrious life; and will, from a sense of duty, exert himself to procure a useful education for his children. The power I speak of is Christianity, applied to the heart, and consequently practised in the life It was this which civilized the inhabitants of Britain, and of many other parts of Europe, many hundred years ago; it was this which produced in New-England such blessed effects from the labors of Eliot and the Mayhews, and of those who have followed their example, animated by the same spirit. These are the men whose labors are sneered at; men who have done more in a few years for the comfort and happiness of savages, than would ever be done by philosophers, were they as numerous as the locusts, which darkened the land of Egypt.

As a specimen of the accuracy displayed in this important article, take the following sentence. "The earthquake that was felt in Canada in 1663, overturned a chain of freestone mountains upwards of three hundred miles in length, converting the whole of that immense tract into one entire plain." No comment is necessary even to a child.

After stating the arguments of Dr. Robertson, and the Abbe Clavigero with respect to the original settlement of America, the writer concludes all he has to say on this article, except some loose details, which he subjoins under the head of *Geography.* We confess ourselves unable to express to our readers, in an adequate manner, our opinion of the extreme dearth of information, and ignorance of all that relates to the subject, displayed through these barren pages. We are much surprised that Dr. Rees should have admitted into a work of so much merit, as his Cyclopædia certainly possesses, an article so miserably written, as to the style, method, and reasoning. Would it not take up too much room, sufficient extracts should be given to convince our readers, if they are not already convinced, that these things are not light-

d. The style is verbose, ll, and unconnected; in den transitions from one t to another often resem- the conversation of a deli- man. We have counted subjects in one sentence, ght in another. There is ch thing as perspicuity, ion, or purity, from begin- o end. Where facts are , no authority is referred nd the facts introduced are e most general kind, con- g nothing particular, or minating. The object of riter, and his only object, to be to tell his readers s stupid, lazy, cowardly, et of beings the aboriginal leans are: and how prone eans emigrating to Ameri- to degenerate, and become heir savage neighbors.

e wish not to enter the lists ntroversy with the writer e subject of the natives of forests. They are bad h, as are all savages. Those now any thing about them, , however, that they are le of long and arduous ex- ; that they are habituated eat hardships and priva- ; that they possess great g and undaunted resolu- that they often persist in lesigns with unconquerable erance; and that they dis- at times, a Spartan bravery field, and, in the cabinet, deliberative wisdom, and animating and sublime elo- e. Many tribes are not ble of generous hospitali- d ardent friendship.

eader falling upon the arti- nerica, in a Cyclopœdia, naturally expect a clear, gular account of the dis- covery of this continent; of the manners, habits, virtues and vices of the inhabitants; of the climate, soil, and productions; of the rivers, lakes, mountains, forests, and surrounding waters; of the medicinal, mineral, and animal kingdoms; of the progress of settlement by immigration; and of the wealth, population, resources, government, arts and sciences, manufactures, agriculture and commerce of the nations, formed by natural increase from small beginnings. Nor would he expect the religious and moral state of society to be passed over and neglected. Yet whoever should expect a satisfactory account on any one of these points would be sadly disappointed.

That the people of Europe should depend upon such sources of information is to be deeply lamented. When they see a description of a whole continent ushered with imposing gravity into a magnificent quarto, they naturally look for accuracy of fact, however they may be insulted by puerile reasoning, and pedantry of style. But it is seldom they receive, what is very easy to be given, faithful narration.

The American Editors have corrected many errors, pointed out many blunders, exposed much silly reasoning, and much despicable conjecture. We cannot but say, however, that they have left the article too imperfect, and that they have treated it, as it came from England, with too much respect, though they confess that they "might have been justified in rejecting the whole." For ourselves, were the whole work of Dr. Rees as faulty as this article, we should

be decidedly of opinon, that it ought to be burnt, rather than read. We are glad, that this is not the fact, but that the labors before us, taken all in all, are perhaps as worthy of patronage, as any of the kind that have ever been performed.

(To be continued.)

RELIGIOUS INTELLIGENCE.

AMERICA.

The ocean is composed of drops, and the universe of atoms.

CENT SOCIETY.

It must be particularly interesting to the friends of Zion, to notice in how many streams the affectionate regards and zealous exertions of the disciples of Christ are flowing, to accomplish the gracious purposes of him, who is wonderful in counsel, and excellent in working. The christian world, after many years of apparent slumber, has been roused to activity, which may be considered as a favorable omen, that the set time to favor Zion approaches, while the hearts of the wealthy have been opened cheerfully to defray the expenses attending the execution of enlarged plans of christian philanthropy, in the dissemination of divine truth. The female disciples of the Lord, encouraged by their master's gracious acceptance of the widow's mite, have associated to aid in accomplishing the benevolent object.

The Cent Society consists of females, who engage to pay one cent a week for the purpose of purchasing Bibles, Watts' psalms and hymns, primers, catechisms, divine songs, &c. to be dispersed by the Massachusetts Missionary Society among the poor in the new settlements, and other places where few means are enjoyed for attaining the knowledge of the truth. Though the sum to be paid by each individual be inconsiderable, yet the remarkable success with which the plan has been crowned demonstrates, that it is not to be despised. This institution commenced in 1802, and the sum which has been collected exceeds two thousand dollars.

It is confidently hoped that this very eligible mode of aiding in the extension of the Redeemer's kingdom, which is within the compass of almost every person's abilities, will be more generally adopted, and continue to be a fruitful source to aid missionary societies in the great cause in which they are embarked. If benevolent individuals in each town or parish would undertake to procure subscribers, and collect the money, they might be the means of effectually promoting the cause of truth.

Any information relative to the institution will be communicated by application to Deacon John Simpkins, treasurer of the Massachusetts Missionary Society.

The amount collected by the Cent Society, from May, 1807, to May, 1808, and a particular account of its expenditure will be given hereafter.

Maryville, May 16th, 1808.

REV. SIR,

After a longdelay, occasioned by the great pressure of business, I resume the historical sketches I had promised.—I estabilshed my second school in the lower district of the nation. The nation is composed of seven different families or clans, as they are called; but more generally distinguished by the upper and lower towns. It was placed under the patronage of a white man, who had married a native, by whom he had a considerable family, composing part of the school. With him the master boarded. The teacher was a man of distinguished piety, and considerable information. I therefore designed him to act the part of an exhorter in the nation; an order of men I think known in the

[illegible] apostles. The case was [illegible] the presbytery of Union, [illegible] I am a member, and he ob- [illegible] special licence for that pur-

As far as I am able to judge, [illegible] sessed a true missionary spirit, [illegible] gaged with all his heart in the

In the course of a few months, [illegible] and praying became so com- [illegible] bout the school and amongst [illegible] tees and half breeds in the [illegible] neighborhood, that it began to har- [illegible] the conscience of this white [illegible] he being very subject to intox- [illegible], and many other bad habits, [illegible] that his children and [illegible] should be ruined, as he call- [illegible] religion. He made a most [illegible] opposition to the whole busi- [illegible] though once its warmest friend; [illegible] the master from his house, [illegible] made it necessary to remove [illegible] hool from his neighborhood. [illegible] he meant it for evil, God [illegible] it for good, and found for the [illegible] a temporary asylum, in the [illegible] of a half breed, where it con- [illegible] under pretty advantageous cir- [illegible] ces for the space of a year [illegible] eight months, until providence [illegible] opened the door for its station [illegible] the neighborhood of its first [illegible] ishment. At this temporary [illegible] at Sale creek, when driven [illegible] Chikamaga, it had the advan- [illegible] of being near the new garri- [illegible] ere recruiting, about eight miles [illegible], while thus in its infancy it [illegible] be guarded from insult until [illegible] erits of the undertaking should [illegible] mend the design to the minds [illegible] Indians. As the bounda- [illegible] between the white and red [illegible] was then about being fix- [illegible] had the pleasure of many gen- [illegible] of respectability and literature [illegible] on us, and thus not only en- [illegible] our pupils, but raising a re- [illegible] for the institution, in the bo- [illegible] of the principal chiefs of the na- [illegible] who were present at the run- [illegible] of the line; and when these gen- [illegible] returned home they, by their [illegible] tations, encreased the pray- [illegible] the pious in their neighbor- [illegible] for our success.

[illegible] none however did we receive [illegible] marked attention, than from [illegible] Meigs, agent of the United [illegible], whose fatherly care and evi- dent interest in the welfare of the institution, left a lasting impression on the minds of both the teacher and the children of the school.

Two letters from Colonel Meigs, one addressed to the public, bearing date September 8, 1806, and the other to myself, September 25th, 1807, will give you his view of the practicability and progress of educating the Indians.

CIRCULAR.

September 8th, 1806.

"In the year 1803, the Rev. Gideon Blackburn obtained from the President of the United States, the superintendence of education in the Cherokee nation, and at the same time received a donation of 250 dollars, and in 1804 and 5 received a further donation of 350 dollars from the government; this I believe is all he has received from the government. In the beginning of 1804 a school commenced on the Highwassee River of from fifteen to twenty children. The expense of paying a good instructor, of victualling and clothing the children, has been wholly defrayed by his exertions, from the commencement of the school to the present time, and has now increased to seventy-five scholars, in two schools, and the instruction requires three schoolmasters. The proficiency of the scholars has exceeded every expectation. The Cherokees are now so strongly impressed with the estimation of the value of the institution, that they are pressing him to receive more children. His means of carrying on this benevolent work, lie in the hearts and hands of the benevolent and liberally disposed. The consideration of raising up a long lost people, and placing them on the footing of men; snatching them from ruin, to which they seemed fast approaching, and making them a valuable part of our extensive population, has raised him up many friends and well wishers in his laborious work.

When the plan of education is examined (and no other could succeed) it will be seen that it requires very considerable pecuniary aid; but when the magnitude of the object is taken into consideration; it is presumed

that his hands and his heart will find encouragement from all the well wishers to the improvement of those people, whose circumstances will justify their liberality.

RETURN J. MEIGS.

HIGH WASSEE.

September 25th, 1807.

DEAR SIR,

ON my return from the boundary line, on the waters of Elk river, I called on Mr. Dinnon, who was employed in instructing his little charge of Cherokees. I had not been at the school for near a year I was therefore able to estimate the proficiency since my last visit. I heard them read,—saw their writing and books of arithmetic, and heard them sing sundry hymns. If, Sir, you can call to mind the feelings you have sometimes had, when from pleasing sensations tears attempt to escape, and through pride you have endeavored to suppress them; then you are able to realise my feelings on looking at the little Cherokees with books in hand, intelligence sparkling in their eyes, with real character depicted in their faces. An association of ideas rush upon the mind inexpressible. We look back! We look forward! We look back to the time when all was darkness. We look forward when all shall be light. The diffusion of knowledge among the children of your schools will multiply in arithmetical progression; and when the wilderness will indeed blossom like the rose.

Mr. Dinnon's ingenuity, industry and perseverance exceed those of any man I ever knew placed in such solitary and cheerless abodes. His prospect of remuneration could yield him little encouragement. His excitement must have originated from another quarter, a confidence of rendering much good to his fellow men.

I know, Sir, you estimate the worth of his ingenuity and perseverance, in the work under your superintendance. He is really doing honor to your institution, and deserves as much reward, as you can possibly give him. My own observation has enabled me to make these remarks in his favor. It is my opinion, that out of one hundred teachers, you cannot find *two*, who would be willing, or perhaps able, to give the uncommon attention he has done to the hard and trying business of instructing the ignorant savages; in leading their minds from barbarism to the mild and gentle principles of christianity.

I am, &c.

RETURN J. MEIGS."

THE progress of the children in both my schools, has fully convinced me, that genius is not confined to the colour of the skin, were equal advantages offered, and it is for a lamentation that so many, who are capable of shining in the circle of a Bacon or Newton should lie neglected in the smoaky huts of the wilderness.

I am, &c.

GIDEON BLACKBURN.

FOREIGN.

OTAHEITE.

INFORMATION respecting the state of the mission at OTAHEITE has lately been received; which is of a more pleasing and hopeful kind than any that has reached the directors for a long time past. This was communicated, not to the society itself, but to Mr. Crook, at Paramatta, in New South Wales, by a letter from Mr. John Davies, one of the missionaries at Otaheite, dated December 26, 1806; which letter Mr. Crook has forwarded to Mr. Warner, father of the missionary who last went out to the South Seas.

By this letter, it appears that the small sloop, the Hawkesbury, which sailed from Port Jackson in September, 1806, on purpose to convey those letters and supplies which had long lain there for the use of the missionaries, arrived at Otaheite November 28.

The renewal of correspondence with the society, after a tedious interval of about six years, afforded them a degree of satisfaction more easily to be conceived than described. The vessel staid at Otaheite about a month, and then returned to Port Jackson; but the directors have received no letter by it of later date than August 8, 1806. Letters, however, may have been forwarded, which are not yet come to hand.

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e neighboring island, Ei-
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itive evidence of the con-
y, yet I could name two
who died not long ago in
, who gave, probably, as
ne of conversion, as those
s, mentioned in the E-
Magazine, as converted
ed by the brethren, at
n Yorkshire.
Society Islands enjoy pro-
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ntinuance The authority
as a king, is acknowledg-
at Taheite, Eimeo, Metea, and Teturoa, but also by Raeatea, Huaheene, Mocao Manu, Borabora, and at Mates (which I suppose to be the Recreation Island of Roggewin;) and also by some of the Pearl Islands. Notwithstanding this general peace, however, it appears that a few weeks ago, there was a bloody war at Oura; where the party that conquered, baked in the oven, and ate up the other!

"The authority of Pomarre being acknowledged in the adjacent islands, is a very favorable circumstance, should a mission be sent to any of them.—Pomarre has learned to read and write his native tongue; he also knows a little English. His example has had a very good effect on others, who express a desire for the same attainments. Pomarre is now writing a letter to the directors, in answer to that which they addressed to him; so that he understands its contents very well."

From the letter, which we translated for him, dated August 8, 1806, we add the following account: "As he *has* entered our dwelling, he is mostly, during the day-time, in one or another of our apartments, amusing himself with writing, in which he has made considerable progress, and frequently writes to us in his own language with much readiness

"Pomarre has promised to banish Oro [his chief idol] to Raeatea, and to abolish human sacrifices and infant murders!—but, I suppose, it is all *te vaha* (mere talk) as the Taheitans say However, he appears sincere in his attachment to us; and treats us with much kindness

"We greatly wish to see a few families coming out to us We have no desire to quit our post; at least I can sincerely say so as to myself. I trust I am in the path of duty I shall be very glad to see Mr Warner (who had not then arrived) As to myself and family, I shall be heartily glad to see you joining us; it would be a great aquisition to the mission.

"I shall only add, that I have lately made another trial towards opening a school for the instruction of the youth; and am glad to say, that there is a good prospect of success. This is more than I could ever say before,

although I have made repeated trials. We have at last adopted a new alphabet, which we now send home; together with a Grammar, Vocabulary, Catechism, &c. JOHN DAVIES."

This intelligence we cannot but consider as, upon the whole, encouraging. The intimacy and apparent cordiality subsisting between the king and the missionaries, with the evident tendency of his example to promote civilization among the people, augurs well The patient perseverance of the missionaries, who have continued on the island so many years amidst so many discouragements, deserves the highest praise; and we cannot but hope, that the Lord will at length, crown their faithful labors with success! Evan. Mag.

OBITUARY.

TRIBUTE OF RESPECT TO DR. SHIPPEN.

AMONG the recent deaths at Philadelphia and its vicinity is to be found that of WILLIAM SHIPPEN, M. D. Professor of Anatomy and Midwifery in the University of Pennsylvania, aged seventy-five. The life of this man has been so intimately connected with the medical history of our country, that his death deserves more than an ordinary obituary notice, in a common newspaper. Dr. Shippen may with propriety be called the Founder of the medical school at Philadelphia.

A recital of the hardships sustained by the first settlers of a country, in the conversion of its wilds into fruitful farms and flourishing villages, ever animates their descendants to persevere in the progressive road of improvement; likewise an account of the toil and difficulties encountered by the founders of our schools of medicine, in reducing to a regular science a mass of undigested facts, and in unfolding the structure and economy of physical man, should not fail to animate their successors in carrying on, and improving establishments, thus devoted to the promotion of a knowledge of the science of humanity.

Dr. Shippen, after finishing his term of medical pupilage, which was begun at Philadelphia, and completed in Europe, commenced a course of public lectures upon anatomy at Philadelphia. The infant institution at first struggled with many difficulties; but has so far grown in reputation from these small beginnings, that it has already become a rival to the celebrated medical school at Edinburgh. Dr. S. lived to see the school divided into five branches, all of which are supplied with able professors. He likewise saw its connexion with a large hospital, which has a well chosen and extensive medical library, appropriated to the use of the hospital students. During his life, the term of public instruction has been lengthened to four months, the lectures commencing the first of November, and terminating the first of March following. In the year 1806, a new and commodious anatomical theatre was erected at Philadelphia. Introductory to the first lecture given in this edifice, Dr. Shippen made an address to his class of pupils, the substance of which follows:

"Gentlemen, I experience a peculiar pleasure in addressing you on the present occasion. In the year 1764, I gave the first lecture upon anatomy ever pronounced in this western world, to but ten pupils. I now address more than two hundred and fifty in my present course of public instruction. A view of the contrast rallies all my feeble remains of animation. I have lived to see this school of medicine grow from small beginnings, ramifying into several branches, all the present professors of which have been my immediate pupils. I now reap full recompense for all the toil and dangers * I have pass-

* Dr. S. has been several times

al in founding and prosecuting so important, but at the same time so unpopular, a branch of instruction as anatomy.

"The infirmities of age admonish me to retire. It is with much satisfaction I can now resign my public duties as professor to my able colleague, Dr. Wistar, whose zeal in discharging the duties of our office, is to be equalled only by their importance to the lives and health of mankind."

After he had finished this short address, the whole class rose to testify their respect to him for the good he had done, and in approbation of what he had said. They bowed to him the respectful farewell of prayerful intercession for the happy continuance, and placid termination of his days. He then withdrew to make room for Dr Wistar, who soon nailed the attention of the class to the usual subjects in the order of instruction.

Of the character and talents of the deceased, the writer feels himself too little acquainted to speak of them with confidence. The most prominent traits discovered in the few lectures which he gave when he was in the seventy-fourth year of his age, were judgment in selecting what was immediately applicable in elucidating the principles and practice of surgery, plainness in the mode of communicating his thoughts, and a fruitful vein of humor, which he occasionally employed to awaken the attention of his audience to the subject matter in discussion.

The professional talents of Dr. Shippen must have been held in very high estimation, as he had the appointment of director-general of the medical department in the army of the United States before the close of the late Revolutionary War. He discharged the duties of the office with equal honor to himself, and satisfaction to all concerned in the department.

The physicians of our country cannot bestow too much applause on the memory of the deceased, when they view him in the light of Father of the Medical School at Philadelphia; a school, where genius and labor furnish a product, which as much honors its professors, as it enriches the intellects of its students; a school where the tyro is animated with an ardor which makes him forget every idea of labor, while he treads with determined step the rounds of medical instruction; a school, where not only what has been, but what remains to be investigated, is pointed out with clearness, together with the most probable means of solving *desiderata* by a series of experiments: a school where a zeal for promoting a knowledge of the natural * history of our country is to be measured only by its great extent, and unparalleled growth in culture and population; in a word, a school, which exercises at control talents,† that have commanded tribute even from royalty.

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obliged, during the exercise of his public duties as professor, to desert his own dwelling, and conceal himself in some unsuspected place, that he might avoid paying his life in tribute to the tyrannical exactions of a mob.

* Dr Barton, professor of Materia Medica, Botany, and Natural History has awakened such a spirit of investigation, in the culture of natural science, as promises an extensive collection of facts in natural history; which in the hands of the learned and indefatigable professor must, at some future period, form a well arranged system of natural science, worthy of our fruitful soil and inexhaustible minerals.

† Dr. Rush, Professor of Institutes and Practice of Medicine and of Clinical practice, has been presented with two gold medals, one by the King of Prussia, and the other by the Queen of Etruria, in expression of their sense of his distinguished worth.

ORDINATION.

ORDINATION.

ON Thursday, the 30th June last, was ordained over the united congregations of Springfield and Fair-view, (Erie county, state of Pennsylvania,) Rev. Johnston Eaton. The exercises were performed in the following order. Rev. Robert Johnston from Venango county, made the introductory prayer and preached the sermon from 2 Cor. xii. chap. and part of the 14th ver. "for I seek not yours, but you." Rev Joseph Stockson of Crauford county, presided and gave the charge; Rev. Cyrus Riggs from Mercer county, made the concluding prayer. The exercises were appropriate and impressive, the assemblage was large and respectable, and all things conducted decently and in order.

POETRY.

INSCRIPTION

IN A GROTTO CONTAINING THE BUSTS OF ILLUSTRIOUS HEROES.

Crown'd with immortal wreaths of well-earn'd fame,
In native splendor Albion's heroes shine;
A thankful nation hails their boasted name,
And twining laurels deck their brilliant shrine.
But say, cherubic train! whose flame-wing'd quire
Fill with ecstatic lays the vocal sky,
Are these the race whom heaven's Almighty Sire,
Views with peculiar smile and fav'ring eye!—
Go: to yon moss-clad roof direct thy feet:—
There shall thine eyes a nobler hero view;—
See suppliant Faith infernal pow'rs defeat,
And heav'nly Grace Corruption's might subdue;
This lowly Conqueror of Himself survey,
And ah! how mean is Grandeur's dazzling ray!

TO CORRESPONDENTS.

Memoirs of Rev. Jonathan Burr, shall appear in our next number.

We are pleased with the Juvenile lines on Spring. Our respected correspondent who communicated them, will excuse our postponing their publication till next May, when he recollects, that "every thing is beautiful in its season." We thank him for the lines uttered by "The dying Mary Anne." Their tenderness and piety, rather than their poetry, entitle them to a place in our work.

We have received reviews of "Hymns for public worship, for the use of the church in Brattle Street."—And of "A Religious Conference, &c. By a Layman" which shall appear in due season.

N. E.'s dialogue is received and under consideration.

The "biographical sketches of Mrs. Abigail Nelson," display the character and religious experience of an eminently pious woman. We think they would form a useful pamphlet. They are too long for our work; and we apprehend an abridgment would not meet the wishes of the author, or of the *other* friends of Mrs. N.

THE

PANOPLIST,

AND

MISSIONARY MAGAZINE UNITED.

No. 4. SEPTEMBER, 1808. VOL. I.

BIOGRAPHY.

MEMOIRS OF THE REV. JONATHAN BURR.

MR. BURR was born at Redgrave, in Suffolk (England) about the year 1604. He gave early indications of an inquisitive, studious and pious mind. Books were his delight, especially the Bible. Like Timothy, he knew, even from childhood, the holy scriptures, and was made wise by them to salvation. Hence he was conscientious in secret prayer; his whole deportment was guarded and serious; and his Sabbaths were entirely occupied in the exercises becoming a day of holy rest. His pious parents observed with delight the promising disposition of their son; and being desirous to consecrate him to the service of God and his church, determined to bestow upon him a learned education; accordingly, after the requisite preparations, he was sent to the university.

Here he had continued three or four years, when the course of his academical studies was interrupted by the death of his father. This melancholy event compelled him prematurely to retire from the university into the country. He undertook the instruction of a school; but, still pursued, with unabated ardor, the design of accomplishing himself in the various branches of knowledge. In the review of these scenes he remarked that the awful providence of God in his father's death, which precluded him from those employments and honors in the university, of which he was so fond, produced an effect for which he had reason to admire the divine wisdom. It promoted in him a humility and seriousness, which rendered him more fit for the great work of *turning many to righteousness.*

After having preached the gospel for some time, he was called to take the charge of a congregation in Suffolk. Here he approved himself an engaged and faithful minister of the New Testament. By an explicit and solemn covenant, he obligated himself to the most conscientious discharge of his ministerial duties. He often and earnestly prayed, that whatever he preached to others, he might preach from his own heart-felt experience. Yet he not unfrequently complained; "Alas! I preach not what I am, but what I ought to be."

His modesty and self-diffidence were great and uncommon. He could with difficulty imagine, that performances such as his, could be productive of

any good. Yet he was sometimes most happily disappointed. Having been, by much importunity, prevailed on to preach at a distance from home, he returned, making the most humiliating reflections on his sermon. "It must surely be of God," said he, "if any good be done by so unworthy an instrument." Yet this sermon was instrumental to the conversion of a person of eminence, who heard it, and whose future life manifested that he was a christian indeed.

It was his custom, on the Sabbath, to repair from the desk to the closet. Having supplicated forgiveness of the sins which had attended his public performances, and a divine blessing to attend them, he spent some hours in instructing his family, and praying with them.

He began each day with secret prayer. He then carefully meditated on a chapter of the Bible, which he afterward expounded to his family, and such neighbors as wished to be present with prayer. A similar course he pursued at evening. He generally spent some time after dinner in praying with his wife. Immediately before retiring to rest, he employed half an hour in recollecting and confessing the sins of the day, in grateful acknowledgments of divine mercies, and in supplications to be prepared for *sudden death*. Previously to each celebration of the Lord's supper, he kept, with his wife, a day of fasting and prayer, not merely as a preparative for that sacred ordinance, but as a season for supplicating the blessing of God on his family and neighborhood.

Absence from home he esteemed irksome, particularly as it often deprived him of those seasons of communion with God, on which he placed so great a value. But when he journeyed with his friends, he did not fail to edify them by profitable conversation; especially by instructive remarks on such objects and occurrences, as presented themselves to his attention. In the recollection of these scenes, he was accustomed to inquire, *what good had been done or gained; what useful examples seen, and what valuable instructions heard?*

In his ministerial work, he was diligent and indefatigable. To spend and be spent for God, and for his people, was his delight. Nor did he seem anxious for any other reward, than that which he found in the service itself. If any who hoped that they had received spiritual benefit from his ministrations, sent him a token of their gratitude, he took occasion to pray, that he might not have his portion in these things. Nor was he backward to remind his grateful friends, that whatever good they had received through him, the glory should be ascribed to God alone.

In proportion to the ardor of his piety, was the extent and vigor of his charity. He sincerely loved his fellow-creatures; and while their eternal interests prest with weight on his heart, he entered with lively sympathy into their temporal afflictions. Rarely did he visit the poor without communicating what was comfortable to the body, as well as what was instructive and salutary to the soul. For the general interests of religion in the world, he felt so lively a concern, that his personal joys

sorrows seemed inconsidera- in comparison. When he l things favorable concern- he church, he was accus- l to say; *Blessed be God, t goes well with his cause, ever becomes of me.* Those which brought dishonor e name of God, excited his gest sensibilities. But un- ersonal injuries, he was ex- arily meek and patient. n informed that any thought ly of him, his reply was, hink meanly of myself, and fore may well be content others think meanly of me!" charged with what was , he remarked; "If men much, what does God

ing silenced in England, many others, *for the testi- of Jesus;* and apprehend- hat calamities were in store ie nation, he set his face for merican continent. Wil- to *forego all* worldly ad- ges, that he might enjoy dinances of the gospel in purity, he removed with mily to New England; and ong after his arrival, was d by the church in Dor- r, to officiate as an assist- their pastor, Mr. Richard er. After a while, some cities arose between these men, occasioned by a di- y of opinion on certain s, then much agitated in the try. But by the interven- of a council, the breach caled. The spirit of meek- and love triumphed, the al affection of the ministers restored, and the peace of church happily re-estab- l.

e year following his arrival, Burr was taken sick of the small-pox; from which however he recovered, and came forth as *gold tried in the fire.* This oc- casion h embraced to renew the solemn dedication of himself to God and his service; which he did in the following form:

"I, JONATHAN BURR, being brought in the arms of Almigh- ty God over the vast ocean, with my family and friends, and graciously provided for in a wilderness; and being sensible of my own unprofitableness and self-seeking; yet of infinite mer- cy, being called to the tremen- dous work of *feeding souls;* and being of late, with my family de- livered out of the great affliction of the small-pox; and having found the fruit of that affliction; God tempering and mitigating the evil thereof, so that I have been graciously and speedily de- livered; I do promise and vow to Him who hath done all things for me:

First, that I will aim only at his glory, and the good of souls, and not myself and vain glory.

Secondly, I will walk humbly with lower thought of myself, considering what a poor crea- ture I am—a puff of breath, sus- tained only by the power of his grace.

Therefore,

Thirdly, I will be more watch- ful over my own heart, to keep it in a clear frame of holiness and obedience, without running out so far to the creature; for I have seen that he is my only help in time of need.

Fourthly, I will put more weight upon that firm promise and sure truth, that God is a *God hearing prayer.*

Fifthly, I will set up God more in my family, more in my- self, my wife, children and ser-

vants; conversing with them in a more serious and constant manner; for *this* God aimed at, in sending his hand into my family at this time.

Memento mori.
*In meipso, nihil; in Christo, omne.**

His conversation afterwards happily corresponded with these devout resolutions. The most experienced christians in the country found his ministry, and his whole deportment, breathing much of the spirit of a better world. The eminent Mr. Hooker, once hearing him preach, remarked, "Surely this man will not be long out of heaven, for he preaches, as if he were there already."

His last sickness was uniformly marked with exemplary patience and submission. His wife, perceiving his willingness to die, asked him whether he was desirous to leave her and his children. He replied in the negative: "but I bless God," he added, "that now my will is the Lord's will. If he will have me live yet with my dear wife and children, I am willing, I will say to you my dear wife and children, as the apostle says; *It is better for you that I abide with you; but it is better for me to be dissolved and be with Christ.*" Perceiving her deep affliction, he urged her to acquiesce in that wise and allsufficient God, who would be *better to her than ten husbands.* "Our parting," says he, "is but for a time; I am sure we shall one day meet again." At another time, observing her constantly attending him, he begged her to retire, and pray. "You know not," said he, "what you may obtain from God. I fear you look too much on this affliction."

A day or two before his death, he blessed his children. When the last scene came on, he had a sharp conflict; but it was short. One standing by remarking; "this is one of Satan's last assaults; his work is now almost at an end; he is a subtle enemy, and would, if it were possible, deceive the very elect;" Mr. Burr seized the concluding expression; "*if it were possible,*" said he, "but blessed be God! there is no possibility." He then requested to be left alone for prayer. But seeing the company reluctant to depart, he prayed in Latin, as long as he had strength. He then called for his wife, and steadfastly fixing his eyes upon her, said, "*cast thy care upon God, for he careth for thee.*" He added, about half an hour afterward, *hold fast, hold fast!* and expired, August 9, 1641.

——"Sure the last end
Of the good man is peace."

SALMASIUS.

SALMASIUS, of an ancient and noble family in France, was born in the year 1596. He was a man of very extraordinary abilities, and profound erudition. He was knowing in almost every thing; in school divinity, in law, in philosophy, in criticism; and he was so consummate a linguist, that there was scarcely a language in which he had not attained a considerable proficiency. He was perfect in Greek and Latin; he understood the Hebrew, Arabic, Per-

* *In myself, nothing; in Christ, every thing.*

ian, Chinese, &c. and
ll acquainted with all
ean languages.
ks are very numerous,
ious subjects. They
n as much fame as
rers and vast erudition
ire. His name was
roughout Europe; and
eat offers from foreign
id universities. The
thought his residence
m would be such an
it they offered a pro-
ipend; the university
l made some attempts
into England; and
nvited him to settle at
Cardinal Richelieu
ssible means to detain
ance, even desiring him
his own terms; and
, queen of Sweden,
n extraordinary marks
and regard.

When this celebrated man arrived at the evening of life, and found leisure to reflect seriously on the great end of his being, he acknowledged that he had too much, and too earnestly, engaged in literary pursuits; and had greatly overlooked those objects in which true and solid happiness consists. "Oh!" said he, "I have lost an immense portion of time; time, that most precious thing in the world! Had I but one year more, it should be spent in studying David's Psalms, and Paul's Epistles." "Oh! Sirs," said he to those about him, "mind the world less, and God more; 'The fear of the LORD, that is wisdom; and to depart from evil, that is understanding.'"

Lindley Murray

RELIGIOUS COMMUNICATIONS.

PENTANCE EXEMPLIFIED IN THE EXPERIENCE OF THE PSALMIST.

Concluded from page 122.

penitent psalmist ex-
lesire to enjoy the spe-
of God. "Make me
y and gladness. Re-
me the joy of thy sal-
Before his fall he had
njoyed the light of
ntenance and his lov-
ss, which is better than
his sins had separated
im and his God. Hence
nd distress oppressed
and he could have no
might again approach
is father and friend,
and experience the joys of his salvation. The true penitent fears that God is still displeased, while the Holy Spirit does not enlighten his mind, and comfort and rejoice his heart. Whenever God hides his face from his children, they are troubled. Nor can they be happy, till God shed abroad his love in their hearts, and enable them to cry, Abba, Father. And when sinners turn to God, in the exercise of true repentance, they always earnestly desire that God would cause

them to experience holy joy and gladness.

9. The psalmist implored the gracious influences of the Holy Spirit. "Take not thy Holy Spirit from me. Uphold me by thy free Spirit." Sensible that he had greatly grieved and provoked this heavenly Comforter, he was fearful he should be left in a state of spiritual darkness and distress all his days. He felt his dependence, his constant need of divine influence, and therefore fervently prayed that the Holy Spirit might uphold him. All penitents are sensible of their darkness, weakness, and deadness; and that they are wholly dependent on divine influence for spiritual light, strength and life. They are, therefore, fearful of grieving the Holy Spirit; and if they have provoked God to withdraw his gracious influences, they are troubled.

10. The psalmist expressed an ardent desire to be delivered from the power of sin. "Purge me with hyssop and I shall be clean; wash me and I shall be whiter than snow. Create within me a clean heart, O God, and renew a right spirit within me." Discerning the evil nature of sin, impressed with a deep conviction of his own depravity, and having experienced its bitter fruits, he desired a perfect deliverance from every sinful affection. Should a penitent know that his sins were pardoned, and that he shall never suffer the least punishment, his hatred of sin would not be lessened. He would still exclaim, "O, wretched man that I am! Who shall deliver me from the body of this death?" Vain thoughts, foolish imaginations, vile affections and desires, *are the constant* burden of every christian; nor can he be satisfied with himself, till he be perfectly holy and without blemish.

11. The psalmist expresses a desire and determination to glorify God. Conscious that by his sins he had greatly dishonored and injured the cause of God; he was desirous to do all in his power to remove the reproach; and he ardently implored the influences of the Holy Spirit, that he might be active and useful in the service of the church. "Then will I teach transgressors thy ways, and sinners shall be converted unto thee. O Lord, open thou my lips, and my mouth shall shew forth thy praise!" When sinners see the evil of their ways, and penitently turn from them, they desire and resolve to glorify their God and Redeemer, by activity and diligence in his service.

12. The psalmist prays for the prosperity of the church. "Do good in thy good pleasure unto Zion, build thou the walls of Jerusalem." When the penitent considers from what a state of guilt and wretchedness he has been delivered, his heart is filled with compassion for those, who are yet in their sins. "I beheld the transgressor and was grieved; because they kept not thy word. Rivers of waters run down mine eyes, because they keep not thy law." Saints weep, when they see how the church is divided and how it languishes. They weep, when they see how God is dishonored, the Saviour despised, and the gospel of peace and salvation neglected and contemned. They weep, when they see the multitudes of their fellow men, who are filling up the measure of their iniquity, and hastening to suffer the deserved

nce of Almighty God. ıe salvation of perishing eir fervent prayers ascend ; and in proportion to ve to God and their com- for men, will be the fer- nd importunity of their for the advancement of igion.

ı the religious experiences ɔsalmist, it is evident that a great and interesting in experimental religion. s truth no christian has ubt; yet is it not a mel- r fact, that to some, who to be christians, and even :s of Christ, experimental is a subject of ridicule ntempt? Have not the nd glorious revivals of re- with which God has, with- r years, blessed and re- many of his churches in ited States, occasioned the s sneer of some professors istianity? Should such rs, and such professors, e the experiences of saints, are recorded in the holy res, they might easily per- ıat conviction and conver- ıd the influences of the Spirit, are no delusion. they ridicule and oppose s experiences, and revi- religion, they pierce the of Christ with poisoned

Let them read the ac- which the Holy Spirit has d, of the experiences of ıd David, of Isaiah and of Paul and the primitive ns, and no more deny the importance and necessity rimental religion: or let e consistent and openly their infidelity, and re- of the truth as it is in Je- lt becomes them well to consider, that the Holy Spirit has described them, "as having the form of godliness, but denying its power."

In the experience of christians, the fundamental and distinguishing doctrines of the gospel are also illustrated and confirmed. The holy scriptures contain a revelation of divine truth, respecting the most important and interesting subjects. They exhibit the character of God, and the relations and obligations of intelligent creatures to their Creator. They plainly assert the depraved, guilty and condemned state of all the human race. They exhibit a gracious and glorious method of pardon and salvation, through the infinite mercy and compassion of God, in Christ Jesus. They plainly teach the doctrine of the efficacious grace of the Holy Spirit in enlightening and convincing the minds, and in sanctifying, comforting and rejoicing the hearts of the heirs of salvation. These doctrines are not subjects of doubtful disputation, or of dry speculation. The Lord Jesus Christ says, "The words that I speak unto you, they are spirit and they are life." The spiritual power and the life-giving influence of divine truth are experienced by all christians. They were realized in the gracious experiences of the psalmist, who perceived the purity of the divine character, and the extent and spirituality of the divine law. He realized the exceeding sinfulness of sin, and the deceitfulness and desperate wickedness of his own heart; the beauty and glory of divine justice, by which he was condemned to endless perdition. He realized the necessity

of forgiveness, through the sovereign mercy of God in Jesus Christ; the necessity of sanctification, through the special and invincible grace of the Holy Spirit.

Let it not seem strange, then, that christians, who feel the blessed influence of divine truth, "contend earnestly for the faith, which was once delivered to the saints." "Beloved, be no more children, tossed to and fro, and carried about by every wind of doctrine by the sleight of men and cunning craftiness, whereby they lie in wait to deceive. Seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. As new born babes, desire the sincere milk of the word that ye may grow thereby; if so be ye have tasted that the Lord is gracious. Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." And then you will have, in your daily experience, an illustration and confirmation of the precious and purifying doctrines of the gospel.

In view of the religious experiences of the psalmist, true penitents may be encouraged and comforted. They have such a conviction of the depravity of their hearts, and of the sinfulness of their actions, that they are often greatly disheartened and distressed. All their thoughts, affections, and actions often seem to themselves to be wholly defiled with sin. It is evident, that the views and feelings of such persons agree with those, which the psalmist has expressed penitential psalms. Self-co nation and self-abhorren distinguishing characterist saints. Abraham calls hi "but dust and ashes." declared that he was not w of the least of all the m which God had shewed Job exclaimed: "Behold, vile. I abhor myself, ar pent in dust and ashes." said, "Surely I am more b than any man." Isaiah "Woe is me, for I am un for I am a man of unclean By the same prophet the c says, "We are all as an u thing, all our righteous are as filthy rags." " know that in me," says "that is, in my flesh, dw no good thing." He d that he was the chief of si and less than the least of all They then, who now have and abiding sense of sin, d in this respect, differ fro most eminent saints, whose itual views and exercises a corded in the holy scrip They ought not, therefo conclude that they are not tians. They have one pe and distinguishing trait c christian character. Kn their own guilt and depr they must realize their ne the Almighty Saviour; blood cleanseth from all sin. them go to him, who is a save, even to the uttermo who come to God through Behold, he says "Come me, all ye that labor an heavy laden, and I will giv rest."

SERAI.

SELECTIONS.

We most cordially recommend to the attention of our readers generally, and to the Congregational Ministers and Churches of Massachusetts in particular, the following seasonable and excellent Address. EDITORS.

AN ADDRESS OF THE GENERAL ASSOCIATION OF CONNECTICUT, TO THE CONGREGATIONAL MINISTERS AND CHURCHES OF THE STATE, ON THE IMPORTANCE OF UNITED ENDEAVOURS TO REVIVE GOSPEL DISCIPLINE.

REVEREND AND BELOVED,

THE General Association, in addressing you, assume no authoritative or juridical right over you; nor do they expect to suggest any new ideas on the subject of evangelical discipline: But, as brethren in the common faith, they would attempt "To stir up your pure minds by way of remembrance" of the duties which you owe to the interests of Zion.

"The free circulation of the blood, and the proper discharge of all the animal functions, are not more necessary to the health of the body, than the discipline, which Christ has instituted, to the spiritual health and prosperity of his body, the church." Every particular church is as "a city, set on a hill, which cannot be hid." It is a "spectacle to the world, to angels, and to men." Those who are without, will judge of the christian religion by the conduct of its professors. It is, therefore of high importance, as it respects the honor of God our Saviour, and the advancement and glory of his spiritual kingdom, that his religion, as exhibited in the example of his professed friends, should be commended to every man's conscience in the sight of God. If the discipline of Christ's church is grossly neglected, his enemies will hiss, and wag their heads in derision, and contempt, saying, "Is this the city, which men call the perfection of beauty, the joy of the whole earth!"

No visible society of professing christians can appear "comely as Jerusalem, and terrible as an army with banners," any farther than its members are careful to preserve the purity of christian doctrine and practice, by maintaining that wholesome discipline, for which Christ has given them authority and commandment. To a prevalent neglect of this discipline we must ascribe many of the difficulties which are found in our churches; difficulties by which the beauty of Zion is marred, and the blessed Redeemer is daily wounded in the house of his friends. Until a sincere and united attempt is made to remedy these evils, we must be deeply guilty of unfaithfulness to our divine Master, and to the souls for which he died.

As means, under the divine blessing, of reviving primitive christian discipline in the churches, and of promoting the glory of the Redeemer, in their spiritual edification, we recommend and urge the following things:—

That due care be exercised in the admission of members to communion in our churches. From the neglect of this arise many oc-

casions of discipline, and many obstacles to its faithful execution. Although God alone can judge the hearts of men, yet none should be encouraged to enter our churches, but such, as profess their faith in Christ, and, in the judgment of charity, are christians. Christ says, "He, that is not with me, is against me, and he, that gathereth not with me, scattereth abroad." Unsanctified persons know not how to govern, nor can they be governed by gospel principles. They cannot feel the force of gospel motives, and, of course, cannot confess Christ before men, with any reasonable hope of witnessing a good confession, or of so demeaning themselves, on all occasions, as not to bring reproach on that sacred name, by which they are called. If they outwardly respect Christ's commandments, it will be only from interested and unholy motives; and when hardly pressed with temptation, they will be sure to break through such feeble restraints, and bring dishonor on religion. Vows will not bind those, who do not love our Lord Jesus Christ in sincerity. However regular and circumspect their general deportment, they will always be liable, from a want of that "charity, which seeketh not her own," to depart from Christ's commandments;" and show, by incontestible signs, that their hearts are not right with God.

Besides, when such as are christians only in name, and profession, fall into censurable wickedness, they will very impatiently endure the discipline, which is divinely instituted for reclaiming offenders. Governed only by a regard to private interest and reputation, graceless professors will, with extreme reluctance, be brought to make such retractions and acknowledgments, as will wipe away the scandal in the eyes of the world. But this is not all:—When churches are composed of members, who have only the form, without the power of godliness, it must needs be, not only that offences will come, but that the discipline, which the gospel requires to be exercised toward the offenders, will be wholly neglected. Unrenewed men feel none of those obligations, which bind the real disciple to his Master, and the interests of his kingdom. Hence they will naturally find excuses for their offending brethren, and neglect to do their duty to them, from a secret hope, that their own offences will be treated with the more indulgence, when *they* trespass.

By a few members of this character, a whole church may be embarrassed and frustrated, in attempting to reclaim one, who has sinned. It is an obvious truth, therefore, that one of the best preventives of an evil, so great, and so justly lamented, must be furnished by giving due instructions respecting the qualifications, which Christ requires of those, who unite with his visible family; and by due care on the part of the pastors and the churches, to receive none, but those, who appear to be the real disciples of Jesus.

To prevent occasions for discipline, and the many evils which always result from a neglect of it, we exhort the members of the churches to be circumspect, watchful and prayerful.

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the preservation of good order,
than all other things put together.
Discourage whisperings, back-
bitings, and jealousies. Frown
on talebearers, and give no ear to
their tales. Nip contention in
the bud. Adjust differences in
civil matters, [so far as possible,]
among yourselves. Bring to-
gether, at an early period, those,
in whom misconception and dis-
trust have begun to operate, ere
ill opinion ripen into settled dis-
like. By frank and timely expla-
nation, in the presence of a com-
mon friend *that* may be healed
in an hour, which, if permitted to
proceed, a series of years cannot
eradicate. Be affectionately free
with one another. Give tender
and faithful hints, when it ap-
pears to you, that one of your
brethren is in danger of being
drawn aside from the principles
or spirit of the gospel. Let all
be given, from their first entering
into communion with you, to
expect them. If any one take
offence at such treatment, give
him to understand, that he, who
cannot endure a caution or re-
proof, is unfit for christian soci-
ety, and is in the utmost danger
of falling into mischief."*

Whenever there is occasion
for a regular process against an
offender, the rule which is given
in the eighteenth chapter of the
gospel according to St. Matthew,
is *perfect*, and sacredly and inva-
riably binding: "*If thy broth-
er*," &c. If any member of a
church commit an offence, which
is known to but one of his breth-
ren, and to no other persons,
who can be witnesses to the of-

* Fuller's Discipline of the Primi-
tive Churches.

fence; such brother is bound to tell him his fault *privately*, and to take the best measures to bring him to repentance. But if unsuccessful, instead of proceeding as in other cases, he must, through want of evidence, refer the final trial to the great day, in which every work shall be brought into judgment, with every secret thing. But the rule before cited, is intended for all cases, which may occur, under such circumstances, that evidence can be obtained to convict the offender, whether the offence be more privately committed, or in the most public manner. A rule, so completely adapted to every possible case, cannot be devised by the wisdom and benevolence of men. If the offence be ever so public, no other measures can be conceived, so perfectly suited to convince and reclaim the offender, as for one suitable person to go and tell him his fault, in private, and labor with christian tenderness to touch his conscience, and lead him to make the requisite satisfaction. This method is much more likely to convince and gain the offender, than criminating him, by the first step, before a public tribunal. Citing him before a public tribunal, without the previous steps, would tend to call into repulsive operation the strong passions of pride and shame, and thus render him obstinate and irreclaimable. Whereas keeping close to the mild gospel rule, would give the offender the fairest opportunity for serious reflection, and for offering satisfaction, without the appearance of its being extorted: and a multitude of painful circumstances, which must attend a public investigation and trial before the church would be avoided. If the first, or the second step be successful, all the ends of discipline are answered; but if not, the offence will be presented to the cognizance of the church, in the best way, which can be conceived. Let the delinquent have suitable time to pare for his defence. Let the accusation be definitely stated in writing. And if, after a full hearing, there should not be unanimity on the question of guilty or not guilty; minorities must acquiesce in the opinion of majorities, and on no account ever speak slanderously of the church's proceedings behind their backs, and before an ungodly world.

The want of a proper christian temper, however, in the prosecutor, often defeats all the good intentions of this plain rule of duty in the family of Christ. We therefore most earnestly exhort every brother, who would undertake a course of christian discipline, carefully and prayerfully to remove the beam out of his own eye, before he attempts to pull the mote out of the eye of his brother. Let the spirit of Christ guide in the whole procedure. Let candor, moderation and gentleness be joined with patience, long suffering and prudence; and all be done with an earnest aim to promote the good of the offender, the glory of God, and the edification of the church. Without this spirit, discipline is worse than omitted; it is but a *quarrel*, originating in carnal affections, and invariably makes bad worse, by spreading the leaven of malice, contention and strife through the whole community.

he sentence of excommu- becomes exceedingly when ratified by the Head of the church; we suppose, that the "keys kingdom of heaven" are ed to any church, where, the procedure, there is not and earnest prayer, much miliation, and mourning by all the members; and he body have not deep im- of their own approach- surance before the tribu- Jesus Christ, together meek, forgiving and com- ate temper towards the r.* Remember, christian , that, in all these things, *manner* is often no less im- than the *matter*, in gain- ends of this institution. would by no means coun- the modern opinion, false- d liberal, which considers

e "solemn and earnest pray- e "deep humiliation and g *for sin*," and the, "im- of an approaching appear- fore the tribunal of Jesus here recommended, are un- bly of high importance, ers, and especially, "dur- ry disciplinary "procedure" ed. We cannot, however, the "General Association" be understood to mean, that rity delegated by Christ to ular church is withdrawn, no act of discipline is in se valid, as to be bound, or n heaven, unless the tem- manner of "all the mem- be exactly conformable to the . So long as a church abides foundation, and so far ad- the order of the gospel as e its character, as a church , we think it not to be doubt- the power of the keys is still l, and every act of censure, ed by the gospel, is "ratified Great Head of the church."

Editors.

heretics and covenant-breakers, as not amenable to the authority of the church. By a heretic, we mean one who obstinately adheres to some essential error, subversive of the atonement by Christ, or rendering his cross "of none effect." St. Paul classes heresies, with works of the flesh, as excluding from the kingdom of God. Those, who pretended that men's obedience to the moral or ceremonial law, was the ground of their justification before God, were objects of his pointed reprobation; and Hymeneus and Philetus were severely censured for denying the resurrection of the dead. St. Peter speaks of those, who shall "privily bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." Ought doctrines, stamped with such a character, by the unerring decision of the Holy Ghost, to be viewed as harmless in the church of Christ? Can any one be sound in the faith, while embracing a *damnable heresy?* or innocent, when denying the Lord that bought him? or safe, in the way to swift destruction? It appears to us, that St. John's gospel, and much of his first epistle, were directed against those, who denied the divinity, personality, and Messiahship of Christ. And, in condemning the heresy of the Nicolaitans, and of Jezebel, he plainly teaches that all doctrines, tending to more ungodliness, and encouraging fleshly lusts, ought to be hated, avoided and purged from the church. Such as cannot be reclaimed from essential errors, after a first and second admonition, we conceive, are to be rejected, as having invalidated

their own profession, and forfeited their standing as visible christians. "How can two walk together, except they be agreed?" We earnestly beseech the churches, in such cases, not to be drawn aside from their duty, through the cunning craftiness of those, who, "by good words and fair speeches, deceive the hearts of the simple." There is a prudence, that dwells with wisdom; but there is also a wordly, time-serving prudence, which has no affinity to that heaven-born grace. The loss of members from our churches, by desertion, ought, in no measure, to deter the followers of Christ from the straight path of his commandments. Better is it that the church should be a small, select band, cemented by ardent love to their Master and his interest, than the discordant multitude, without harmony of sentiment and affection. The three hundred, that lapped under Gideon, the type of Christ, were more potent than the mighty host of Midian and Amalek. Union is the strength and beauty of our Zion. *Union*, not *numbers*, will make her, "terrible as an army with banners."

In this connexion, we deem it worthy of consideration, whether the sin of *covenant-breaking* be not too little regarded in our churches. A person, not chargeable with gross heresy or scandal, sometimes forsakes the worship and communion of the church, with which he had covenanted to walk. In such a case, the violation of his engagements does, by no means, absolve his brethren from theirs. The breach of *his* vows renders the obligation of *theirs* not the less solemn and indispensable; nor can he be properly given up as irreclaimable, until every attempt to convince and reclaim him, shall have proved ineffectual.

The care of baptized children and youth is a matter of too serious importance to be forgotten in this address. The prevalent neglect, in our churches, of a duty, so great and obvious, ought to excite the deep concern of all, who love the welfare of Zion. "Perhaps there is no obligation, disregarded with less remorse, or more fatal effects, than that of bringing up youth in the "nurture and admonition of the Lord." Christian families are as certainly the nurseries of the church upon earth, as she is herself the nursery of the church in heaven. Nor is there a more alarming symptom of her condition, than the few, the very few, who tread in the steps of their religious parents. Old christians are dying off, and a proportionable number of young ones, does not step forward to occupy their stations. Wo to that generation, by which the testimony of God shall be abandoned!—But wo also to that generation, which is preparing the "seed of evil doers," that shall perform the accursed work! They who now fill the christian church, ought to tremble, lest at their doors should be laid the guilt of rearing an infidel progeny; and at their hands be required the blood of sons and daughters to be born in ages to come. If any thing vigorous is to be expected in remedying the evil, christians must pause. They must ask, whether or not they do right in coveting for their offspring, that friendship of the world "which is enmity with God:" whether they

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with the prevailing temptations of error and ungodliness, it is no less *cruel*, than criminal.

To promote greater attention to the religious education of baptized children, we beg leave to recommend the following things:

That christian parents endeavour to give their children, every practible advantage to become capable of reading the bible, and of repeating the Assembly's catechism, as early as possible:

That they spend, at least, one hour with them, every Sabbath, in prayer, catechising and familiar instruction in the doctrines and duties of religion:

That they teach them to sanctify the Lord's day, by a stated and serious attendance on public worship, reading the scriptures and such other exercises, as are proper for holy time:

That they require them to attend public catechisings till they are fourteen years of age, and thenceforward, during their minority, to attend seasons, that they may be appointed by their pastor, for the religious instruction of youth:

That they restrain them from going into irregular and vicious company, and places of dangerous resort, and from being abroad unseasonably, and especially on the evening of the sabbath:

That they train them up in the habitual recollection of their solemn dedication to God; of the relation, which they bear to his church; and the peculiar obligations, which they are under, in due time, personally, and publicly to own Christ.

We recommend that every church appoint the deacons, or some other meet persons, as a committee, to assist the pastor

in public catechising, and in such family visits as may be agreed upon, for the purpose of enquiry into the state of baptized children, and of urging their parents to faithfulness. The same persons, with their pastor, may properly be considered as special guardians of orphan, baptized children, so far, at least, as to place them, if possible, under the care of Christian families. The gratuitous distribution of religious tracts, adapted to the capacities of children, may be productive of important benefits.

But as the success of all human endeavours, depends on a divine blessing, that blessing should be sought in earnest, frequent and united prayer. We propose that in each church the stated sacramental lecture should be considered as a season for such prayer. In conformity with the example of God's people, mentioned in the 29th chapter of Deuteronomy, let professing parents on that occasion, stand before the Lord, with their "little ones;" and while they renew and ratify their own covenant vows, let the whole church present an offering of solemn prayer for their children.

In cases of public offence, especially, we entreat our brethren to consider the mischiefs, arising from *improper delay* in executing the laws of Christ. To avoid evils so likely to happen, we beg leave to repeat the advice of this body to the churches in 1774—(viz.) "That each church choose a small number of the brethren, as a committee of inspection, enquiry and information, to meet with, or by the direction of, the pastor; who upon hearing any thing of any of their members, which is apprehended to be matter of public scandal and church censure, are to consider themselves as under obligations to make enquiry, examine evidences, and proceed with such offenders according to the laws of Christ's kingdom."

When a professor has been guilty of a public and scandalous offence, we think that scriptural satisfaction implies a *public* confession and condemnation of such offence. In the transfer of membership from church to church, we wish to see greater caution exercised. Though it be highly proper to admit members of sister churches to occasional communion; yet when persons remove from one place to another, and are permitted to live, for years, without removing their special church relation, experience has taught, that painful, if not incurable, difficulties are often the consequence. Where a member of a church is recommended to a sister church, he ought ever to be considered as belonging to the church, recommending him, until received by the church, to which he is recommended.

We lament, that those who profess the same faith, and subscribe the same covenant vows, should live like strangers: That so many sit at our communion tables who are so ignorant of each other's real characters. It cannot be doubted, that if brethren would speak oftener one to another, in the spirit of meekness and christian love; if they would take more pains to become acquainted with each other's spiritual state; if incipient scandals and heresies were carefully

ıl prayerfully attend- re they become seated ste; many difficulties rches would be pre- he spirit of genuine pline in a church, will t proportion to the ove which exists among s; and this will be less, as familiar inter- hearts is cultivated or

In this view, the frequent meetings for nference and social e too obvious to re- cular mention.

osing officers of the articularly ministers, our brethren to be, in eculiarly circumspect. rests of the church ev- d on presbyters the njunction, "lay hands n no man;" we think

at state of the world mphatic. We entreat ren of the several asso- not *to license* candi- e ministry, where there ground of hesitancy, want of the qualifica- ked out in the epistles y and Titus. And as heck to novices, and a ainst those preachers, ficient in learning, tal- sional study, sound- ctrine, prudence, vital d purity of morals, we titute churches to in- idates with a view to , but upon due and consideration, and ob- e best advice in their We think experience , that the employment number of probation- to confuse and divide nd people. "In fix- and let a thorough tri- al be the ground of your appro- bation and call.

Uninspired men cannot preach acceptably to the same congrega- tion, for a series of years, with- out much study. And we think experience in New-England, has shown, that it is not for the spir- itual interests of the church, that all ministers of the gospel should be itinerant and vagrant. Let them be supported in such a man- ner, as shall render them inexcus- able for not devoting themselves wholly to their sacred work; and then if they are not faithful, and do not bring beaten oil to the sanctuary; complain to the proper board, and when regular- ly convicted of sloth, heresy, or scandal, withhold from them your confidence, and account them un- worthy of the ministerial office. Under God, the interests of Zion do not more depend on any hu- man means, than a learned, able, pious, and evangelical ministry.

Although there is not now that necessity for the office of deacon, which existed in the primitive church, the laws of the state making provision for the poor; still we think it highly proper, that every church should have a fund for charitable pur- poses; and, that there should be a voluntary collection, in all our churches, at the close of each sa- cramental communion, in order, that further aid and comfort may occasionally be given to the poor of the "household of faith," at the discretion of the deacons; they, from time to time, render- ing an account of their alms, and of the state of the fund, to the church. This would render them almoners of the church, which was originally their prin- cipal office.

We advise the churches to draw more closely the bonds of consociational union. Doctor Increase Mather informs us, that although the churches of New-England originally assumed the name of congregational, they disliked and disclaimed the name of independent. The reason, he says, why they assumed the above name, was an opinion, that a particular, organized church, has entire power within itself, to manage the affairs of Christ's kingdom, and the holy discipline belonging to it, without a dependence on any superior power. His words are; "They revere synods and ecclesiastical councils, consisting of elders and brethren, sent as messengers of the churches, when want of peace or light shall call for their advice: But they esteem not stated councils or synods, with a juridical power, to be of divine institution. Nevertheless, we look upon reforming Presbyterians as our dear brethren."

Many affairs of the church, as the trial and ordination of pastors, the trial of scandalous and heretical ministers, on complaint, and the composing of differences between particular churches, seem to render consociations indispensable. And we apprehend, that the strict connexion of christians of the same faith, in one mystical body of Christ, requires, that unity of fellowship among them should be carried as far as possible. A closer union of churches would doubtless have an important tendency to promote their strength, peace and safety; to purge out errors, to prevent schisms and separations, and to bring offending ministers to adequate censure.

We solicit your attention, christian brethren, to the various objects suggested in these pages. Let no one sit down supinely, in the belief, that nothing can be done for the revival of apostolic discipline in our churches. We are unquestionably called to the attempt: called by the commands of Christ, by the spirit of that gospel, which we profess, by the solemn and portentous signs of the times, in which we live. As a people, we are distinguished by unexampled privileges. The cry of our iniquities is, nevertheless, gone up to heaven. On every side are exhibited the painful proofs of our great depravity. In all our towns, how many families have no altar for God! How many hearts hate the gospel of his Son! How many mouths are full of cursing and bitterness, casting profane contempt upon God's name, and sabbath, word and worship, and people! The period is awful. From the midst of great events, unfolding rapidly on the theatre of our world, the voice of providence speaks emphatically to christians, Rouse from your supineness; stand forth, disciples of Emanuel. Who is on the Lord's side?——Who?

If the aspect of passing events does not mislead the serious observer; if the trumpet of prophecy does not give an uncertain sound; God is about to winnow his church, and to sever the chaff from the wheat. Already his fan seems to be in his hand, for this solemn work. Wo, then, to formal, slumbering christians! Wo to all who say they are Jews, and are not, but do lie; who have the *form*, without the *power*, of godliness. But, though

the purging of the church involve its unworthy members, with its open enemies in a tremendous overthrow; though the progress of this work shake every other kingdom into ruins; the foundation of Christ's kingdom standeth sure. There is nothing in these prospects to appal the heart that is fixed, trusting in God. Let us be sober and watch unto prayer. "The strength of christians is the honor of the church. When men are inflamed with the love of God; live by a lively operative faith; set light by the profits and honors of the world; study to do good, abstain from the appearance of evil, and season all their actions with a sweet mixture of prudence, humility, zeal and heavenly spirituality; Oh what an honor are they to their profession! what ornaments to the church! The world would sooner believe, that the gospel is indeed a work of truth and power, if they could see more of its effects upon the hearts and lives of men."* If all the members of our churches, were really "one compacted phalanx, with the bible in their hands, and Christ in their hearts, their prayers, as clouds of incense, going up before the throne, taking hold upon God's strength, and engaging omnipotence to be our reward; what wonders might we not yet expect."†

Finally, brethren, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." While it is called to-day, let us hear the voice of Him, who walketh in the midst of the golden candlesticks, "Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember, therefore, whence thou art fallen and repent, and do thy first works; or else I will come unto the quickly, and will remove thy candlestick out of his place. Be watchful and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. As many as I love, I rebuke and chasten: be zealous, therefore and repent. He that hath an ear, let him hear what the spirit saith unto the churches."

Signed by order of the General Association,

AZEL BACKUS, *Moderator.*

New-London, June 22, 1808.

* Baxter. † Haweis.

ON SUBSCRIPTION TO ARTICLES OF RELIGION.

I. It appears from the history of the christian church given us in the *Acts of the Apostles*, that no adult person was received into her communion, without a declaration of his hearty consent to the leading doctrines, delivered by the apostles and other first teachers of christianity. *If thou believest with all thine heart*, said Philip to the eunuch, *thou may'st be baptized.* Acts viii. 37.

Much less was any one admitted to the office of christian pastor without such a proof, at least, of his embracing the doctrines, which he was to deliver to others. Thus the apostolic injunction was respecting ordination: *The things which thou*

hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. 2 Tim. ii. 2. And particular care was taken that none should be admitted into the ministry, except those who *held fast the faithful word, as they had been taught, that they might be able by sound doctrine to convince the gainsayers.* Titus i. 9.

When the books of the New-Testament were all collected, and joined to the scriptures of the Old Testament, this sacred code contained the articles to which every candidate for the ministry was to *subscribe*; that is, to testify his assent in the strongest manner, before he could be admitted to teach others.

So far is plain, and I apprehend, agreeable to the sentiments of all the professors of christianity. But here it may be asked, Why is not this simple apostolic method still adhered to? Why are the candidates for the ministry now required to subscribe to human formularies, instead of the inspired writings; and that, by those who acknowledge the Bible to contain a perfect rule of faith and practice?

The reason of such conduct is clearly deducible from the very principles upon which the objection is founded.

To make good this deduction, I shall only take for granted the following plain proposition: that words, being only the signs of our ideas, are nothing independent of their meaning. This being allowed, it will follow, that when assent is required to any form of words, it is to the meaning, which these words convey, and not to the words considered in themselves. When, therefore, we speak of subscribing to the holy scriptures, we mean (if we mean any thing) that such subscription should be made, and assent testified, to the *doctrines* contained in the scriptures, or to the *meaning*, which the *words* of scripture were designed to convey.

While the sense of scripture was fixed by the interpretation of those inspired persons, who were employed in writing it, the words of scripture conveyed the same ideas to all the sincere members of the christian church. When any person, under these circumstances, testified his assent to the words of scripture, it is plain he assented to their true meaning; and in this case, any other confession of faith, than the sacred text, was unnecessary.

But let us suppose, that while the doctrine of the christian church was uniform, and the whole body of ministers held the words of scripture in their true sense, that one should have offered himself as a candidate for the ministry, to whom the words of scripture conveyed ideas different from those which they conveyed to the church. What must have been done in such a case? The christian pastors were bound to require subscription to the scriptures; for this was enjoined as absolutely necessary. But in the case now stated, a subscription to the words of scripture would not have been a subscription to the scriptures themselves; because the words did not convey to this candidate their true meaning. Such a person in subscribing, it is evident, must either have testified his assent to something which was not

…w to words without …which is in effect to …The christian pastors, …e, would have been …necessity of explaining …ures to such an one, …conveying the mean… …ture to him in other …them of requiring his …he scriptures thus ex… …ce the words used as …y, which amounted to … And whenever the …cripture convey dif… …pposite ideas to the …ose duty it is to re… …cription, and to those …joined to subscribe; …se methods must be …absurdity of requir… …iption to unmeaning …be avoided.

…at the professors of …y are divided in their …tion of the New Tes… …t is the same thing, …pect to the matter of …on) as if there were …one New Testament; …ety must require sub… …ar assent to their for… …pon the same princi… …subscription was re… …he words of scripture, …terpretation of those …uniform. To sup… …ntrary is to imagine, …are something inde… …their meaning, which …

…It is the duty of any …church to require a …on to the Bible from …are the candidates for …y, it is their duty to …e subscription to the …ich they understand the …these are not properly …with respect to any …one in effect the same.

Thus the necessity of human formularies may be deduced from the plainest principles of christianity and common sense; and he must not have thoroughly considered this matter, who shall esteem them to be impositions on the consciences of mankind, when they are designed merely to interpret the christian's only rule of faith, the Bible.

Formularies of religion, which are designed to give the sense of scripture in other words, may likewise contain essential and non-essential matters. And as the inspired writers did not scruple to acknowledge those to be true believers, who received the fundamental doctrines of scripture, though they differed in some things of small moment; so a person may be said truly to believe a formulary of religion, who believes the fundamental doctrines contained in it, though he may not approve of every expression, which the compilers have used.

The scriptures have left several things relative to christian practice, undetermined, which yet must necessarily be fixed, in order to the very being of christian society. The New Testament has not laid down any precise method of public worship; yet public worship cannot be decently conducted without method. The New Testament has not given a complete code of rules for the government of the church; yet the church cannot be governed in an orderly manner without rules. Whatever is left to the prudence and discretion of religious societies, may be determined without infringing the divine authority. These human institutions must be obeyed,

if they are not sinful, but are intended to preserve decency and order. A person in declaring his assent to such articles of religion as relate to these things, does not properly declare that he believes them to be contained in scripture; but rather that they are not repugnant to it, and are amongst the matters allowed to be settled by human prudence.

The articles of religion, which relate to these prudential matters, may not improperly be called the *Articles of Peace.* A man may conscientiously assent to them, because the church has appointed them. Should the church alter her conduct with respect to these matters, a minister may with truth alter his assent.

But articles consisting of fundamental doctrines stand upon a different footing. They cannot be assented to consistently with truth, unless they are believed; because they immediately affect our worship of God, and other religious conduct. A church fundamentally wrong must be deserted by the sincere worshipper. No custom can make it right for us to offer to God the sacrifice of fools, nor to worship Him with solemn acknowledgments, which we disbelieve. No example can make it innocent for a minister to declare, that he understands the scriptures in a sense contrary to that which he judges to be their true meaning. Churches may err fundamentally; but they must then be deserted. Truth requires that we come out from among them, and be separate. Conformity in such a case is only following a multitude to dō evil.

Christian Observer.

The following extract from a little work of Dr. Cotton Mather, entitled "*Pastoral Desires,*" is recommended to the attentive perusal of all christian pastors and churches.

Church Members, we are obliged very much to one another; you must be mindful of your obligations to your pastors, and unto your brethren. Don't make light of the obligations, which naturally result from your having associated in an agreement, (which is your *church covenant*) that you will together set forward the worship of God, and your mutual edification.

It is to be hoped that you will have pastors, who will esteem the flock, as a treasure, committed by the great Shepherd and Bishop of souls to them; and count nothing too much to be done for a flock, which that glorious Lord has counted so dear, as to shed his blood for it: Pastors, who because they love their Master, will also love the flock, which he has charged them withal; love them and feed them and will be constrained by love, to do all the good offices imaginable for them, and not be discouraged by any unkindnesses or injustice of theirs; *but overcome evil with good:* Pastors, who will be unwearied in their labors for the good of souls, often weary *in* their labors but never weary *of* them; who will watch, and watchfully take all occasions to inculcate and insinuate, both publicly and privately, the most suitable things unto you, who will keep continually, day and night, crying to God for you, and weeping to him in secret places, that you may be his *willing people, in the beauties of holiness,* who will feel it as the most wounding thing, that can

be unto themselves, to see any of you wronging your own souls; who have a tender sense of all your temptations, and be afflicted *in* all your afflictions, and be always endeavoring to make the heart of the widow and the orphan sing for joy; always devising liberal things; who in fine will never be better pleased, than when you inform them, how they may do any good for you.

If God give you such pastors after his own heart, certainly you owe something to them. I will not quote the 12th and 13th verses in the 5th chapter of the 1st epistle to the Thessalonians, to tell you, what you owe. I may venture to refer it unto the conscience of all reasonable people. *Conscience*, do thou declare whether the people should not value them, and pray for them, and render their condition comfortable, and stand up for them against their adversaries. Conscience *cannot but* concede, and give in such a declaration.

But, O church members, are you mindful of what you owe to one another? I am to put you in mind of it. You must pursue the welfare of the church to which you belong; often think, What shall I do that the church may fare the better for me? You must not easily break from one another for every little fancy, and forsake the assembling yourselves together, as the manner of some is; but keep together *in one bundle of life*. You must kindly dispense tender counsels, and comforts, and warnings to one another, as you see they may be wanted. You are brethren; you must not wrong one another. Every trifle must not make a quarrel. When any symptom of a quarrelsome tendency does arise, you are to take the most brotherly ways for the accommodation of it. O treat not one another coarsely, harshly, rudely; with such provoking trespasses, that the standers by shall cry, Shame; and cry out, *These are your church members!* You must *be kindly affectioned one to another*. 'Tis an excellent thing! Behold, *how excellent* for church members *to dwell together in unity!*

There is one thing more. When any brother has given you any offence, on which you think an ecclesiastical proceeding to be necessary, keep close to the rule in the 18th chapter of Matthew. First make your personal address to the offender. And if he be not gained unto what he ought to come to, then take one or two with you on the charitable intention of recovering him. If he be not yet recovered, then come to the elders of the church, that so the church may be regularly told of it. The practice of some, who withdraw from the communion of the church, because they see a person there, whom they are to sit down with, and in effect excommunicate the church, because their personal prejudices are not presently gratified, is a disorderly practice. Public and flagrant scandals, indeed, require not the steps that are to be taken in personal offences. But it is an excellent thing to see churches maintain the primitive discipline, with a sweet mixture of piety and charity, and the brethren in the churches afraid of making schisms, by needless and sinful contentions, and causeless and hasty separations.

EULOGIUM ON DR. DODDRIDGE,

BY REV. JOSEPH HUGHES.

I speak of a *man*, endued by a superior intellect, eminently judicious, prompt, assiduous, upright and amiable. I speak of a *christian*, full of faith, full of the Holy Ghost; and so circumspect, so uniform, that though it may be thought too much to say, as has been said of Daniel, "not a blemish is recorded," yet we may ask with some confidence, "who of the uninspired has so nearly won the praise," I speak of a *preacher*, evangelical, faithful, instructive, solemn, and tender. I speak of a *tutor*, versed in all useful learning, anxious, honest, candid, and spiritual. I speak of a *writer*, clear, nervous, pointed and polished; but I should wrong his productions, were I not to ascribe to them much higher excellence. You see conscience at work in every paragraph. He was serious in his design, and affectionate in his spirit. He seems to have set the Lord always before him. Thus prepared, he confutes the infidel, unmasks the hypocrite, alarms the formalist, stimulates the saint, cheers the mourner, condescends to the child, teaches the theologian. From the *rise* of religion in the soul, through all the stages of its *progress*, he attends, directs, and animates. But you might have followed him from his writings into all his conduct: he was refined, yet sincere; moderate, yet decided; gentle, yet, when the cause of God was reproached, indignant and awful. He considered all his advantages as so many talents, to be brightened and multiplied by being put to use. He labored incessantly to glorify God, and to improve mankind. He felt the value of time, and carefully redeemed it. Whatsoever his hand found to do, he did it with his might. While others slumbered in the sun, he was busy, nor could wintry glooms detain him the prisoner of repose. In a word: if any of his cotemporaries might have gloried, he might have gloried too: but he gloried not, save in the Redeemer's cross, and in the righteousness which is of God by faith. Though admired by others, as a model of purity, diligence, and zeal, he was little in his own eyes; and while his hope appears to have been sure and stedfast, I am persuaded that he depended wholly on *the power and grace of Christ*, and that in his humble and contrite mind, the *wonder*, created by a sense of interest in divine love, was equal to the *joy*.

Cast thy burden upon the Lord.
Psalm lv. 22.

Men cannot lay the burden which they feel upon God; nor can God take to himself the burdens which he lays upon them. He can, indeed, take calamities from one person, or one people, and lay the same sort of calamities upon another people; but he cannot take upon himself the natural evils upon another person, or evils, which he inflicts upon any person, or people; and therefore no person or people can literally cast their burdens upon God. But they can cast *themselves* upon the Lord, which will afford them immediate support and relief, under their burdens. When the general of an army lays a heavy burden upon an obedient soldier, he may cast himself, and consequently his bur-

upon the general, by saying, "Sir, this appears a burden too heavy for me to carry. But you know what is proper to lay upon me, I am your soldier, my strength and my life are at your disposal. It is your concern to improve my strength and my life for the public good. And if it be best that my strength should be exhausted, or my life sacrificed, at this time, by bearing this burden, I have nothing to say; I cheerfully submit." The soldier now casts his burden upon his general, to whom it belongs, to continue, or to lighten, or to remove the burden.

Just so, the child of sorrow may go to his heavenly father and say, "My burden is great, and it seems I must sink under it. But thou knowest what is best. I am in thy hand, as the clay is in the hand of the potter. My strength and my life are entirely thine. It belongs to thee to do what thou wilt with thine own. If thy glory requires my strength to be exhausted, and my life to be sacrificed, by suffering affliction, not my will, but thine be done"! When the afflicted feel this spirit, and thus carry themselves, with all their sorrow, to God, they do, in the most becoming manner, cast their burdens upon the Lord."

ANECDOTE.

The progress of the great king Alp Arslan, was retarded by the governor of Berzem; and Joseph the Carismian, presumed to defend his fortress against the powers of the east. When he was produced a captive in the royal tent, the sultan, instead of praising his valor, severely reproached his obstinate folly, and the insolent replies of the rebel provoked a sentence, that he should be fastened to four stakes and left to expire in that painful situation. At this command, the desperate Carismian, drawing a dagger, rushed headlong towards the throne; the guards raise their battle-axes; their zeal was checked by Alp Arslan, the most skilful archer of the age; he drew his bow, but his foot slipped, the arrow glanced aside and he received in his breast, the dagger of Joseph, who was instantly cut in pieces. The wound was mortal, and the Turkish prince bequeathed a dying admonition to the pride of kings.

"In my youth," said Alp Arslan, "I was advised by a sage to humble myself before God, to distrust my own strength, and never to despise the most contemptible enemies; I have neglected these lessons; and my neglect has been deservedly punished. Yesterday from an eminence, I beheld the numbers, the discipline, and the spirit of my armies; the earth seemed to tremble under my feet, and I said in my heart, surely thou art the king of the world, the greatest and most invincible of warriors. These armies are no longer mine; and in confidence of my personal strength, I now fall by the hands of an assassin." Alp Arslan possessed the virtues of a Turk and a Musselman; his voice and stature commanded the reverence of mankind; his face was shaded with long whiskers; and his ample turban was fashioned in the shape of a crown. The remains of the sultan were deposited in the tomb

of the Seljukian dynasty, and the passenger might read and meditate this useful inscription: "O ye, who have seen the glory of Alp Arslan exalted to the heavens, repair to Maru, and you will behold it buried in the dust!" The annihilation of the tomb itself more forcibly PROCLAIMS THE INSTABILITY OF HUMAN GREATNESS.

Translated from the Bibliotheque Orientale of d' Herbelot, in Gibbon's Decline and Fall of the Roman Empire, vol. x. p. 362.

REVIEW.

Hymns for public worship. Part II. For the use of the church in Brattle street. Boston: Published by Andrews & Cummings. 1808. pp. 156. 12mo.

To sing the praises of God, when we are assembled for public worship, is a solemn and unquestionable duty. There is something in sacred music, which is delightful to a pious soul, and elevates its affections to its Creator.

A part of worship, so conspicuous in the churches at the present day, as praise, is highly important. The language and sentiments of our *spiritual songs*, since they are the vehicle of much instruction, are an object worthy of the most serious and minute attention. The politician, who said that he could rule a nation, if he might direct the composition of its popular ballads, was not a novice in the knowledge of human nature. The sentiments, which we sing every day with pleasure, will speedily become our own. The doctrines of our psalms and hymns, which on every solemn occasion are inculcated in so pleasing a way, will speedily become our creed.

The leaders of different sects among christians have well understood this subject. The introduction of a *new collection* of psalms, or hymns, has always been found peculiarly convenient to assist the introduction of *new doctrines*.

The collection before us purports to be a *new* one, and as it is denominated a "*Second Part*," we presume it is intended to be used in conjunction with some other. We regret that it should be ushered into public *notice* without any statement of the reasons, which induced its publication. It has been usual, when a new collections of hymns has been made for public use, to assign the reasons, which induced the compilers to publish it. In the present case, it certainly would be a satisfaction to see the defects of the "*First Part*" pointed out; to be told how the present *collection* supplies these defects, and what are its superior excellencies.

It may be said, that those, who are conversant with both collections, in other words, the church for whose use this "Second Part" was compiled, need no such information, as they may judge for themselves. But if the

church in Brattle street have really made a valuable improvement *in* the worship of God, they *should* hope and expect that other churches will follow their example. It was not without its importance, therefore, that the peculiar excellencies of the collection before us, and its particular object, should have been briefly pointed out. This would have been adapted to call the attention of christians to them. If this compilation be not an improvement upon the psalmody of our churches, it would be difficult to justify it: if it be, then the sooner it receives the attention and approbation of the religious public, the better.

When we consider the solemn and conspicuous part, which psalmody bears in our devotions, and that it is a vehicle of the most important religious instruction, we feel that this part of public worship is not to be lightly altered. To introduce a set of hymns, into the worship of a church, which should omit gospel doctrines, and inculcate sentiments not evangelical, would be second to the introduction of a new Bible, teaching a different gospel. It ought, therefore, to be a matter of the most solemn deliberation with a christian church, what they adopt, as the language of their praise.

We know not how much solemn attention and prayer have been bestowed on the collection before us. We know not by whom, or by whose order, it was made. Whether it has passed under the solemn and prayerful review of many christians, before it was introduced into the temple of God; or, whether one person made the selection, and introduced it at his own pleasure; we are, and for ought that appears in the collection, must remain ignorant.

Whatever may be the merits of this compilation, we doubt the propriety of the principle on which it has been made. Are there not already separations and differences enough in the worship of the christian church? If every church may have its appropriate selection of hymns, what is to become of the harmony of our worship? Must it come to this, that a christian cannot worship without the pale of his own particular church, unless he hear new and strange hymns? For what did the apostle reprove the Corinthian church, when he said, "*How is it, then, brethren? When ye come together, every one of you hath a psalm, hath a doctrine!*" Will not the practice, of introducing *new collections*, be as destructive to the peace and harmony of our churches, as it was to union among individual christians at Corinth?

Will it be said, *Every church has a right to direct its own worship?* Be it so. Yet it is a right, which is certainly to be exercised with great caution, and a deep regard to the union of the churches. Every individual at Corinth, thought he had a *right* to his *own psalm;* but the apostle did not permit the exercise of such a right, because it would disturb the worship of God. Churches, as well as individuals, are accountable for what they do to increase their differences. Unless, therefore, it can be shewn, that the collections of hymns in general use, are much inferior to this under consideration, we must

believe *this* to be a dangerous precedent.

Indeed, admitting that the merits of this are decidedly superior, we feel a deep regret that *one* church, without consultation or concurrence with sister churches, should change its worship; and thus contribute to afford new reasons for the charge so often brought against us by infidels, "that christians are never agreed among themselves."

Thus much we must have said of the manner, in which the collection before us was introduced into the temple of God, had the sentiments which it contains, met with our unqualified approbation. The merits of this compilation, next claim attention.

It is reasonable to expect, at the present day, when well composed hymns are so numerous, that a selection of *one hundred and seventy-five*, the number contained in the present volume, should comprise the capital doctrines, duties and graces of the christian religion. Peculiarly have we a right to expect, that an evangelical, fervent piety should breathe through the whole collection; and where the object is to supply the deficiencies of Tate and Brady's literal and legal version, such hymns should be selected, as contain the very life and soul of the gospel.

On opening the volume before us, we confess with regret, that we were much disappointed. We do not say, there are no good hymns in this collection. There are many, which are excellent, on the subjects of which they treat. If a volume of hymns for a christian church, *must* embrace only such subjects, as the present, perhaps we might offer no objections of serious magnitude. So far as we are judges of poetry, we could not however recommend all this collection, as a specimen of simplicity and elegance. But, as the hymns are all *selected*, we intend not to occupy the time of our readers in descanting on their literary or poetical merit. We dismiss this subject, with a single observation, the truth of which must be obvious to every understanding. What is good poetry will not, of course, constitute good hymns.

We have some objections, which we deem of magnitude, against the present selection. Most of the capital doctrines of the gospel are left entirely out of view. It had been better to have occupied in teaching these doctrines, a part of that room, which is now occupied in repeating several subjects, in many different, not to say needless forms. We have many hymns in which the works of nature are made to praise God, and we are called upon to praise him for them: what if some of these had been omitted, and others substituted, which ascribe to him praise for his Gospel, his Spirit, and his Son? Not that we have any objections to making all creation unite in the praise of God, or to uniting ourselves in praising him, for the works of creation and providence. No; this is highly proper. But our opinion is simply this. A christian assembly, in praising God, ought peculiarly and pre-eminently to praise him for the mercies of christians, by which they are distinguished from pagans, and from all who enjoy only the

common blessings of nature. If we are not greatly mistaken, in the collection before us, praise for *the* blessings of providence, *which* respect *this world only*, occupy most decidedly the *first* rank; while Christ and grace, and the divine glory, though not wholly omitted, hold merely a *secondary* place. Evangelical propriety demands that the order should be reversed.

We feel some solicitude to enquire, if among one hundred and seventy-six hymns, there was no room for *one*, which should acknowledge the Holy Spirit, in his scriptural character, and the necessity of his divine and supernatural influences, to bring sinners to conviction and repentance? This doctrine certainly, is one of the characteristical distinctions of christianity, from natural religion: and can any thing be more proper, than that it should be recognized and taught in our public devotions?

We might proceed to ask other questions. Why are the doctrines of original sin; total depravity; our need of regeneration; the denunciations of the divine law; the danger of impenitent sinners; the eternal hell, which awaits all who die unregenerate; and our absolute need of the atonement of an Almighty Saviour, so studiously kept out of view, or rather altogether excluded?

Admitting that the subjects of all these hymns, are important, we ask, if for a book of christian worship, *these* are not more so? Subjects of greater magnitude cannot be chosen, nor any so deeply interesting to vital piety. We cannot but feel a regret, that hymns, which might be *composed* and *sung* were there no Bible in existence, should be made to usurp the place of such as contain the very essence of the gospel.

The collection contains a few hymns, which respect the Lord Jesus Christ. We see no sentiment respecting this glorious personage, which is false. But we do not see some truths, which we believe absolutely essential to real christianity. We see neither his *atonement*, nor his *divinity*, in this compilation. He is acknowledged, indeed, as the Saviour of sinners, but it seems to be by *example* and *instruction*. We acknowledge these to be, in *part* the objects of his mission. But we believe, if he has not made an *atonement* for sinners, the "whole world lieth in wickedness," and must perish forever. That a collection of christian hymns should keep out of sight the doctrine of the atonement, appears to us like a treatise on the healing art, which should not contain a word on the subject of medicine.

With respect to the Lord Jesus Christ we cannot forbear here to remark, that if he be verily God, then every christian hymn book should acknowledge it, and give him the praise which is his due. If he be not, then it ought to be known to the church, that they may not give that glory to a creature, which belongs only to God. We see no absolute decision on this point in the collection before us.

We see alterations in some excellent hymns, which we cannot but regret; and which perhaps are calculated to excite the suspicion of christians. A few instances we shall adduce. Hymn

60th, entitled "*The first and second coming of Christ,*" is the 96th psalm in Watts' version. The second stanza in Watts runs thus;

"Say to the nations, Jesus reigns
God's own Almighty Son,
His power the sinking world sustains,
And grace surrounds his throne."

In the collection it is thus altered;

"Say to the nations, Jesus came
A guilty world to save,
From vice and error to reclaim,
And rescue from the grave."

When Watts's noble mind was filled with contemplations on the glory of Christ, he could not write so *tamely* as this.

Again, the same psalm, 5th stanza. Watts.

"Behold he comes, he comes to bless
The nations, *as* their God."

Collection.

"Behold he comes, he comes to bless
The nations, *from* their God."

If Jesus Christ be God, then there is no more truth, in this case, in saying "*from*," than "*as*," and the poetry is not mended. If he be not, a book, for the worship of the only living and true God, should plainly tell us so.

The 6th stanza, in Watts, makes the voice of Christ raise the dead, at the judgment, and all the wicked tremble before him, as their judge. The collection makes his voice *instrumental* in raising the dead, and then spreads out into two stanzas, on the happiness of those who shall awake, without noticing the terrors of the wicked, or the character of the judge.

The index to the collection tells us, that this hymn is from Watts; but we are no where advertised, that any alterations are made. By comparison we find that much (almost one half) of the hymn is altered, and the distinguishing sentiments of Watts, left entirely out of view.

We will not say, that Watts would have blushed at some of the poetry, which is substituted for his; though we have our suspicions; but we think ourselves authorized to say, that when the very life and soul of a hymn is taken away, it ought not to be charged upon an author, who never would have suffered it, in such a *lacerated* state, to appear as his own.

We cannot particularize all the numerous alterations, which have been made in this collection, without any notice, or acknowledgment. We shall mention only one more. It respects the Divinity of our Saviour.

Hymn 66th on "the Mission of Jesus Christ," is taken from Doddridge. The 6th stanza, as he has it runs thus;

"Our glad hosannas, Prince of peace,
Thy welcome shall proclaim,
And heav'n's eternal arches ring,
With thy beloved name."

The parody, in the collection, thus;

"Our songs of joy and gratitude,
His welcome shall proclaim,
Hail! to the Prince of peace who comes
In God his Father's name."

We wish to know, whether "*hosannas*" are taken away from the "*Prince of peace,*" in this parody, because there are no examples in the scriptures of their being ascribed to him? Or, if "*heaven's eternal arches*" do not "*ring with his beloved name,*" when "every creature which is in heaven" is united in a song, with such holy ardor, that its sound has been heard even in this distant world, in accents

…ot, that an apostle un-…the language; "bless-…honor, and glory, and …be unto Him, that sitteth …one, and *unto the Lamb*, …and ever?" For our part, …lling to sing hosannas, …, "temples made with …to the Prince of peace, …n done in that "temple …e with hands." Our re-…those, who wish us to …our "hosannas to the …n, we only do on earth, …done by the redeemed in …

We unite our voices …rs; we pray to be ani-…th the same spirit. We …ng, that they should lead …devotions to God, and …l we may follow them, …tisfied our safety and …e will be secure.

…o dwell longer on the …before us, we think Dr. …ge deserves more respect, …here paid him, when a …beautiful stanza of his …***mutilated***, and ***metamor-***…and ***that***, when neither …nor taste, nor truth, nor …demanded it.

…, we confess, all this and …re of the same kind, …ery reader will discern, …pares the hymns in the …n with the originals, ap-…manifest a studious desire …the Divinity of the Son …ntirely out of our view. …Christ be not truly …, after all these efforts, …s not yet done. Crea-…alled upon to sing his …

(See p. 10, 60, &c.)

…nd of employment is it …ches to be chanting the …a creature, when Je-…s, "*My glory I will …nto another?*" If Je-sus Christ be not God, then for conscience sake let our language in worship be such, as to give no countenance or currency to idolatry. Let our books of devotion place creatures in their proper station, and never appropriate to them, in any shape, what is due to God alone.

But if all heaven adore the Saviour as God; if "*all the angels*" are commanded "*to worship him;*" if he be "*the first and the last,*" the "*Almighty,*" he who "*searcheth the reins and the heart,*" and "*knoweth what is in man;*" if he be present *every where* with his disciples "*always unto the end of the world;*" if his name be "*Wonderful, Counsellor, the Mighty God, the Everlasting Father, Jehovah, our Righteousness, and Emanuel, or God with us;*" if he "*thought it no robbery to be equal with God;*" if he be "*God, the true God, the only wise God, and God over all, blessed for ever;*" if he "*created all things and upholds them by the word of his power,*" and his "*throne is for ever and ever;*" all which are unequivocal assertions of the scriptures; then it is an awful thing to exclude him from our hearts, or our devotions. If we praise a being different from the God of the scriptures, what profiteth our worship? The subject is of transcendent magnitude. Either we must praise Jesus Christ, as very God, or we must esteem him as a creature, and withhold those ascriptions of praise, which are due to God alone. The question is of such a nature, as admits no middle way. True worship, or idolatry, is the alternative.

The collection before us attempts a middle course; but in vain. If Jesus be God, any thing short of the most explicit avowal and worship of him, is dangerous in the extreme. If he be not, he is but a creature, and it is idolatry to sing his praises in a christian church. A revelation from heaven, the great object of which is to instruct us in the knowledge of God, cannot leave the question undecided, who that God is. Hymns, then, so *mutilated*, as neither to acknowledge Christ expressly as God, nor to deny his claim to praise, cannot be properly adapted to the worship of a christian assembly.

"*Ye worship ye know not what*," was a reproof, administered by our blessed Saviour, which is full of instruction. A church, who are called upon to unite in praise, should *plainly* know whether they are chanting to the glory of a creature, or of the Creator.

We have our objections to some sentiments in this collection, beside those already mentioned. The "Universal Prayer," or, as we think it ought to be entitled, the "*Universalist's* Prayer," of Pope, is introduced as a hymn, to be sung by a christian church. Some alterations are made, as usual, without giving any notice to the reader. As we cannot be minute, we shall mention but one. It is in the last line of the first stanza. In Pope it stands thus:

"Father of all, in every age,
In every clime ador'd,
By saint, by savage, and by sage,
Jehovah, Jove, or Lord."

In the collection thus:

"Father of all, in every age,
In every clime ador'd,
By saint, by savage, and by
The Universal Lord"

As the sense of this last
regulated by the one wh
ceding it, we see no real di
between the sentiment of
and that of the compilatio
presume no alteration o
ment was intended; but
hensions might have been
tained, that the name "
would appear a little st
in a book of christian
Whether the Lord of the
age, and the sage," t
"*Jove*," the *Optimus*,
mus, of the vulgar and
heathen, be equal to Je
and his worship "in every
the same, we think St. P
decided, when he says,
things, which the Gentiles
fice, they sacrifice unto d
We need not repeat what
school-boy knows, that
fices to Jove were more fr
and magnificent, than any
among the heathen. Jud
if it be proper, in a ch
church, to set the word
devils on the same footing
the worship of the true
To say the least; must
singing the praises of Go
clare that the savages w
him just as we do, or as a
ably?

Pope's Universal Praye
second part to his Essay on
or rather an appendix.
Hume would have cheerful
ceded to either. Hymns
prostrate and confound a
ligions, and reduce them a
level, may be adapted to a
tical assembly; but we
say, that we believe there
dence, or propriety, in a

a part of christian worship. ong the list of authors, whom the collection before ade, we see many names, we are accustomed to rev- , and "whose praise is in churches." We were ly surprised to see some , whose fame as christians, memories do not fail us, ver gone forth. Indeed, uld as soon have expected the names of Orpheus, or chus, or Horace, or even con, as some of those which dex presents to our view. hat "*right of private ent*," and that "*candor*," praises are to be sung by urch of God (see pp. 67— c. onwards,) can abolish tinctions, and unite us in ost affectionate manner, in hip with a Roscoe, and a n!! If it be necessary to recourse to authors like , to select a part of our de- us, in order that we may off the aspersions of "big- " and "uncharitableness," refer taking up our cross, keeping on in the *good old* , though it conduct us gh "*evil report*."

e would not sing in the tem- f God, a hymn composed by ire, however great might be erits. The association of would mar all the pleasure votion. For the same rea- we object to singing the e of any person, as a part ristian worship, who if not pen and avowed infidel, at was never suspected to pos- vital piety.

pon the whole, whoever lines the most evangelical hs in the collection before l compares them with the originals, will see that they have been too much transformed, to be correctly ascribed to their original authors. What this means we pretend not to say. If the church, who use these hymns, have compared them with the originals, and are satisfied with the alterations, it *is one thing*. If they suppose they are singing the composition of Watts, Doddridge, &c. in this collection, it *is another*.

We have offered these strictures with plainness and freedom. To wound or offend any one by them, is very remote from our wishes. The importance of the subject is the apology we offer for the length of our remarks. We have purposely declined all minor and verbal criticisms. We feel that churches should make the selection of the language of their praise a very serious business, and that it should be peculiarly pure and evangelical. We cannot say that the collection before us, as it now stands altered, is such an one as we can recommend. We lament that further differences and distinctions are multiplying in divers ways among our churches, and earnestly pray that the time may speedily come, when the "*name of the Lord shall be one, and his praise one throughout all the earth.*

DR. REES' CYCLOPÆDIA, VOL. II. PART I.

Continued from page 138.

UNDER the head of NORTH AMERICA in *History*, the associates of Mr. Bradford have introduced two or three pages of useful matter relative to the government, commerce, revenues,

&c. of the United States. In giving an account of the literary institutions of our country, they state that Yale College maintains about one hundred and thirty students; whereas the average number of students for the last eight years, has been somewhat above two hundred.

Ammonia. The American Editors have added to the account of this *alkali*, a description of the uses and properties of *sal ammoniac*.

Amphibia contains a satisfactory note, given by Mr. Peale, on the Siren genus of reptiles.

Amphibious. Under this article some valuable information, is furnished by the American Editors, on the peculiar organization of those animals, which live a part of the time in the water.

Under Amphisbæna an account of those curious worms supposed by the vulgar to originate from hair, is added. This animal, it seems, is generally produced from the body of the black beetle.

Amsterdam, New, an island in the South sea, is particularly described from Staunton's Embassy to China. This isand, of which no mention is made in the English edition, is supposed for good reasons, to have been formed by volcanos. It is four miles long and three broad.

Amygdalus is much enlarged, and contains different methods of cultivating, preserving, and improving peach-trees, as suggested from experiments by different gentlemen in New Jersey and Pennsylvania. It may be useful to agricultural gentlemen in New England to be made acquainted with some of these processes. Mr. Ellis of New Jersey prescribes the following me preserving the peach-tre the worm that infests the

"In the Spring when the b are out, clear away the dirt, expose the root of the tre depth of three inches, surro tree with straw about three fe applied length ways, so that have a covering one inch thick extends to the bottom of t the butt ends of the straw upon the ground at the bottom this straw round the tree wit bands, one near the top, on middle, and the third at the of the earth; then fill up the the root with earth, and press ly round with straw W white frosts appear, the straw be removed, and the tree rem covered, until the blossoms in the spring By this proc fly is prevented from deposi egg within three feet of the a although it may place the eg that distance, the worm is slow that it cannot reach the before frost, and therefore i before it is able to injure t The truth of the principle is by the following fact. I p this method with a large nu peach trees, and they flourish markably, without any appear injury from the worm, for years, when I was induced to tinue the straw with about tw them. All those *without* the have declined, while the oth *it*, continue as vigorous as ev

Mr. Coulter of Penns gives the following direct the result of forty-five ye perience.

"The principal causes of trees dying, while young, planting, transplanting, and the *same stock*, which caus stock to be open and tender, bark of the tree very rough roughness of the bark gives tunities to insects to lodge an in it, and birds search after th sects for their support, and wi sharp bills wound the stock i places; from which wound t of the tree is drawn out, whi

geals, and never fails to render the tree useless in a few years: to prevent which, transplant your peach trees as young as possible, where you mean them to stand; if in the kernel, so much the better, because in that case there will be no check of growth, which always injures peach trees. Plant the trees 16 feet apart, both ways, except you would wish to take your waggon through the orchard to carry the peaches away; in that case, give 24 feet distance to every fifth row, one way, after transplanting. You may plough and harrow amongst your peach trees, for two years, paying no regard to wounding or tearing them, so that you do not take them up by the roots. In the month of March or April in the third year after transplanting, *cut them all off by the ground*, plough and harrow among them as before, taking special care not to wound or tear them in the smallest degree, letting all the sprouts or scions grow, that *will* grow; cut none away, although six or more should come from the old stump; the young scions will grow up to bearing trees, on account of the roots being strong. Let no kind of beasts into peach orchards (hogs excepted) for fear of wounding the trees, as the least wound will greatly injure them, by draining away that substance which is the life of the tree; which although it may live many years, the produce is not so great, neither is the fruit so good. After the old stock is cut away, the third year after transplanting, the sprouts or scions will grow up all round the old stump, from four to six in number; no more will come to maturity than the old stump can nourish and support; the remainder will die before they bear fruit. These may be cut away, taking care not to wound any part of the stock or the bark. The sprouts growing all round the old stump, when loaded with fruit, will bind and rest on the ground in every direction, without injuring any of them, for many years; all of them being rooted in the ground as though they had been planted."

Mr. Coulter further gives it as his opinion, that a poor soil produces better peaches than a good one; and that it is safest to plant the trees on the north side of a hill, as there is less danger of the fruit suffering from early frosts in such a position. It is hoped our countrymen will pay more attention to raising fruit, than they have generally been accustomed to do, as by very little expense or trouble in this way, much is added to the comfort of life.

ANAGALLIS, an herb vulgarly called *poor man's weather-glass*, has been thought a remedy for the *hydrophobia*; but in a note inserted from Dr. Mease, its efficacy is questioned.

ANCIENT LANGUAGES, a new article in this edition, contains some very just observations, introduced from Miller's retrospect of the eighteenth century, on the benefits to be derived from a critical knowledge of the Greek and Roman classics.

"Perhaps it may be questioned," says this able writer, "whether a man can possibly understand any one modern language in its various inflections, beauties and shades of meaning, without having some acquaintance with those ancient tongues. Certain it is, that almost the whole of that invaluable mass of instruction, on this subject, to be derived from *etymological* inquiries depends on such an acquaintance, and must be commensurate with its extent. Hence it is supposed by some of the most judicious literary historians, that the high estimate set on classical literature, and the enthusiastic attention paid to it, until within a few years past, may be considered among the principal causes of that rapid improvement, in several European languages, which distinguishes the seventeenth and eighteenth centuries. By diligently studying the ancient models of composition, and habitually referring to them as standards, the literati of those days were enabled to transfer their beauties into the living languages; to give the latter a portion

of the copiousness, regularity and numerous excellencies of the former, and to convert them, from that miserable, defective and barbarous state in which they were found, to a degree of richness and refinement bordering on rivalship with their admired patterns."

Though it is doubtless of great advantage to the interests of literature, that modern works of genius universally make their appearance in modern languages, contrary to the practice of former ages; yet we can by no means admit, according to doctrines frequently inculcated of late, that the study of the learned languages ought to be entirely neglected. On the contrary, we would advise every man, who wishes to be an orator, a proficient in polite literature, a good writer, or a person of refined and correct taste, to follow the direction of Horace with respect to the writers of antiquity:

Nocturna versate manu, versate diurna.

We are confident that there has not been, in modern times, either a finished writer, an accomplished public speaker, or a good judge of fine writing, who has not been, in some good degree, acquainted with the ancient classics. And we with pleasure embrace this opportunity of declaring, that we are convinced, from the best sources of information, that a taste for Greek and Roman literature is fast gaining ground in New-England.

ANDAMAN'S, *islands* situated in the gulf of Bengal, and inhabited by savages of the most debased character, have received from the American editors a very particular description.

The article ANGEL is treated by Dr. Rees, or some of his associates, in a very loose, unsatisfactory and blameable manner. The opinions, conjectures, surmises, and doubts of Jews, Pagans, Mahometans, and Christians, are inserted, instead of any systematic account of angels, gathered from the word of God. The direct tendency of such a method of handling theological subjects, is to induce those who are not well grounded in the faith, to consider one opinion as entitled to equal credit with another; i. e. every opinion as entitled to no credit at all.

"The Scripture," says the Cyclopædist, "uses the term angel to denote other beings or agents, besides those spirits that occupy a rank and dignity superior to man. Accordingly it has been a concurrent opinion of the Hebrew and Samaritan schools, that the word angel does not only mean a spirit, but sometimes also all sorts of powers or instruments which God is pleased to use, and by means of which he acts. So that the elements of the world, fire, air, winds, and storms, in particular vision, and, in the language of Scripture, are called "angels of the Lord, which do his will." In this sense is to be understood the expression of the Psalmist (Ps. civ. 4.) "who maketh his angels spirits, his ministers a flame of fire," *i. e.* who maketh winds his angels, and lightnings his messengers."

To this reasoning, the American editors have subjoined the following well written paragraph.

"Whatever may have been the "concurrent opinion of the Hebrew and Samaritan schools," which we know were, in many respects, most profoundly ignorant of the true sense of the sacred oracles, it seems strange that any christian, who has studied them with care, should be capable of entertaining the extraordinary notions contained in this section. All these notions it will be observed, are unsupported by any thing that deserves the name of proof. An attempt is made indeed to force to their aid a passage from the 104th Psalm. But

lone by giving that passage
s new, but a most unwar-
translation; a translation
ine authority stamps with
in Heb i. 7, where if this
be introduced in place of
ne reading, which is given
rom the 104th Psalm, the
nman will appear to have
e grossest nonsense. And
texts or portions both of
nd New Testament, which
wards referred to, are all of
nily explained, and some of
mparably more so, by adopt-
enerally-received opinion re-
angelic power and agency,
help of this singular sys-
h supposes that "all sorts of
r instruments, which God is
use, and by means of which
" are, in the language of the
minated *angels* Of this
direct tendency, if not the
n, appears to be, to repre-
anguage of Scripture as so
equivocal, that it may re-
construction whatever, and
the belief that there are
beings as angels, consider-
irits who possess a separate
e, extraordinary powers, and
tant agency in the events
erns of our world Yet that
ngs do exist is distinctly ad-
the beginning of the article,
clearly, fully, and repeatedly
d in Scripture, that whoever
believes in its veracity, can
doubt of this truth as of any
ation teaches."

**subsequent section of this
we are gravely told that
tly and others**

sider the fall of angels as
blematical; and though it
said that the thing is abso-
possible, yet they conceive
ems, upon the face of it, to
improbable."

**audacious language is
roperly reprehended by
erican editors, who say—**

are expressly told by Christ
that at the general judg-
will say to the wicked,
from me ye cursed into ev-
fire, prepared for the devil
and his angels." To the Jews he said "Ye are of your father the devil—he is a liar and the father of it—a murderer from the beginning" We are also informed that Christ was "led up into the wilderness to be tempted of the devil;" that "the tempter came to him;" and a detailed account is given of the very words and artifices that were used in the temptation, and of the replies and defeat, which they received from the Saviour. The author of the Acts of the Apostles states, that it was a part of the work of Christ when on earth, "to heal all those that were oppressed of the devil;" and a large portion of the evangelic history is employed in giving us an account of those, who were thus healed By the apostle Paul we are warned "not to give place to the devil;" taught how "we may be able to stand against the wiles of the devil;" apprised of the danger of "falling into the condemnation of the devil;" shewn how those, who have fallen may "recover themselves out of the snare of the devil;" and told that there are certain doctrines which are "doctrines of devils." St. James gives this admonition—"Resist the devil and he will flee from you;" and he assures us that the "devils believe and tremble," and that there is a kind of wisdom that is "earthly, sensual, devilish" The author of the epistle to the Hebrews declares, that Christ died "that he might destroy him who had the power of death, that is the devil." The same thing is taught by St John, who assures us, that "for this purpose the Son of God was manifested, that he might destroy the work of the devil;" and adds, that "he that committeth sin is of the devil" St. Peter exhorts his brethren in this language: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour; whom resist stedfast in the faith" The same apostle, in his second epistle, informs us that "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment" This coincides exactly with what we are told by St Jude, who is supposed by some to have quoted Pe-

ter with a little amplification, where he says "The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day." The writer of the Apocalypse speaks more than once of "the old serpent, which is the devil and satan," of his agency and instruments, and of their final and eternal perdition. All this, and abundantly more than this, we are told in the New Testament, about those apostate and fallen angels, who are commonly called *devils*, and the chief or prince of whom appears to be denominated, by way of eminence, "the devil and satan." These selections have been made with a particular view to shew that there is not a single writer of this part of the sacred canon who does not speak, in the plainest and most express terms, of these *evil spirits*, and in a manner which shews that their existence and agency is not to be doubted. And are we, notwithstanding this, to be gravely informed by writers professing christianity, that they "consider the fall of angels as very problematical; and though it cannot be said that the thing is absolutely impossible, yet they conceive that it seems upon the face of it to be very improbable?" What! "very problematical," and "upon the face of it very improbable," when the fact is attested by Christ and by all the writers of the New Testament! Yes, exactly so. But can those who talk at this rate justly claim to be considered as christians at all? No assuredly. And when men who must be active, have in their hearts taken the side, it is earnestly to be wished that they would openly appear in the ranks, of infidelity; that thus they might no longer possess the advantage of thrusting at religion under the guise of friendship; nor of betraying her sacred cause to the enemy by a pretended defence, or by weakening or throwing down the ramparts on which her safety depends.

At the close of their remarks, the American editors give notice of the manner in which they shall henceforth treat theological articles, in the following words:

"Since indeed it has been determined that nothing which appears in "Rees' New Cyclopædia" shall henceforth be omitted in the American edition of the work, we thought it incumbent to avow, and we have accordingly here avowed, the principles which will govern us in examining and remarking on the moral and theological opinions which it exhibits. We are sensible that this is an arduous, an important, and a delicate duty. We have approached it not without undissembled diffidence in our ability to discharge it worthily. In its execution we believe that we can promise *diligence* and *vigilance*; and we shall endeavour not to transgress the prescriptions of decorum, the laws of candor, nor the demands of christian meekness. With all this, however, we believe it to be perfectly consistent to say, that it will be matter of little concern to us in what class of living literary merit the name may be enrolled, or in what niche of the temple of fame the statue may be found, of him who has touched irreverently the hallowed depository of God's revealed will—In the best manner we can, we will withstand his audacity, expose his impiety, and invest him with his proper character: for we believe with Young, that "with the talents of an angel a man may be a fool." Those who sympathize with heretics and infidels will in vain endeavour to turn us from our purpose. Our work is sacred and we dare not slight it—Our responsibility is not only to man but to God."

ANGLING has received considerable additions, among which are a couple of very diverting anecdotes. One related by Dr. Franklin is as follows:—

"That setting out from Philadelphia at six o'clock on a summer's morning, to go about 15 miles, he passed a brook, where a gentleman was angling; he inquired what sport, and was told none; but, added the gentleman, I have only been here *two hours*. The doctor continued his journey, and on his return in the evening found the angler at the same spot, and repeated his inquiry; very good sport was the reply: the query was naturally resumed by asking how many fish he had caught? None at all, an-

swered the gentleman, but about the middle of the day I had a *most glorious nibble.*"

Many errors are corrected in the tables, and calculations under the article ANNUITIES.

In this part of the second volume, besides what have been noticed already, the following articles in geography are new; viz. *Amien*, *Amul*, *Anarghia*, *Andover*, *Mass.* and *Angelo*, *Monte Sen.* In the same branch the following have received additions; viz. *Amack*, *Amasia*, *Amiens*, *Amirante*, *Amu*, *Amuskeag falls*, *Androscoggin*, *Angora*, *Angers*, and *Anjengo*. On other subjects the following are new; viz. *Ambury*, *Amphitane*, and *Animal life*; and the following have received additions; viz. *Amnios*, *liquor of*, *Amplification*, *Amyris*, *Anasaria*, *Andromeda*, *Anemometer*, *Angelo*, *Michael*, *Anglocalvinist*, *Anchinga*, *Animation suspended*, *Annotto*, and *Anodyne*.

We were sorry not to find any account of AMADIS DE GAUL in its place, as it is so frequently mentioned in writers, and yet so little is known of it in this country.

(End of Vol II. p. I.)

To be continued.

RELIGIOUS INTELLIGENCE.

UNITED STATES.

CENT SOCIETY.

THE progress of the *Cent Society* is pleasing to all who wish well to the missionary interest. To encourage benevolent ladies to continue their liberality, we inform them, that the board of trustees, at their session in May last, appointed a committee to dispose of the books belonging to the Society, agreeably to the intention of the donors. Some hundreds of Bibles, Testaments, Dr. Watts' Psalms and Hymns, Watts' Divine Songs for children, many school books, &c. have also been purchased with the cent money, which have been, or which will be, sent, into the wilderness for the benefit of those poor families and persons, who are supposed not to possess such valuable books. The committee are determined to execute their commission with unremitting exertions, until every CENT of this generous FUND shall be disposed of for the accomplishment of the friendly wishes of those pious *females*, whose hearts are open to afford relief to those inhabitants on our frontiers, who they hope will esteem the *Bible* to be a most precious *treasure*.

List of sundry donations from Ladies to the Cent Society. 1808.

		D	c.
By the Rev. Dr. Emmons, from ladies in Franklin	- - -	17	32
Rev. William Burnham, do from West Parish in Bradford		20	36
From Mrs. Green, in Carlisle	- - - - - - -		50
Mrs. Olive Howe and ladies in Hopkinton	- - - -	3	12
Mrs. Elizabeth Eaton and do. in Framingham	- - -	5	84
By the Rev. Jacob Norton, from do. in Weymouth	- - -	5	50
Rev. Dr. Parish, from do. in Byfield	- - - - -	11	41
Rev. Samuel Worcester, from do. in Salem	- - -	16	13
Rev. Dr. Spring, from do. in Newburyport	- - -	35	58
from do.	- - - - - - -	3	90

By the Rev. Paul Litchfield, from do. in Carlisle			3	
Rev. James Jenkins, from do. 1st Parish, Scituate			5	12
Rev. Mr. Prentiss, from do. in Medfield			10	
From ladies in Newton, 2d Parish			2	15
By the Rev. Samuel Austin, from do. in Worcester			18	66
From ladies in Walpole			1	
By the Rev. Timothy Dickenson do. in Holliston	3 92			
Sherburne	4 64			
Medway	1		9	56
By the Rev. Mr. Barker, from do. in Middleborough			7	
From Mrs. Emerson, do. in Beverly			63	60
By the Rev. Mr. Burr, from do. in Sandwich			17	50
From ladies in Marblehead			16	62
By the Rev. Mr. Long, from do. in Milford			3	12
Rev. Mr. Howe, from do. in Hopkinton			3	12
Rev. Samuel Niles, from do. in Abington			4	5
from do. in Pembroke			16	12
from do. in Hanover			2	
from do. in Bridgewater				
By the Rev. Joseph Goff, from ladies in Sutton			3	
J. W. Seabury from do. in Taunton			15	
Mrs. Cleveland, do. in Wrentham			6	
James Baker, do. Dorchester			10	50
Mrs. Sophia Walker, do. Danvers			21	66
Rev. Jonathan Strong, do. Randolph			4	
Rev. Elisha Fisk, do. Wrentham			3	80
From ladies in Boston			73	
			$439	86
Number of Books from do.			3	75
From ten ladies in Boston, to be laid out in Bibles			20	
			$459	86

At a meeting of the society for promoting the knowledge of the sacred scriptures and the practice of the gospel doctrine, resolved to make the following publication:

Solicitous to forward the object of their association, the society published, near the close of 1806, a statement of the general principles on which they have united, and invited their christian brethren of all denominations to co-operate with them in the important cause of diffusing divine knowledge, and promoting the practice of gospel virtue. At the same time they proposed for discussion several questions, the correct solution of which was considered subservient to the general object, and the answers to which were requested by the first day of December, 1808.

o communications, however, were received, which accorded with the rules contained in the proposal; nor, in any answer was the discussion managed in that manner and pursued to that extent, which might have been expected in a treatise designed for the press, and which ought to combine all the principal ideas involved in the elucidation of the subject.

The society, therefore, renew their proposal of the same questions, upon which the answers are expected before the first day of December, 1808, in a fair, legible hand, copied by another, with a symbolum, as usual, the author's name written in a separate sealed paper, superscribed with the symbolum of his dissertation, and forwarded, with the dissertation free of postage, to the Rev. John Sherman, secretary of the society.

1. What are the principal causes of the increasing fanaticism, enthusiasm and infidelity within the limits of the middle and eastern States?

2. What are the most potent remedies for these moral diseases?

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tions for 1809, under the
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ree of knowledge in Ori-
Greek literature, jewish
and ecclesiastical history,
to qualify a minister of
to silence the cavils and
refute the objections of
modern infidels, against
and christian revelations?
of the obvious utility of
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e society earnestly soli-
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n, and indulge the fond
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e these subjects for the
he christian cause.
er of the society,
JOHN SHERMAN, *Sec'ry.*
ida, N Y. March 1, 1808.

AT BRITAIN.
British general meeting of
Missionary Society, was
on the 11th, 12th, and
, 1808.
l course of religious ex-
performed, the particu-
of which, in the London
Magazine, closes as fol-

om the fourteenth gene-
of the society,—a season
light to many thousands;
ny opportunities of lively
d of receiving much re-
reaction; exciting an in-
d affectionate regard to
system of saving truth,
labor to diffuse among
m; giving occasion for
s of christian compassion
of men; and presenting
portunity of delightful in-
among believers, from va-

rious parts of the world, as rarely oc-
curs on any other occasion, and which
gives a new impulse to that zeal for
the honor of the Divine Redeemer,
which, we trust, will prove one of
the instruments of extending his
kingdom throughout the world.

Letter from Pomare, King of Otaheite, to the Missionary Society.

"*Matavae, Otaheite, Jan. 1st*, 1807.

"FRIENDS,

"I wish you every blessing, friends, in your residence in your country, with success in teaching this bad land, this foolish land, this wicked land, this land which is ignorant of good, this land that knoweth not the true God, this regardless land.

"Friends, I wish you health and prosperity, may I also live, and may Jehovah save us all.

"Friends, with respect to your letter you wrote to me, I have this to say to you, that your business with me, and your wishes I fully consent to, and shall consequently banish Oro, and send him to Raeatea.

"Friends, I do therefore believe and shall obey your word.

"Friends, I hope you also will consent to my request, which is this, I wish you to send a great number of men, women, and children here.

"Friends, send also property, and cloth for us, and we also will adopt English customs—

"Friends, send also plenty of muskets and powder, for wars are frequent in our country—should I be killed, you will have nothing in Tahete, do not come here when I am dead; Tahete is a regardless country, and should I die with sickness, do not come here. This also I wish, that you would send me all the curious things that you have in England.—Also send me every thing necessary for writing. Paper, ink, and pens in abundance, let no writing utensil be wanting—

"Friends, I have done, and have nothing at all more to ask you for. As for your desire to instruct Tahete, 'tis what I fully acquiesce in. 'Tis a common thing for people not to understand at first, but your object is good, and I fully consent to it, and shall cast off all evil customs.

"What I say is truth, and no lie, it is the real truth—

"This is all I have to write, I have done.

"Friends, write to me, that I may know what you have to say—

"I wish you life, and every blessing. May I also live, and may Jehovah save us all—

"POMARE, *King of Tahete, &c. &c.*

"*For my friends the Missionary Society, London.*

ABSTRACT OF THE FOURTH REPORT OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

In the last report, the committee noticed the pleasing effects produced on the continent by this society, notwithstanding the war. They have since been gratified with information, that the Bible Society at Basle was laboring with assiduity in the printing both of the Old and New Testament. They have also learnt that a considerable addition to the funds of that society was expected. At Berlin, notwithstanding the prevalence of general distress, and the pressure of extreme poverty, the fifty-sixth sheet of the Bohemian Bible was printed in May, 1807. The total interruption of all correspondence with the continent, since that time, has deprived the committee of any further information either from Basle or Berlin, or from Petersburgh or Esthonia. Nearly the whole edition of the Icelandic version of the New Testament, consisting of 5000 copies, of which 2000 were printed at the society's expense, was dispatched to Iceland in the spring of last year, and consigned to persons who would feel themselves deeply interested in the proper distribution of it. The state of Iceland renders this intelligence particularly interesting: the scriptures are highly esteemed by the common people there, and are read whenever they can be obtained, in their domestic worship, in preference to all other books; but copies had become so scarce, that they could not be purchased at any price. The five hundred copies of the New Testament, intended for the bishop of that island, were detained for a vessel destined for the place of his residence, and were in Copenhagen during the bombardment, but escaped the flames which destroyed the greatest part of the building in which they were deposited. The intention of the committee to promote an edition of the entire scriptures in Icelandic, has been suspended by the war between this country and Denmark. The society, its object, and operations, have at the same time the cordial approbation of the Danish Society for promoting the Gospel, and of that established at Stockholm *pro Fide et Christianismo*. And this affords the hope of their co-operation whenever peace shall be restored.

The committee have received several communications relative to the translating and printing of the scriptures in the Calmuck dialect. From these it appears that a small portion of the scriptures had been translated into that dialect by some ministers of the United Brethren at Sarepta; that proper types for printing it could be procured at a moderate charge, at Petersburgh; and that nothing was wanting but the assistance of the society to promote this work. The committee have granted the sum required for procuring types, being about sixty pounds; and have recommended to the ministers to proceed in translating entire books of the New Testament, promising further assistance in proportion to their progress.

The 400 Bibles and 200 Testaments sent from Halle for the use of the German colonies on the Wolga, arrived safe at Petersburgh; and the emperor of Russia has graciously exempted them from the heavy duty on the importation of bound books. The communication of this intended supply was received on the Wolga with the most lively demonstrations of joy and gratitude both by ministers and people.

The 500 copies of the gospel of St. John in the Mohawk language have been received by the Mohawks, with grateful acknowledgments; and the committee have directed 500 copies more to be sent to captain Norton, with a recommendation to him to proceed in completing the translation of the New Testament in the Mohawk language.

The committee have it under con-

sideration to print an edition of the Tamulian* version of the scriptures; and they have sent to Bengal 500 Bibles and 1000 Testaments, for sale or gratuitous distribution to the army and navy, and other poor Europeans. They have also resolved that 250 German Bibles and 500 German New Testaments be sent from Halle to the German missionaries in India for the like purpose. They have dispatched 700 copies of the New Testament in Spanish to Gibraltar, for distribution among the Spaniards. The committee have reason to believe they would be received, as they have information that 600 Spanish Testaments, that had been transmitted to Monte Video, had been sought for with avidity by the inhabitants of that country.† A large supply of English Bibles and New Testaments has been sent to Gibraltar for the use of the garrison. Three hundred Testaments have been dispatched to Sierra Leone and Goree; and a much larger number consigned to the care of the Rev. Mr. Marsden, for the benefit of the convicts in New South Wales. S. D. Street, Esq. senior master in chancery for the province of New Brunswick, has taken charge of a number of Bibles and New Testaments for that province, where they were much wanted.

The printing of an edition of the scriptures in Arabic, and of the New Testament in modern Greek, has engaged the attention of the committee.

The editions of the scriptures in Welsh and Gaelic have been completed. Applications have been already received for more than half the impression; and the whole will probably be called for. Five hundred Gaelic Bibles and 800 New Testaments have been sent to Nova Scotia and Canada for sale, or gratuitous distribution among the poor Highlanders in that part of the world.

The committee, since their last Report, have received information which has induced them to suspend all measures with a view to an edition of the scriptures in Irish. They have however granted a further supply of English Testaments and Bibles to seventy-four flourishing Sunday schools in Ireland, consisting of about 4000 scholars, who were in much want of them, at half the cost prices. They have also given a member of this society 1000 New Testaments for distribution in Ireland; and have voted a supply to a Roman catholic school in the same country.

The committee have sincere gratification in reporting that *The Dublin Bible Society* (now *The Hibernian Bible Society*) has received considerable patronage; and they have endeavoured to promote its object by a donation of 100*l.* Another Bible Society has been formed at Cork, under the presidency of the diocesan of that county; to which a donation of 100*l.* has also been presented.

Seven thousand copies of the French Testament have been voted to the French prisoners of war. The German soldiers and poor natives of Germany, in different parts of England and Ireland, have been amply supplied; several copies of the scriptures have been sent to the sufferers by the fire at Chudleigh in Devonshire; an addition has been made to the former donations of the scriptures

* *The Tamulian is the language spoken in the southern parts of the Indian peninsula.*

† *Extract of a Letter from Monte Video, dated Sept. 3, 1807.*

"*I have lately enjoyed very great facilities for the distribution of the New Testaments. I have within the last month distributed upwards of* 200, *all which are spread about, and many of them leagues up the country. I could easily have disposed of many more, had I possessed them, as almost every customer for the last three weeks made a point of asking for a* "Biblita." *Even priests have come for them; and gone so far as to recommend them to Spaniards as good and fair copies in my hearing. One of these has paid me several visits; one of which, on a Sabbath morning, occupied a considerable portion of time, in discoursing on this work, and religious subjects in general. He stated that this was the only copy of the scriptures in the Spanish tongue extant in Monte Video or the surrounding continent; and that upon giving it an examination by the Latin, he found it a pure and correct copy of the ancient text, without any reference made to catholic questions: this surprised him not a little.*"

to the prisoners in Newgate and other jails; a supply has been sent for the use of numerous female convicts sailing to New South Wales; and a grant has been made to the Refuge for the Destitute.

The society has received during the last year the same liberal support as formerly. The contributions from Scotland have been very ample. The association in London for contributing to its funds, have continued their active exertions with increased effect. And the augmentation from congregational collections and from the liberality of individuals has been considerable. The names of the archbishop of Cashel and of lord Headly, are added to the vice-presidents of the society.

The accession of valuable books to the library of the society has been considerable; and, by the continuance of the same liberality, the committee trust that the society will in time possess a collection of the scriptures in various languages, as well as of other biblical works, which will prove of the greatest utility, not only to the society in publishing the scriptures, but to such of the subscribers as may have occasion to consult them.

In consequence of the vast increase of the business of the institution, the committee have found it necessary to make a fresh arrangement with respect to their depositary, which is now placed under the charge of a bookseller, Mr. Leonard Renton Seeley, No. 169, Fleet street, to whom all future orders must be sent. Mr. Smith continues to act as collector and accountant.

In closing their Report the committee observe, "that the benefits of an institution which provides consolation for the unhappy prisoners of war, the means of comfort and reformation for the victims of the laws of their country, and of moral and religious improvement to thousands of their fellow creatures in so many parts of the world, cannot be too highly estimated. The weight of this last observation will be sensibly perceived, if we extend our view to the effects produced by the example and encouragement of the society in exciting an ardent zeal of co-operation with its efforts both within and without the united kingdom. Your committee lament that the prospect of a most extensive circulation of the scriptures on the continent, which was opened to their view, should for a time have been overcast; but they have the consolation to know that the active exertions of the friends of christianity in Germany, Denmark, Prussia, Switzerland, and other parts, have not entirely subsided; and that they only wait the return of a more prosperous period to resume them with redoubled vigor.

"On the whole, the committee look forward with anxiety to the day when 'the deaf shall hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness.'

"In the mean time, blest as we are by the mercies of Providence, in an exemption from the calamities which have overwhelmed the nations of Europe, let the observation of a correspondent, 'to do good whilst we have the opportunity,' make its due impression upon us, and stimulate our exertions to promote the object of our association in the circulation of the holy scriptures, till 'all the ends of the world shall remember, and turn unto the Lord, and all flesh shall see the salvation of God.'"

GENERAL UNION OF INDEPENDENTS.

On Wednesday, May, 18, a sermon was delivered at the Rev. Mr. Wall's, Moorfields, London, before the members and friends of the Union, by the Rev. Dr. Williams of Rotherham. The text, Phil. i. 27. "That ye stand fast in one spirit, with one mind, striving together for the faith of the gospel." In this discourse the preacher, 1. Considered the general grounds of christian unanimity;—2. Stated the nature of the congregational union intended;—3. The principal objects proposed by it;—4. The best mode of effecting the ends in view;—and, 5. Its peculiar advantages. Each of these particulars was amplified in an able manner; and the whole tended strongly to recommend the union proposed. Mr. Bogue prayed before the sermon, and Mr. Cooke after it.

service was concluded, proceeded to business; then, the treasurer, in the Report was read by the Hill, one of the secretaries, the proceedings of the coming the past year, and the additions which had been the union of ministers or We were glad to find, ral articles included in the of the union, which had been to by various friends, were ; and the principal objects, ad of the gospel in destitute and the encouragement of colges by needful regulations, tinctly and fully stated. The improved, will shortly be printed, and dispersed among the ministers of this denomination.

The thanks of the meeting were voted to Dr. Williams for his sermon; and he was requested to print the same. Thanks were also voted to the treasurer, secretaries, and committee. The Rev. Mr. Buck was chosen joint secretary with Mr. Hill; and a new committee of twelve ministers and twenty-four lay gentlemen, for the following year, was chosen.

The business of the meeting was conducted in the most harmonious manner; and the prospect of the establishment, progress, and usefulness of the union, appeared to afford general satisfaction. *Evan. Mag.*

LIST OF NEW PUBLICATIONS.

ORIGINAL WORKS PRINTED.

e dissertations on Boylston uestions, for the years 1806 7. By George Cheyne Shat- .D. Being the dissertations h the Boylston prize ques- ere adjudged. To which is the public account of their tion. Boston; Belcher and ong.

rmon delivered at Hallowell, he Maine Missionary Society, anniversary, June 15, 1808. than Scott, V. D. M. pastor of church in Minott. Hallow- Cheever, printer.

ddress of the General Asso- f Connecticut, to the congre- ministers and churches of on the importance of united s to revive gospel dicipline. d; Hosmer & Goodwin.

n Law Journal and Mis- Repertory, conducted by Hall, Esq. of Baltimore. Two published, price one dollar er. Boston; Farrand, Mal- o. and Wm. P. Farrand & Co. phia, 1808.

rts of the Trials of Col. Aaron e Vice President of the U- s, for treason and for mis- demeanor, in preparing the means of a military expedition against Mexico, &c. in the circuit court of the United States, at Richmond, 1807. To which is added an appendix, containing the arguments and evidence made use of to commit A. Burr, H. Blannerhasset, and J. Smith, to be sent for trial to the state of Kentucky, for treason or misdemeanor, alledged to be committed there. Taken in short hand, by David Robertson, counsellor at law, in two volumes. The first only is yet published, which sells at 3 dollars in boards. Philadelphia; Hopkins & Earle, 1808.

Fatal Revenge; or the Family of Montorio. A romance. By Dennis Jasper Murphy. In two vols. New York; L. Longworth, 1808.

A Selection of Psalms and Hymns, embracing all the varieties of subjects and metre, suitable for private devotion and the worship of churches. By William Emerson, A. M. pastor of the first church in Boston. Munroe, Francis, & Parker. 1808.

Reports of cases argued and determined in the supreme court of judicature and the court for the trial of Impeachments and the Correction of Errors in the state of New York, No. 1 and 2 of the 3d vol, containing the

cases in the supreme court for February and May terms, 1808. New York; Isaac Riley.

Easts' Reports of Cases argued and determined in the court of King's Bench. Vol. viii. London edition. Farrand, Mallory & Co. Boston.

NEW EDITIONS.

A new Gazetteer of the Eastern Continent; or a Geographical Dictionary: containing in alphabetical order, a description of all the countries, kingdoms, states, cities, towns, principal rivers, lakes, harbors, mountains, &c. &c. in Europe, Asia, and Africa, with their adjacent islands; carefully compiled from the best authorities. By Jedidiah Morse, D. D. A. A. S. S. H. S. author of the American Universal Geography and American Gazetteer; and Elijah Parish, D. D. pastor of the church in Byefield, Newbury. Illustrated with maps, and accompanied by a new and elegant general atlas of the world, containing in a separate volume, sixty-three maps, and comprising all the new discoveries to the present time. Designed as a second volume to the American Gazetter. Second edition, enlarged and enriched with information of the late remarkable changes in the Eastern Continent. Boston; Thomas & Andrews. July, 1808.

Enfield's Speaker, 12 mo. price 1 dollar, from the last London edition with considerable additions. Boston; Joseph Larkin.

The Kingdom of Christ; a Missionary Sermon, preached before the general assembly of the Presbyterian church in Philadelphia, May 23, 1805. By Edward D. Griffin, A. M. one of the pastors of the presbyterian church in Newark, New Jersey. Philadelphia, printed; Newburyport, reprinted, for Samuel Dole. 1808.

A Sermon preached before the general assembly of the presbyterian church in the United States of America; by appointment of their standing committee of missions, May 19, 1806. By Eliphalet Nott, D. D. President of Union college, in the state of New York. Philadelphia, printed; Newburyport, reprinted, for Samuel Dole. 1808.

The Military Companion; being a system of company discipline, founded on the regulations of Baron Steuben, late Major-General, and Inspector-General of the United States. Containing the manual exercise, facings, steps, turnings, wheelings, miscellaneous evolutions and firings. Together with the duty of officers and privates. Designed for the use of the militia. Second edition, with additions and improvements, illustrated by handsome copper-plates of company evolutions. Thomas and Whipple, booksellers, Newburyport, publishers and proprietors, of the copy-right.

A Key to the Classical Pronunciation of Greek, Latin and Scripture proper names: in which the words are accented and divided into syllables exactly as they ought to be pronounced. To which are added, Terminational Vocabularies of Hebrew, Greek, and Latin proper names. Concluding with observations on the Greek and Latin accent and quantity. By John Walker, author of the Critical Pronouncing Dictionary, &c. Farrand, Mallory, and Co. Suffolk Buildings. 1808.

"Marmion," a Tale of Flodden Field. By Sir Walter Scott, author of "Lay of the Last Minstrel." 2 vols. 12 mo. at $ 1 75. The imported copy sells for $ 10 50. Boston, Farrand, Mallory & Co. and Hopkins & Earle, Philadelphia. 1808.

WORKS PROPOSED.

Hopkins & Earle of Philadelphia, have issued proposals for printing the History of the World, from the reign of Alexander to that of Augustus. Comprehending the latter ages of European Greece, and the history of the Greek kingdoms in Asia and Africa, from their foundation to their destruction; with a preliminary survey of Alexander's conquests, and an estimate of his plans for their consolidation and improvement. By John Gillus, L. L. D. This work seems intended by Dr. Gillies, as a "second part" of his history of Ancient Greece, embracing a period of three hundred years, including the reign of the Conqueror Alexander ("the most brilliant era of Greece,") and the growth, ascendancy, and consolidation of the power of Rome; "perhaps

ortant period in the an-
al." It will be com-
e vols. 8vo. of 460 pages
ished to subscribers at
in sheep.

. Woodman, of New-
poses publishing that
scarce book, entitled,
Religion, and other
jects; newly trans-
e French of Blaise Pas-
h are added, memoirs
writings. To be com-
vol. 8vo. of about 400
e wove-paper, and de-
ibers at two dollars.
d Earle, Philadelphia,
Mallory, and Co. Bos-
ed proposals for pub-
em of Exchange opera-
the principal places of
ntaining the names and
divisions of the different monies; the usances of Bills; the times of grace, payment, protest, and the course of exchange between relative places in Europe, as respectively established; the manner in which their respective accounts are kept, and the manner of reducing bank to current money; with a reciprocal deduction of the different monies calculated upon the order of exchange, &c. In the manner of the French system of Joseph Rene Ruelle, by Peter Kuhn, jun. Esq. late consul of the United States of America, near the republic of Liguria. To which will be added, the weights, qualities, and names of all current coins, foreign and ancient, &c. &c. It will appear on a fine wove paper, in an 8vo. size of between 3 and 400 pages, and delivered to subscribers, in boards at four dollars.

THEOLOGICAL INSTITUTION.

dover, Sept. 28, 1808.

the THEOLOGICAL IN-
,established in this town,
with the following ap-
emnities. The morning
mmenced with a prayer,
r. Mr. FRENCH. This
ed by an historical sum-
rise and progress of Phil-
ny, by Dr. PEARSON.
e constitution of the The-
inary was read by Dr.
the statutes of the Asso-
ers, by Rev. Dr. MORSE;
ditional statutes of the
by Rev. Mr. DANA of
rt.

rnoon divine service was
a prayer, by Rev. Mr.
sermon was preached by
WIGHT from Matt. xiii.
said he unto them, There-
ribe, which is instructed
gdom of heaven is like
that is an householder,
eth forth out of his trea-
new and old." To this
the ordination of Dr.
The consecrating prayer,
SPRING; the charge by
FRENCH; and the right
llowship by Rev. Dr.
fter the ordination was
creed was read by Rev.
, and repeated and sub-
he professors. Rev. Dr.
was then declared to be a
this *institution, and in-*
vested with the rights of office, by Dr. DWIGHT; and Rev. LEONARD WOODS, by Dr. PEARSON.

Professor WOODS then delivered his inaugural oration, *On the Glory and Excellency of the Gospel.* Professor PEARSON, in consequence of ill health and fatigue, was obliged to decline delivering his oration.

The solemnities were concluded with a prayer by Dr. DWIGHT.

The several pieces of sacred music, performed by the Middlesex, Essex and Suffolk Musical Associations, and other respectable gentlemen both of the clergy and laity, who politely gave their assistance in the solemnities of the day, were very highly gratifying to the audience. The anthem, which closed the whole, one of the first musical compositions, was sung in a manner equally honorable to the piece and to the performers.

The assembly convened from various parts of our country on this novel and interesting occasion was numerous and highly respectable. The day was delightful; and the satisfaction, generally expressed, gave great pleasure to the friends of the institution.

This auspicious commencement of an institution, so important to the interests of religion and our country, will, we hope, prove a bright morning of a prosperous day.

☞ The performances of the day, we understand, are to be published.

POETRY.

THE DYING MARIANNE.

Ah! why this long and ling'ring pain?
Why do I seek repose in vain?
In vain I close mine eyes;
In vain I court thee, balmy sleep,
Restless and pale I lie and weep,
Whilst gentle slumber flies.
These tedious days and nights of grief,
These months of woe and no relief,
Ah! when will they be gone?
When shall I greet thee, smiling peace,
When will my hours of sighing cease?
And when will pleasure dawn?
Alas! the choicest balm no more,
Can this my wasting flesh restore;
I must resign my breath:
No more the healing art can give
This dying frame a power to live,
Or stay the hand of Death.
Adieu, my friends, a long adieu,
To peace, to friendship, and to you:
Ah! cruel fate of mine!
Must I be snatch'd from all things dear,
From each and every comfort here?
Yes, I must all resign.
No more the sun with cheering ray
Looks down from heaven t' illume the day;
To me in vain he smiles.
Darkness and death my peace control,
And drear gloom o'erwhelms my soul,
And ev'ry pleasure spoils.
But what, shall I, a worm, complain?
Or charge my God with counsels vain?
And shall I then repine?
Afraid to die, too vile to live,
My God, a trembling wretch forgive,
And let thy mercy shine.
O for some soothing voice from heav'n,
"Daughter, thy sins are all forgiv'n,
"Thy crimes are wash'd away;"
Then would I close in peace mine eyes,
And soar to some superior skies,
Where shines eternal day.
But can so vile a sinner find
A just and holy God so kind?
And can I trust his grace?
Yes, my Redeemer lives, he lives,
Joy to my soul, my hope revives,
I see his smiling face.
Clear as the sun in skies serene,
The parting clouds he looks between
And bids my fears remove.
With pleasure now I trust his guide,
And long to end my mortal race,
To share his richest love.
No more can death my soul surprise,
My steady faith on God relies,
And all is peace of mind.
I see no more in things below,
To tempt my stay; with joy I go,
And leave them all behind.
Adieu my friends, a long adieu,
I leave the joys of earth with you,
I seek a heav'nly prize.
May you in Jesus too be found,
And, when the trump of God shall sound,
In his blest image rise.
Farewell, my child, and partner dear;
If ought on earth could keep me here,
'Twould be my love for you.
But Jesus calls my soul away,
Jesus forbids a longer stay,
My dearest friends adieu.
Thus Marianne with rapture sung;
Thus flow'd the music of her tongue;
She clos'd her eyes in peace.
The spirit leaves the house of clay,
To realms of bliss she wings her way,
Where sighs and sorrows cease.

TO CORRESPONDENTS.

The second and concluding number of N. E. on the Apocryphal books has been mislaid. We regret it, and must ask for another copy if the author can conveniently furnish it.

Dr. Kendall's remarks on our review of his ordination sermon, which should have been addressed to the Editors and not to the "*Reviewer*," were received too late for this number. We shall insert them in our next; though this indulgence must not be drawn into precedent for our future conduct. We reserve to ourselves the right to admit or reject future strictures, which may be made on our reviews.

Several communications received are under consideration.

THE

PANOPLIST,

AND

MISSIONARY MAGAZINE UNITED.

No. 5. OCTOBER, 1808. VOL. I.

BIOGRAPHY.

BIOGRAPHICAL SKETCH OF THE HON. OLIVER ELLSWORTH, L L. D.

AMONG the rich favors bestowed by Providence on New-England, her CONSTELLATION OF CHRISTIAN PATRIOTS is a prominent blessing. From her earliest periods, men have been raised up, of whom it were poor commendation to say, that they were worthy the best days of Greece or Rome. They were taught in a sublimer school than those ancient patriots knew. They were formed on a far superior model. They were deeply imbued with the pure spirit of that GOSPEL, which came from heaven. Hence, while they contributed to save their country by their exertions, they adorned it by their virtues. Their example was an instructive lesson to the age in which they lived, and an invaluable legacy left to posterity. Among these worthies, a distinguished place is occupied by OLIVER ELLSWORTH; a man whose character cannot be contemplated without admiration, nor admired without profit.

He was born at Windsor, in Connecticut, April 29th, 1745. At the age of 17, he was admitted a student of Yale College; but removed afterwards to Nassau Hall, in New Jersey, where he was graduated in the year 1766. Having passed through a course of preparatory studies, he commenced the practice of the law; in which he soon attained a great and acknowledged eminence. At a period when the bar in Connecticut was occupied by men of the most brilliant accomplishments, and profound legal science, his talents could not be eclipsed. He sustained an honorable competition with a JOHNSON and an HOSMER. His perceptions were unusually rapid; his reasoning, clear and conclusive; his eloquence powerful, and almost irresistible. His method of managing causes was peculiarly happy. Having ascertained those points on which he could make the most vigorous defence, he seized them with ardor, kept them undeviatingly in view, pursued his object without parade or circumlocution, and triumphantly bore his hearers along with him.

In the year 1777, he was chosen a delegate to the continental Congress. He found himself in a new sphere; but his extraordinary powers did not forsake him. He devoted himself with unwearied assiduity to the great interests of his beloved and threatened country. He met the exigencies of that awful crisis without

shrinking; and consecrated to the common cause all the energies of his mind, and all the powers of his eloquence.

In 1780, Mr. ELLSWORTH was elected into the Council of his native state. He continued a member of that body till 1784, when he was appointed a Judge of the Superior Court. In 1787 he was elected a member of the Convention which framed the federal constitution. This was an object which gave full scope to the faculties of his sagacious and powerful mind, and called into use his ample stores of political science. In an assembly rich in talents, in erudition, and patriotism, he held a distinguished place. His opinions were received with deference; and his exertions essentially aided in the production of an instrument which, under the divine blessing, has been the main pillar of Columbian glory and prosperity. Immediately afterward, he received a new proof of the unbounded confidence of his fellow citizens, who placed him in the state convention, to which the federal constitution was submitted for ratification. His exertions to accomplish an object so near his heart, were vigorous, unremitted, and successful.

When the federal government was about to be organized, Mr. ELLSWORTH was appointed to a seat in the congressional Senate. This elevated station he filled with his accustomed dignity. Profound wisdom and incorruptible integrity marked every part of his conduct. No subject of legislation seemed beyond the reach of his excursive and vigorous mind. The opinions which he had deliberately fixed, he maintained with a firmness which nothing could shake. On subjects of uncommon magnitude and interest, he shone with peculiar lustre. "If he was ardent in debate, and at times he was so, it was an ardor which illuminated the subject, and flashed conviction on the mind. If he was undaunted and persevering in his purposes, it was because those purposes were wise and just. He loved his country; he knew her true interests; he pursued them with that firmness, that independence, that intrepidity, and that skill which constitute the civilian, the statesman, and the real patriot."

In March 1796, he was nominated by PRESIDENT WASHINGTON, Chief Justice of the Supreme Court of the United States. Such an honor, conferred by one who so intimately knew him, and who, with such unparalleled accuracy of discrimination and inflexibility of purpose, made merit the standard of promotion, could not but be gratifying to sensibilities like Mr. ELLSWORTH's. The approbation of WASHINGTON was a species of fame, which the purest and noblest mind needed not blush to prize. His attention had been for many years abstracted from the study of the law; yet he presided in that high court with the utmost dignity and respectability. The diligence with which he discharged his official duties, could be equalled only by that inexhaustible patience, which he manifested in the hearing of causes, however uninteresting, complicate, and protracted. His charges to the jury were rich, not only in legal principles, but in moral sentiments,

expressed in a simple, concise style, and delivered in a manner which gave them a tenfold energy and impression; while his official decisions evinced a depth and extent of juridical science which secured universal confidence and admiration.

Toward the close of the year 1799, he was appointed by President Adams, Envoy extraordinary to France, for the purpose of accommodating existing difficulties, and settling a treaty with that nation. With many infirmities, and at the expense of much inconvenience, he accepted the appointment. In conjunction with governor Davie and Mr. Murray, his associates, he negotiated a treaty which, though it did not answer the just claims and expectations of the American public, was undoubtedly the best that could be procured. It arrested some alarming evils, and contained some arrangements favorable to the United States. Nor did it, as originally framed, comprise that abandonment of claims for millions of spoliated property, which was afterward made, by the Premier Consul, the condition of its ratification.

Mr. Ellsworth's health, in the course of his passage to Europe, had suffered much. The combined influence of fatigue and seasickness induced maladies, which preyed on his constitution, and terminated not, but with his important life. Having accomplished the business of his embassy, he repaired to England for the benefit of the waters. Convinced that his infirmities must incapacitate him for the future discharge of his duties on the bench, he transmitted a resignation of his office, as Chief Justice; and returned home in the expectation of spending the residue of his days in retirement. But his fellow citizens, anxious to express their grateful sense of his important public services and sacrifices, and desirous still to enjoy the benefit of his extraordinary talents, seized the first opportunity to elect him into the Council of the state. With a disinterestedness and ardor of patriotism, equally laudable and rare, he complied with their call, and discharged the important duties devolved on him with his usual fidelity and acceptance. In May, 1807, he was appointed Chief Justice of the state. But his maladies were rapidly increasing. Frequent attacks of pain exhausted his remaining strength; and severe domestic troubles lent their aid to unnerve his frame. His eldest son, an amiable and promising youth, who had accompanied him to Europe, lost his health soon after his return, and gradually sunk to the grave.

Mr. Ellsworth, apprehending that he could not long survive his distressing complaints, declined his last appointment; and was almost immediately seized with such violence, that his life was for some time despaired of. He was favored however, with a short and partial recovery. But the next attack proved fatal. After some days of mental derangement, he expired, November 26th, 1807, in the 63d year of his age. At his funeral, an appropriate sermon was delivered by the Rev. Mr. Rowland, his pastor, to a numerous assembly, which grief and veneration had attracted to the scene.

In the imperfect detail above

given, of the prominent circumstances of Mr. Ellsworth's public life, we perceive and admire the accomplished Advocate, the upright Legislator, the able and independent Judge, the wise and incorruptible Ambassador, the Patriot ardent, uniform, and indefatigable, devoting every faculty, every literary acquisition, and almost every hour of life, to his country's good. Let it be remembered too, that this man moved for more than thirty years, in a most conspicuous sphere, unassailed by the shafts of slander; and that at a period, when the demon of party spirit has so often blasted all the distinctions of virtue and talents, no one has been found vile enough to blow upon his fair fame. His integrity was not only unimpeached, but unsuspected.

In private life, he was a model of social and personal virtue. He was just in his dealings, frank in his communications, kind and obliging in his deportment, easy of access to all, beloved and respected by his neighbors and acquaintance. Amid the various honors accumulated upon him by his country, he was unassuming and humble. No superciliousness of demeanor, no airs of self-satisfaction, repelled the modest, or offended the discerning. His dress, his equipage and mode of living were regulated by a principle of republican economy; but for the promotion of useful and benevolent designs, he communicated with readiness and liberality. He was a cordial and active friend to the peace, the order, and best interests of society. In short, his life, while unstained with any immorality, was replete with the most useful and noble exertions.

Such purity and uniformity of character are rare in *any* station. In the higher walks of life, they are almost unknown. How they were attained in this instance; to what cause they are to be traced; are questions which naturally arise; questions not unworthy of the moralist, or the philosopher.

The answer is at hand. Mr. Ellsworth was a Christian. He firmly believed the great doctrines of the gospel. Its spirit and maxims regulated his temper, and governed his life. He made an explicit and public profession of christianity in his youth. Nor in all his intercourse with the polite and learned world was he *ashamed of the gospel of Christ.* Amid a scene of multiplied and various engagements, he made theology a study, and attended, with unvarying punctuality, on the worship of the sanctuary. It was a sight equally delightful and edifying, to behold this venerable sage, whose eloquence had charmed the listening senate, and whose decisions from the bench were scarcely less than oracular, sitting with the simplicity of a child at the feet of Jesus, and devoutly absorbed in the Mysteries of Redemption.

The religion which Mr. Ellsworth befriended, was not of the cold and heartless sort, but vital, serious, and practical. Meetings for social worship and pious conference, he countenanced by his presence. He was one of the trustees of the Missionary Society of Connecticut; and engaged with ardor in the benevolent design of disseminating gospel truth.

The genuineness of his piety appeared with encreasing evidence, toward the close of life. In that scene

> Where *real* and *apparent* are the same,

he exhibited the humble, tranquil firmness, which religion inspires. In the full consciousness of death's approach, he expressed the submission, the views and consolations of a christian.

Let CHRISTIANITY, then, have the honor, which it so justly claims, of forming the sublime character of an ELLSWORTH. Let the sceptic, the infidel, and the libertine shrink into disgrace before him. And let those who aspire to imitate his illustrious virtues, imbibe the pure and evangelical principles by which those virtues were inspired and nourished.

RELIGIOUS COMMUNICATIONS.

OBSERVATIONS ON THE APOCRYPHA.

(Concluded from page 115.)

In my former communication, it was attempted principally from external evidence, to shew, that the several books entitled Apocryphal have no claim to the credibility and acceptation of canonical, or inspired scripture. That this is indeed the case, I will now attempt to shew, principally from their internal evidence.

That the Apocryphal books are not inspired, will, it is believed, appear satisfactorily evident, from a brief examination of them. As the book entitled the "*Wisdom of Solomon*" has a name the most specious and inviting, let us first examine, whether it can support its claim to that name.

It appears from ecclesiastical history, that it was the belief of many of the christian fathers, that a certain Jew, by the name of Philo, was the real author of the book under consideration. Now this same Philo, as appears from Josephus, lived after the birth of Christ, in the reign of the emperor Caligula. Therefore, as it is evident, from the best authority, that the law and the prophets extended, at farthest, not beyond John the Baptist, this book can have no just claim to rank with the Old Testament scriptures. But have they any part or lot with the inspired writings of the New Testament? None. Of course it can have no just claim to a place among the books of canonical scripture. Now, if this book were not written by Solomon, and it appears convincingly evident that it was not, what shall we think of the author, who would pass himself for that wise and illustrious king?

He observes, chap. ix 7, 8, "Thou hast chosen me to be king of thy people, and a judge of thy sons and daughters. Thou hast commanded me to build a temple upon thy holy mount, &c." The author of this book, admitting

that Solomon did not write it, must have acted the part of a vile impostor. But that Solomon was not the author of this book, appears in the highest degree probable, not only from what has been observed above, but from several very incredible declarations, which it contains. The following are submitted as specimens. In chap. xii. 5. it is observed, that the old Canaanites were cannibals, or "devourers of man's flesh, and the feasts of blood." This is a crime never laid to their charge by Moses, who often and minutely describes their manifold abominations, which, in all reasonable probability he would have done, had they been guilty of it. The writer of this book in chap. viii. 15. boasts of himself as a valiant soldier. "Horrible tyrants," says he, "shall be afraid when they do but hear of me; I shall be found good among the multitude, *and valiant in war.*" Now, it is well known, from the history given of him in canonical scripture, that Solomon cultivated the arts of peace, and was not exercised in war. These things sufficiently prove, that the book under consideration was not written by king Solomon, and therefore has no just claim to divine inspiration.

As for the book entitled *Ecclesiasticus*, we find it relating things which we have no scripture authority to admit as true. In chap. xlvi. 20. it is said that Samuel, "after his death prophesied, and shewed the king his end, and lifted up his voice from the earth in prophecy, to blot out the wickedness of the people." This passage probably refers to the *apparent* raising of Samuel by the witch of Endor. But are we to believe that the prophet was really raised from his grave, or that his soul was brought from the world of spirits, by any exertion or enchantment of that wicked woman? What were the impositions that the witch of Endor practised upon Saul, or what might be the appearance exhibited to the view of that unhappy king, we shall not undertake to decide; but we may be well satisfied that the venerable prophet was never literally raised or disturbed by the influence or power of witchcraft. It does not seem consistent with the designs of Providence, that a witch should, by her charms or conjurations, fetch the bodies of saints from their graves, or their souls from the place of their rest.* We cannot, therefore,

* With the writer of these "observations," we think it clear, that "the venerable prophet was never literally raised or disturbed by the influence or power of witchcraft." We cannot, however, entertain a doubt, but that Samuel was really present at Endor, and in person delivered the awful and final message of God, to Saul. Though it was not in the power of enchantment, it was in the power, and consistent, we think, with the character, of God to cause him to appear. The occasion was an extraordinary one; the message, such as none but God could send, and a true prophet deliver; and the purposes to be answered by it were important. Samuel, in his life time, as the special messenger of God, had declared to Saul the divine denunciations against him for his flagrant rebellion. The day of vengeance was now arrived; the awful crisis was come. Saul, in distress and dismay, attempted to inquire of God, but could obtain no answer, *neither by dreams, nor by urim, nor by prophets.* To consummate his apostacy, and to fill up the measure of his iniquity, in contempt of God, but

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evelation examined with
Volume I. chap. xxii.

Editors.

subject is not intended, they will be passed unnoticed.

That the books of the *Maccabees* are not canonical, or inspired scripture, is presumptively evident, from the following considerations: 1. Several of the antient christian fathers ascribe these books to Josephus, as the author. Now Josephus was not a prophet, nor, although he lived after Christ, and was acquainted with his history; would he acknowledge him as the Messias. 2. In the second of these books, chap. xii. 44, 45, we find Judas Maccabeus commended for praying and making reconciliation for the dead, or offering a sacrifice for them, that they might be delivered from sin. But was this conduct really commendable? Was it a reasonable service, or consistent with scripture precept? This cannot justly be pretended. It was a branch of "will worship," no where required in the book of God, nor allowed by him. 3. These books relate things repugnant and contradictory to each other; some of which must of course be repugnant to truth. In the first book, chap. vi. 8, and 16, it is said that Antiochus died at Babylon in his bed, of grief and trouble of mind. In the second book, chap. i. 16, it is said, that this same Antiochus was slain in the temple of Nanea, by the stratagem and deceit of the priests; and in chap. ix. of this second book, we are told, that he was suddenly smitten with an incurable plague, and grievous torments in his bowels, and, that falling from his chariot he was eaten with worms, and miserably died in a strange country, in the mountains. Besides these contra-

dictory accounts, we find self-murderers applauded in these books, as Eleazar and Razis; which circumstance alone is sufficient to destroy their authority, as canonical scripture.

As for the book of *Tobit*, it is observable that the matter, in some parts of it, seems too trifling to claim the dignified rank of inspired scripture; and the wonderful exploits said, in other parts, to have been performed, seem hardly consistent with rational belief. Of the former kind is the story of the dog, keeping company with Tobias and the angel, as recorded in chap. v. Of the latter is the story of the evil spirit, driven away into the uttermost parts of Egypt by the suffumigation of a fish's liver, chap. viii. 3. In chap. v. we find the angel Raphael represented, as falsely calling himself Azarias, of the race of Ananias, and of the brethren of Tobit, and of the tribe of Naphtali. These marks of the imperfection of the book of Tobit must furnish, it should seem, satisfactory evidence, that it was not given by inspiration of God.

The book of *Esther* in the Apocrypha, which claims to be a continuation of the book of that name, which we receive as canonical scripture, will by no means bear a strict examination. It is said in this Apocryphal book, chap. xii. 5, that Mordecai served in the king's court, and that the king rewarded him for his service; but this is contrary to what is asserted in the canonical book of Esther, chap. vi. 3. "that nothing had been done for him." In the same book of the Apocrypha, chap. xv. 7, it is said, that when Est- her came before the K looked very fiercely up but in the book which w as canonical, we find, ch a very different and opp presentation. There, th spoken of as regarding h a favorable aspect, an of kindness. The Apo chap. xvi. 10, calls H Macedonian; but the e Esther, chap. viii. 3. an As these contradictions appear to admit of re reconciliation, the Ap Esther must be exclud the canonical books.

Similar objections a adduced against the Ap chapters, added to the *Daniel*, entitled the *Son three Children*; nor a stantial objections wa the authenticity of the a pocryphal books; but as already been more partic was designed, the cons of them will be omitted

It is not the design of going observations to r the Apocryphal books as or unworthy of regard. undoubtedly contain ma highly interesting and us in a variety of respec course they may be rea vantage. The writer o far from intending to dis would rather be under encouraging the careful of these books. His ob been to shew that the to be numbered among t of canonical scripture; are mere human comp and therefore, that the to be used for the purpo tablishing any article christian faith.

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does is become us to bless God for the riches of his grace, this pearl of great price, and take diligent heed, that we do not receive it in vain. Like the noble Bereans, let us search the holy scriptures with frequency and diligence, beseeching their divine Author, that he would be graciously pleased to open our understandings and our hearts, to receive and practically regard all their holy doctrines, precepts, and institutions, that we might be made wise by them unto life eternal.

N——E.

For the Panoplist.

Messrs. Editors,

You doubtless are sensible, that some, who profess themselves to be christians, have degrading ideas of the inspiration of some parts of the holy scriptures. Dr. Priestly declared, that he "thought he had shewn, that St. Paul reasons *inconclusively*." His disciples think as their master did. But this scheme is only old infidelity *new-vamped*. In the days of Whitby, there was occasion for him to combat with men of this class. This he has done in an unanswerable manner, in his preface to the second volume of his commentary. Might it not be an object worthy of attention, to publish his view of this subject in some convenient form, so that it might be of public utility?

The present fashion of decrying some of the great doctrines of the gospel, is intended to degrade the value of the Epistles, particularly those of Paul, and to regard them only as a kind of human commentary on

the gospels. Paul, it is insinuated, has written many things "hard to be understood," while the gospels are plain and simple. The looser sort of objectors have imagined, that they found too much rudeness and lowness of style, in the apostle of the Gentiles. But all this is not new. In the days of John Daillé, were found some men of the same character. In opposition to them, he has, in a volume of his sermons on the Epistle to the Phillippia. , made some prefatory remarks, on the character of Paul's writings, which I have translated for the use of the common reader. As Daillé is little known in our country, I will premise a few brief sketches of him.

John Daillé was a native of France. He was licensed to preach A. D. 1623. He was settled, as a minister, at Saumur, in 1625. From this place he was removed to Paris, the following year, where he remained as a minister, during a long life. In 1631, he published a book, entitled "de l' usage des Pères," or, on *the use of the Fathers.* Of this book, Bayle, who was an impartial judge, says, "It is a strong chain of reasoning, which forms a *moral demonstration* against those, who would have religious disputes decided by the authority of the Fathers."

Daillé was a protestant, and decidedly one of the most able advocates of the protestant cause in the seventeenth century. He was so mild and impartial in his polemical writings, that he was in better esteem among the catholics of his day, than any other advocate of the reformation. It is agreed by the learned, who have given their ju
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* Chrysostom.

ignorant but the apostle will instruct him, none so obstinate but he may be convinced. None so profane, but his writings may form them to holiness; none so afflicted, but they may receive consolation; none so sluggish, but they may be quickened; none so timid, but they may be inspired with courage.

"I know, indeed, that men of the world complain of the difficulties of his doctrines; and those who affect a fastidious nicety, of his unpolished style. But both these excuses are only a false pretext, to cloak the idleness and envy of wicked men. The depth of mines, in which nature has concealed gold and silver, does not prevent us from digging into them, with incredible labor; nor does the distance of the eastern coasts hinder us from going thither, through a thousand dangers, in search of plants. In the case before us, where the question respects heavenly riches, incomparably more precious than all which this world affords, these men are discouraged by a little difficulty, which they meet at the entrance of the cabinet, in which the treasure is inclosed.

"Yet, it is certain, that the obscurity, of which they accuse this great man, arises almost entirely from the aversion alone, which they have to the holiness of his doctrines, which their corrupt passions do not permit them to relish. *If the gospel be hid, it is hid to those who are lost, whose understandings the God of this world has blinded.*

"With respect to the unpolished style, of which they accuse the apostle, I freely confess, that one does not find in it the ornaments of a worldly eloquence. He despised all this artifice, as unworthy the greatness of his office, and the dignity of his design. He was content to speak in a manner, which was popular, and remote from the fashion of the rhetorical schools of that age. But it is a pitiable delicacy, to refuse the most exquisite viands, under pretence that we are served with them in dishes of earth or stone, instead of their being presented in a cassette of wood. The plainness of the apostle's language does not at all abate from the value of the holy truths, which he teaches. The gold of his divine precepts is not the less excellent, for being in a vessel of earth.

"But I am well satisfied that those, who are acquainted with this apostle, will not agree that his writings are so vulgar, as some profane persons pretend. If they are not ornamented with the graces of earth, they have those of heaven; and whilst the industry of human art no where appears, a simple and powerful beauty shines through the whole; a beauty, which arises from the majesty of the subjects, and the sublimity of the thoughts, of this inspired writer."

Thus thought and thus wrote, a man, who by his talents and piety made the papal hierarchy tremble to its centre. How insignificant must the detractors of Paul appear, when placed by the side of John Dellé! But alas! we are fallen on times, when neither talents, nor piety, nor the majesty and purity of the sacred writers, will rescue them from the sneers and insidious attacks of some, who, und-

the mask of free enquiry, fritter down the gospel to a level with the pages of Seneca and Epictetus. JUVENIS.

ON NOVEL-READING.

The rage for NOVEL READING, so extensively prevalent, cannot fail of being regarded with deep concern by every well informed and reflecting christian philanthropist. It is truly lamentable that so great a proportion of the precious leisure for reading should thus be wasted, and worse than merely wasted; and especially that the early periods of life, in which a foundation should be laid for excellency of character, for usefulness and solid happiness, should be devoted to books, which are calculated not only to afford no real improvement, but even to dissipate, to corrupt, and to destroy. The following remarks upon this subject, extracted from MILLER'S RETROSPECT OF THE EIGHTEENTH CENTURY,* are so just, judicious, and valuable, that they cannot, it is thought, be deemed improper for a place in a periodical work designed for the promotion of the best interests of mankind, and in which the improvement of the rising generation is an object of unceasing solicitude; and they are earnestly recommended to the serious attention of all, and particularly of the young of both sexes, and of parents and guardians, on whom, in relation to those under their care, a most interesting duty devolves. W.

"It has often been made a question, whether romances and novels form an useful kind of reading; or the contrary? This question, fifty years ago, was of little moment compared with the importance which it has lately assumed. At that period the number of novels was small, and the popular classes of them sustained in general a tolerably pure moral character. Since that time the case is, unhappily altered; their number has increased, their character is so changed, and the task of discriminating among them has become so delicate and arduous, that the question above stated must now be regarded as one of the most interesting that can be asked, concerning the literary objects of the day, by the wise and affectionate parent, the faithful guardian or the mind of general benevolence.

"That fictitious history, constructed on proper principles, and executed in a proper manner, may be productive of utility, is a position too plain to be doubted. It is one of the most powerful means of exciting curiosity, of awakening sympathy, and of impressing the understanding and the heart. Such fictions [illegible] do more good to many [illegible] than the solemnities of professed morality, and convey the knowledge of vice and virtue with more efficacy than axioms and definitions." On this ground, it was no doubt, that the infinitely wise Author of our religion [illegible] ly adopted the form of parable for communicating the most important truths to his [illegible] And, on the same principle some of the wisest human teachers have used the vehicle of [illegible] and interesting fiction, known to be such at the time, for insinuating into the mind moral and religious lessons, which in a different form, might not so readily

* Vol. II. p. 172.

admittance. It is , that to this kind , *as such*, there can be objection. Novels *may* as to promote the of knowledge and They *may* be con- a manner as will the mind insensibly sordid and mean to pursuits, and to fill elevated and liberal Nay, it may be fur- that, out of the novels which have a *few* are, in to this character, a tendency to produce

evident, that a kind ing which, when wisely executed, may be to the best purposes, in the hands of the un- the wicked, produce effects. If an artfully fiction be so well fitted the curiosity, to awak- , and to impress the it follows that if this enlisted on the side of principle, or licentious it must do incalculable The question before , must be solved by the influence of novels *ought* and *ought* to , but as they are to be written. We assume for our stand- which *would* be this species of writ- confined to the en- and virtuous; but the and tendency of that mass which is daily from every quarter literary world.

then is the general of modern novels? The most favorable estimate that can be made stands thus:—Were the whole number which the age produced divided into *a thousand* parts, it is probable that *five hundred* of these parts would be found so contemptibly frivolous, as to render the perusal of them a most criminal waste of time. And though entirely destitute of character, yet so far as they are the objects of attention at all, they can do nothing but mischief. To devote the time and attention to works of this kind, has a tendency to dissipate the mind; to beget a dislike to more solid and instructive reading, and especially to real history; and, in general, to excite a greater fondness for the productions of imaginations and fancy, than for the sober reasoning, and the practical investigations of wisdom.

"Of the remaining *five hundred* parts, *four hundred and ninety-nine* may be considered as positively seductive and corrupting in their tendency. They make virtue to appear contemptible, and vice attractive, honorable, and triumphant. Folly and crime have palliative and even commendatory names bestowed upon them; the omnipotence of *love* over all obligations and all duties is continually maintained; and the extravagance of sinful passion represented as the effect of amiable sensibility. Surely these representations can have no other tendency that to mislead, corrupt, and destroy those who habitually peruse them, and especially those who give them a favorable reception.

"But this is not the worst of the evil. A portion of this latter class of novels may be charged

with being seductive and immoral on a more refined plan. They are systematic, and, in some instances, ingenious and plausible apologists for the most atrocious crimes. In many modern productions of this kind the intelligent reader will recognize the following process of representation. Corrupt opinions are put into the mouth of some favorite hero, the splendour of whose character, in other respects, is made to embellish the principles which he holds, and the force of whose eloquence is used to recommend the most unreasonable dogmas. When this hero commits a crime, and when by this crime, according to the fixed law of the Divine government, he is involved in serious difficulty, if not lasting misery, the fashionable novelist endeavors to throw the blame on the religious and moral institutions of the world, as narrow, illiberal, and unjust. When a woman has surrendered her chastity and prostituted herself to a vile seducer, and when she suffers in her reputation and her comfort by such base conduct, all this is ascribed to the "wretched state of civilization," to the "deplorable condition of society!" Every opportunity is taken to attack some principle of morality under the title of a "prejudice;" to ridicule the duties of domestic life, as flowing from "contracted" and "slavish" views; to decry the sober pursuits of upright industry as "dull" and "spiritless;" and, in a word, to frame an apology for suicide, adultery, prostitution, and the indulgence of every propensity for which a corrupt heart can plead an inclination.

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[illegible] is not enough that the [illegible] true to nature. It [illegible] depart from the [illegible] and natural; every [illegible] be drawn with a strict [illegible] the original character [illegible] to be represented; [illegible] beholder may [illegible] likeness to be [illegible] yet the view may [illegible] corrupt the mind of [illegible] who looks upon it. [illegible] there are many [illegible] which ought never to [illegible] in fiction, as there are [illegible] which ought never to be [illegible] in fact. And he [illegible] the welfare of a [illegible] be as anxious to with- [illegible] him the view of many [illegible] lively descriptions of [illegible] to keep him from the [illegible] of those who are real- [illegible]. "Many writers," [illegible] celebrated critic and mor- [illegible] "for the sake," as they tell [illegible] following nature, so min- [illegible] and bad qualities in their [illegible] personages, that they [illegible] equally conspicuous; [illegible] accompany them [illegible] their adventures with [illegible] and are led by degrees [illegible] ourselves in their fa- [illegible] lose the abhorrence of [illegible] because they do not [illegible] pleasure, or perhaps [illegible] with kindness for be- [illegible] with so much merit. [illegible] been men, indeed, [illegible] wicked, whose endow- [illegible] threw a brightness on [illegible], and whom scarce [illegible] made perfectly de- [illegible] because they never [illegible] wholly divested of their [illegible]

Johnson. Rambler, vol. i.

excellencies; but such have been in all ages, the great corruptors of the world; and their resemblance ought no more to be preserved than the art of murdering without pain." †

Estimating novels, then, not as they *might* be made, but as they *are* in fact, it may be asserted, that there is no species of reading which, promiscuously pursued, has a more direct tendency to discourage the acquisition of solid learning, to fill the mind with vain, unnatural, and delusive ideas, and to deprave the moral taste. ‡ It would,

† On this principle it is plain that such a character as *Tom Jones* ought never to have been exhibited by a friend to virtue. And though the characters drawn by RICHARDSON are by no means so liable to censure on this ground as several of those by FIELDING, yet it may be doubted whether the *Lovelace* of the former, taken in all its parts, be a character calculated to make a virtuous impression, especially on the youthful mind.

‡ The celebrated Dr. GOLDSMITH, in writing to his brother, respecting the education of a son, expresses himself in the following strong terms, which are the more remarkable as he had himself written a novel:—

"Above all things, never let your son touch a romance or novel; these paint beauty in colors more charming than nature; and describe happiness that man never tastes. How delusive, how destructive are those pictures of consummate bliss! They teach the youthful mind to sigh after beauty and happiness, which never existed; to despise the little good which fortune has mixed in our cup, by expecting more than she ever gave; and, in general, take the word of a man who has seen the world, and has studied human nature more by experience than precept; take my word for it, I say, that such books teach us very little of the world." *Life of* GOLDSMITH, *prefixed to his miscellaneous works.*

perhaps, be difficult to assign any single cause which has contributed so much to produce that lightness and frivolity which so remarkably characterize the literary taste of the eighteenth century, as the unexampled multiplication, and the astonishing popularity of this class of writings.

"The friend of novels will perhaps agree, that the *promiscuous* perusal of them is dangerous, and will plead for a discreet selection. But who is to make this selection? On whom shall devolve the perplexing task of of separating the wheat from the chaff, the food from the poison? If amidst the mighty mass, those which are tolerably pure, and especially those which are calculated to be useful, be only now and then to be found, as a few scattered pearls in the ocean, shall the delicate and arduous task of making the choice be committed to minds "unfurnished with ideas, and therefore easily susceptible of impressions; not fixed by principles, and therefore easily following the current of fancy; not informed by experience, and consequently open to every false suggestion, and partial account?" The imminent danger, and almost certain mischief arising from a choice made by such minds cannot be contemplated by those who feel an interest in human happiness, without deep anxiety and pain. And to expect a wise choice to be made by parents and instructors, is to suppose, what was never the case in any state of society, that they are generally enlightened and virtuous.

"On the whole, the answer of a wise preceptor to the i tion respecting the utili els, would probably thing like this:—Th to condemn them, and forbid the perusal of s present state of th world, would be an and dangerous extre reading a *very few*, t the *best* is not unad that in selecting these great vigilance and can be exercised by those the delicate and diffic committed; that the a *large number*, even *ter* sort, has a tendenc to engross the mind, with artificial views, minish the taste for r reading; but that a y

* The author has no h saying, that, if it were would *wholly* prohibit th novels. Not because the worthy of being peruse cause the hope that, out luted and mischievous r ually presented to the yo a tolerably wise choice w instances, be made, can thought a reasonable hop ever, those fictitious pro strewed around us in sion, and will more or les curiosity of youth, the p *exclusion* is seldom pract this case it is, perhaps course, to endeavor to curiosity which cannot b and to exercise the utmo in making a proper ch gratification, and in rest gratification within s For it may, with confider nounced, that NO ONE W EXTENSIVE AND ESPE HABITUAL READER O EVEN SUPPOSING THEM WELL SELECTED, WIT FERING BOTH INTELLE MORAL INJURY, AND INCURRING A DIMIN HAPPINESS.

[illegible] additionally and indiscriminately devoted to novels, is in a [illegible] to dissipate his mind, to [illegible] debilitate, and to bring [illegible] intellectual and moral [illegible]

ON THE DIVINITY OF CHRIST.

We are favoured with a Dissertation of considerable length and much merit, on the seasonable and interesting subject of the DIVINITY OF OUR LORD JESUS CHRIST. It is from the pen of a venerable "Christian of the ancient school," whose name, did not his great modesty forbid our bringing it before the public, would add weight to his arguments, and ensure for him an attentive and candid perusal of those, who deny this cardinal doctrine of the holy Scriptures. It shall be published, in [illegible] portions, in the future numbers of the Panoplist.

EDITORS.]

[illegible] professed christians acknowledge, that Christ is the Son of God, and the Saviour of men. But there has been a great and remarkable difference in their apprehensions respecting his person and character. I shall not attempt to reckon up all the different opinions, which have been entertained on this point, many of which are deservedly buried in oblivion; but shall only mention such, as have been revived and espoused by some among us.

The ancient *Ebionites*, it is well known, held that Christ was the son of Joseph and Mary by ordinary generation, and that there was nothing preternatural in his conception and birth.

But this agrees not with the account which the Evangelists have given of the birth of Christ. Matthew says, before Joseph and Mary came together, she was found to be with child of the Holy Ghost; that this was notified to him by an angel, when he thought to put her away; and that he knew her not till the child was born. Though Jesus was supposed to be the son of Joseph, by those who were ignorant of these circumstances, and though his mother, who could not be ignorant, called Joseph his father, this is no evidence that Joseph was his natural father—every one knows that a step-father commonly is so styled. It seems also that Jesus was adopted by Joseph. Many who acknowledge the miraculous conception of Christ hold, that he *was a mere man*, and that he had no existence before he was conceived and born. This it is said, was the opinion of the ancient *Nazarenes*, and *Photinians*; which has been revived by *Socinus*, and is a prevailing notion among those who, at the present day, call themselves *Unitarians*.*

All agree that Christ is a proper man. The Apostles say that he is a man approved of God; that God will judge the world by the man whom he hath ordained; that there is one mediator between God and men, the man Christ Jesus; that he was in all things made like unto his brethren, yet without sin.

Now a proper man has every essential part of a man. He must

* This name has been *assumed* by that class of christians who deny the proper deity of Jesus Christ. If by it they would designate those, who believe in the one only living and true God, in distinction from those who acknowledge a *plurality* of Gods, it is not a correct or appropriate term; because those, who hold the doctrine of a trinity of persons in the godhead are in this sense *Unitarians*. EDITORS.

have not only a human body, like ours, but also a human soul; which is the principal and most essential part of a man. Christ, being a proper man, has a true body, and a human soul, like other men. As he grew in stature so he increased in wisdom. He had the appetites, affections, and innocent infirmities of human nature. The *Arians*, who denied that Christ has a human soul, and held that the *Logos* being united to his body, is instead of a soul, did, by necessary consequence, deny that Christ is a proper man. So also did the *Apolionarians*, who held that the divine nature supplied the place of the reasonable soul in Christ; but the Scriptures, which teach us that he is a proper man, shew that these hypotheses are erroneous.

We shall now enquire whether Christ be a *mere man*. The advocates for this hypothesis maintain, that Christ had no personal subsistence till he became a man, by the union of his human soul and body; but it seems evident from the Scriptures, that the Son of God had a personal existence long before.

Our Saviour's words to the Jews seem to be a plain testimony of his pre-existence: "Verily, verily I say unto you, before Abraham was *I am*." Abraham had been dead long before Christ was born. How can we then call in question Christ's pre-existence, unless we question his veracity in what he here solemnly asserts?

To evade this, it has been said, that the meaning of these words is, "Before Abraham was, *I am the light of the world*," or, "*Before Abraham was the father of many nations*, that is, *before the calling of the gentiles*, I am." But such bold and gross wresting and corrupting of the Word of God, seems not to need a reply, unless by way of rebuke. It has also been said that the meaning of these words is, that Christ was *promised* before Abraham. But this interpretation is so strained, that it carries no tolerable appearance of plausibility. A promise shews that the thing promised is future, and therefore has no present existence. It is said, "that Christ is termed a *Lamb slain from the foundation of the world* (that is in the foreknowledge and decree of God) though this was not executed till the fulness of time was come. In this sense he may be said to have been before Abraham in the divine decree." I answer. It is not said, that the Lamb, was slain from the foundation of the world; but that the names of those, who wonder after the beast, are not written from the foundation of the world in the book of life of the Lamb, who was slain. It has further been said that in "in these words, Christ only asserts his dignity, as the Messiah, that he was before, that is, superior to Abraham; that this was what offended the Jews." I answer. The phrase here used will not bear such a meaning; it never signifies priority of dignity, but always priority of existence.

Christ also says, "I am Alpha and Omega, the first and the last, the beginning and the ending." This could not be said with any propriety or truth, if he had no existence for 4000 years after the world was made. Micah also, prophesying of the

Christ, says, that he not only *come forth out him;* but also, that his *forth have been of old,* *everlasting*. He could forth before he had exist- This he had of old, long birth.

Christ prayed to God her, to glorify him with y, which he had with the before the world was. could have no glory be- existed.

glory which he had with her before the world was, erstood of the essential his divine nature, then prayed for was, that the of his divinity, which had iled and obscured in the men, by his humiliation, hine forth in its full lus- his exaltation in his hu- nature.

if by the glory, which he for, we understand the which he received as man diator, as the reward of rifying God on earth by dience and sufferings; may be said, that though not actually possess this before the world was, yet t be said to have it, as it en, granted, and secured by God in the covenant mption. So Christ speaks glory, which the Father en him, John xvii. 24, it was not then bestowed

it is objected, that this prove Christ's pre-ex- For the Apostle also speaks of the grace given us in Christ before the world began. As grace is given to us before we existed, so glory might be given to Christ, in the divine purpose, before he existed.

I answer. Though a thing may be given to one before he exists, as legacies are often given those who are unborn; yet no one is said to *have a thing* before he exists. Though grace is given to us in Christ, being lodged in his hands as our trustee; (which by the way proves that he existed before the world was,) yet *we have it not* before we exist. But the Scriptures say, that glory was not only given to Christ, but also, that *he had it before the world was*, which is, I think, a clear evidence of his pre-existence.

The same truth might be further confirmed, from the testimony of the Scriptures, that all things were made by him, and for him; that in the beginning he laid the foundation of the earth, and the heavens are the work of his hands; that he is before all things; the beginning of the creation of God. I barely mention these proofs at present, as I shall have occasion to consider them further hereafter.

These observations, it is thought, shew the error of those, who hold Christ to be a mere man, who had no personal subsistence before he became a man. Further evidence of this may be offered in a future number.

A Christian of the old School.

(To be continued.)

SELECTIONS.

ON THE PERSONALITY OF THE HOLY SPIRIT.

If a sober, wise, and honest man should come and tell you, that in such a country, where he hath been, there is one who is the governor of it, that doth well discharge his office; that he heareth causes, discerneth right, distributes justice, relieves the poor, comforts them that are in distress; supposing you give him that credit, which *honesty*, wisdom, and sobriety do deserve; should you not believe that he intended a righteous, wise, diligent, intelligent *person*, discharging the office of governor? What else could any man living imagine? But now suppose, that another *unknown person*, or so far as he is known, justly suspected of deceit and forgery, should come unto you and tell you, that all which the other informed you and acquainted you withal was indeed *true*, but that the words, which he spake have quite another intention; or it was not a man, or *any person*, that he intended, but it was the *sun* or the *wind*, that he meant by all which he spoke of him. For whereas the *sun* by his benign influences doth make a country fruitful and temperate, suited to the relief and comfort of all that dwell therein, and disposeth the minds of the inhabitants unto mutual kindness and benignity; he described these things *figuratively* unto you under the notion of a righteous governor and his actions, although he never gave you the least intimation of any such intention. Must you not now bel either the *first perso* you know to be a wi and honest man, was n trifler, and designed yo you were to order any occasions according t ports; or that your *former*, whom you hav son to suspect of false deceit in other things, deavoured to abuse bot you; to render his ver pected, and to spoil all signs grounded thereo of these you must certa clude upon. And it is wise in this case.

The *scripture* info that the Holy Ghost ru over the church of God, ing overseers of it under he discerns and judgeth a that he comforteth thos faint, strengthens them weak, is grieved with provoked by them who that in all these, and things of the like natu merable he worketh, and disposeth all acco *the counsel of his own wi* upon it directeth us so our conversation towar that we do not grieve displease him, telling us what great things he wi us, on which we lay the our obedience and salvati any man possibly, that gi to the testimony thus ed in the scripture, conc otherwise of this Spirit, an holy, wise, intelligen

ow, whilst we are under power of these apprehen-, there come unto us some whom we have just cause any other accounts to sus- t least of deceit and false- ; and they confidently tell t what the scripture speaks ning the Holy Spirit is in- ence; but that in and by all pressions, which it useth aking him, it intendeth *no* person as it seems to do, but ident, a *quality*, an *effect* luence of the power of God, h *figuratively* doth all the s mentioned; namely, that *still* figuratively, and *un- nding* figuratively, *discern-* nd judgeth figuratively, is l against figuratively, and all that is said of him. Can an, that is not forsaken of tural reason, as well as spi- l light, choose now but de- ne, that either the scripture ned to draw him into errors istakes about the principal rtaments of his soul, and so in him eternally; or that persons, who would impose a sense upon it, are indeed *seducers*, that seek to row his faith and com- :

en *on the Spirits*, *p.* 49.

ECDOTE OF DIDEROT.

the account which the abbe gives of the closing scene derot's life, is the following sting anecdote:

e infidel philosopher had a an servant, to whom he en kind, and who had wait- him in his last illness. The took a tender interest in melancholy situation of his , who was just about to leave this world without any preparation for another. Though a young man, he ventured one day when he was engaged about his master's person, to remind him that he had a soul, and to admonish him in a respectful way, not to lose the last opportunity of attending to its welfare. Diderot heard him with attention, melted into tears, and thanked him. He even consented to let the young man introduce a clergyman; whom he would probably have continued to admit to his chamber, if his infidel friends would have suffered the clergyman to repeat his visits.

This story may furnish us with an useful lesson. We are often deterred from an endeavour to do good, by conceiving that the attempt will be vain. Yet surely it becomes us to beware, that we lose no opportunity of being serviceable to another, especially in his highest concerns, by an idea of the improbability of success. We may be mistaken in that respect. Christian charity, let it always be remembered, is not that cold calculating spirit, which weighs exertion before it makes it, and which fears to venture upon an act of benevolence, lest it should be thrown away. True charity has its eye more on what its object may lose for want of assistance, than on what itself may expend in vain.

The anecdote above related, furnishes a reproof to those overprudent persons, who are afraid of saying a *word in season*. Such a word, uttered in a becoming spirit, may have more effect, than we may think we have reason to expect. The words of truth, spoken in simplicity and love,

have power even in cases which appear desperate. The hardest hearts may be softened by them; the most learned and philosophic man, the man whose mind is fortified by a whole life of prejudice, may not be able to resist their force. Let the christian remember this, and however low his situation in life, let him be desirous freely to impart *what he has freely received.* But especially when he sees a fellow-creature in the last extremity, then let him recollect, that as the dying man's opportunity of receiving, is near its close, so is the living man's opportunity of communicating. Let him call to mind the faithful servant of Diderot; and amidst his other kind offices to the sick and dying, let him endeavour to do something for the departing soul. *Ch. Ob.*

REVIEW.

DR. REES' CYCLOPŒDIA, VOL. II. PART II.*

Continued from Panoplist, page 183.

The articles Arian and Arius, are treated in such a manner, as to discover a bias in the mind of the writer, against what has been usually called the orthodox of faith. The American editors have inserted a paragraph or two, of correction and caution.

Under the word Ark, the English Editors have very properly given the results of several computations, by which it appears, that *Noah's Ark* was sufficiently capacious to contain all the animals, which, according to scripture, were preserved in it; and that there could have been no lack of room to receive provisions for them all, during a much longer time than they were thus confined. This would hardly deserve our notice, were it not that both learned and vulgar infidelity have objected, to the Mosaic account of the flood, the impossibility of crowding so many animals, with necessary sustenance for them, into a vessel of so moderate dimensions, as that constructed by Noah. Dr. Arbuthnot computes that the *Ark* must have been of 81,000 tons burthen; and consequently it would carry more than 100 India ships of 800 tons each.

Additions have been made to the following articles in *Geography*, viz. *Antwerp, Apoquemmy Creek, Appleby, Appletown, Appomatox, Apurimac, Aranjuez, Ararat Mount, Arcos, Argos, Argyleshire, and Arkansas;* and to the following articles on other subjects, viz. *Anthropophagi, Antimony, Antipathy, Antipodes, Antiquity, Antiscorbutics, Ape, Apepsy, Aphthæ, Apiary, Apium, Apo-*

* The following part of the review of vol. ii. should have appeared in the last number.

Apollinarians, *Apono-*
Apparition, *Apportion-*
Appurtenances, *Aranea*,
Archery, *Arda*, *Areca*,
Argument in Astron-
Aripo. The follow-
are new, viz. *Anti-*
Appetits, *Antrim*, *An-*
Arations, *Ar*, *Amaku-*
Arctic Ocean, *Argeenah*,
Arus, all of which, ex-
two first, are in geog-
The additions to this
vol. iii. have been on sub-
ch less important to the
than those which have
e been the topics of our
ons.

he correctness of print-
work loses no credit,
grosses. The errors are
the English edition is
nstances corrected.

ve been more particular
te in our account of the
ded by the American
r, than will be necessa-
ter, as our readers have
cimen sufficient to ena-
to form a judgment,
ims which the work
their patronage. We
in future hold ourselves
o mention every small
or correction. Our ob-
be to take notice of those
nly, which afford occa-
ay something more in-
than a naked list of ad-
d alterations.

OL. III. PART I.

pretty impartial ex-
of the term ASCETIC,
Mosheim and Athena-
r. Rees proceeds in the
g manner:

next century, and partic-
the reign of Constantine,
cetics, who, as an ele-
rian describes them, (Gib-
bon's History vol. vi. p. 239,)" obeyed and abused the rigid precepts of the gospel, and were inspired by the savage enthusiasm which represents man as a criminal, and God as a tyrant;" fled from a profane and degenerate world to perpetual solitude or religious society, and assumed the name of "Hermits," "Monks," and "Anachoreta," expressive of their lonely retreat in a natural or artificial desert."

To this the American editors subjoin the following paragraph:

"This is a remark worthy of the "elegant historian," from whom it is extracted, as it was his favorite object on all occasions to sneer at the christian religion We wish, however, to remark for ourselves, that we have yet to learn what those "precepts of the gospel" are, which deserve to be called "rigid,"—That in our apprehension the life of the Ascetics, so far as it was culpable, is not in any measure to be attributed to their having "obeyed" the gospel, but altogether to their having "abused" it, or rather to their having disregarded, or been ignorant of, such precepts as that of the Savior. (Matt. v. 16.) "Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven." And that though we think it nothing short of blaspheming to represent "God as a tyrant," yet we never can hold it to be "savage enthusiasm" to represent "man as a criminal," because by an authority, which we believe to be supreme, it is explicitly declared, that "all the world is become *guilty* before God," and that even those that were truly pious, "were by nature *the children of wrath*, even as others."

The American editors might have been readily indulged in further observations on such a passage. Some thoughts, which they have not expressed, we take this opportunity to offer. In the first place, we are opposed to citing the opinion of Gibbon, or of any writer of the same character, on the subject

of religion, or on any subject relating to religious or moral principles or conduct; unless, indeed, for the purpose of exposing or refuting the sneers, the calumnies, and the reasonings of infidels. By a quotation without remark, in the manner of that from Gibbon, copied above, a tacit approbation of the matter quoted, and in some sense of the author, is always considered as given. But infidels are not worthy of such an approbation, on such a subject. There is not one of the whole tribe, who is worthy of the least confidence on any topic, which has a direct or remote reference to christianity. We mean intrinsic confidence. They may state a transaction in history correctly, where they would be sure of detection, and would fail of their object, if they used misrepresentation. But whenever we lean upon their personal integrity, we shall find it a broken reed. Whenever we look for a fair and candid exposition of virtues and vices, of principles and actions, in their writings, we shall, with sad disappointment, see only ingenuous sophistry, concealed ridicule, artful misrepresentation, or malignant scoffing. From the aid to be derived from such instruction in morals, we beg to be delivered.

Nor are we pleased with the flattering epithets, bestowed so liberally by some who profess christianity, on the vilest of infidels. It looks too much like being afraid of their efforts, and that we were therefore desirous of conciliating their favor by heaping flattering titles upon them. We have no opinion of fondling and caressing a viper, while he is preparing to [illegible] his poison into our veins. Let it not be supposed, that we would deny, that infidels have talents and learning, and industry, and perseverance; nor that we would recommend to treat them in a harsh, morose manner. No; we would with great [illegible] ation for their unhappy [illegible] and sincere sorrow for their folly and sin, treat them as if they comes christians to treat the avowed enemies of their [illegible] Savior and his gospel.

In the passage cited above from Gibbon he fixes the stigma, upon the *Ascetics* that they "*obeyed* and abused the rigid precepts of the gospel." The blameable part of their character arose, it seems, from their "*obedience*, as well as their abuse of the rigid precepts of the gospel." an insinuation of the true infidel cast. We are also told that these men were "*inspired* by the savage enthusiasm, which represents man as a criminal, and God as a tyrant." Is it the *savage enthusiasm* to represent man as a criminal? Few men are hardened enough to deny that they are sinners; but here is a philosopher, elevated to such a pitch of presumption and dogmatism, as to call it *savage enthusiasm* to represent men as criminals. And this in a grave history, where a reader has a right to look for facts, and not malevolent invective. No sect of christians, nor any individual who has ever made pretensions to piety, has, to our knowledge, "represented God as a tyrant." Many of the best of the human race have been accused of

…phemy, not only by …t by some who wear …: of christian. This …is not new, nor unex… …they called the Master …m Beelzebub!

…e seized this occasion …ing our thoughts on …riety of citing such …ible passages from an …el, and dubbing him …tle of "*elegant* histo… …thus instructing the …nd unwary reader, that …r exert his talents in …with contumely the …Life; and yet, that the …ness of this contumely …ed, as a display of ge… …e weighty observations …ect and judicious wri… …m and morals. For …e effect upon the mind …reader.

…he *Ascetics*, they were …e for disobeying the gos… …for that only. They …pt a single precept of …ed volume too strictly; …injured the cause of re… …d became the subjects …superstition and error, …cing into the catalogue …doctrines and duties, …mtions and refinements …This was their sin; …has been the cause of …l the corruptions of …y.

…the article ASCLEPIAS, …ting account is intro… …four species of plants …to that genus, which …e of the United States, …f which, the *Asclepias* …bounds in the neighbor… …Philadelphia, and is use… …king beds, bed-clothes, …, cloth, paper, and other …f domestic economy.

ASSOCIATION *of Ideas* has a page of instructive matter added to it.

A number of errors of the press have been detected in ASTRONOMY, some additions made, and an account given of the Mécanique Céleste of La Place.

ATHENS, a township in the interior of Georgia, U. S. the seat of the University of that state, where buildings have lately been erected, and the institution put into operation, should have been inserted by the American Editor.

In this number, five new articles are inserted, occupying hardly a page, and forty-nine articles have received corrections and additions. All the new matter, if put together, would occupy about fourteen pages. We would recommend to the American Editors more attention to Geographical and Biographical information, which is peculiarly interesting to the people of this country. The public will expect a good account of the cities, towns, rivers, mountains, soil, climate, in short of every thing important in the American States. It is especially desirable, that all the great men, whom these states have produced, since their first settlement, should have their characters and lives, faithfully transmitted to posterity in this publication. *(To be continued.)*

A Religious Conference, in four Dialogues, between Lorenzo and Evander. By a Layman. To which is added, Leslie's Short Method with the Deists. New York: Collins & Perkins. 1808. *pp.* 139. 12 *mo.*

THESE Dialogues, we are informed by the author,

"Are the substance of several conversations, which he had with a particular friend, at whose request he was induced to commit them to writing. As these interviews, under divine Providence, were the means of his friend's changing his sentiments, he is not without hope that these dialogues, with all their defects, may be instrumental to enlighten and lead the mind of some enquirer into a knowledge of the truth, who has not the advantage of examining the many learned and valuable publications on the subject."

If the author's friend actually "changed his sentiments," it was not well judged to represent him, at the very close of the last interview (p. 117) as having "arrived at the awful gulf of scepticism."

In the first dialogue are discussed the doctrines of total depravity, election, natural and moral necessity, regeneration, and the final perseverance of the saints. In the course of the discussion of the first of these subjects, Evander, the evangelical christian, asserts that the goodness of such acts, as sympathy and pity, "depends entirely on the motives by which they are actuated." Did the question relate solely to what constitutes *holiness*, the illustrations and arguments of Evander might be satisfactory to all evangelical christians; but when, after weighing all these acts in the balance of the sanctuary, and declaring them *wanting*, he pronounces them *blameworthy*, he will probably find many sound christians, who will dissent from his judgment.

"All actions, which arise from natural affections only, without being regulated by gospel charity, which is the essence of christian love, are blameworthy." p. 9.

How far this proposition is true in itself, or how far it accords with one almost immediately preceding, and with another closely succeeding it, we will not undertake to decide.

"They (sympathy and pity) are good, abstractly considered." "The (persons) become more blameworth in the omission, than in the performance of them only from natural affections."

With these passages may also be compared an observation of Evander, p. 48.

"If you suppose that a person, while in a state of nature and opposed to God, can *in any sense*, be in the way of his duty, I must totally disagree with you.

The phrase "criminal nature" (p. 10.) will by some who are called sound divines, be thought exceptionable; but the scriptural proofs of human depravity (pp. 11—13) are conclusive.

The argument for total depravity, founded on the actions of infants, is weakened, we conceive, by the attempt to *give* it too much strength.

"Infants give evidence of *total selfishness* as soon as they are capable of action; they incline to possess every thing that comes within their reach, &c." p. 10.

Such an inclination is common to all creatures. The lamb, as well as the young lion, gives evidence of it. It may be fairly traced to that universal principle, *the love of life*, implanted in all creatures, by their Creator, as an instrument of their preservation.

In reply to a stricture of Lorenzo on the doctrine of divine decrees, as calculated to make unhappy the person who believes it, Evander very justly and judiciously observes:

"Mankind have nothing to do with the Divine purposes, but only [with]

…t things belong to God, …revealed are for us and our …their duty is clearly reveal… terms of salvation are, …nce toward God, and faith …Lord Jesus Christ," while …moral agents, capable of …e and faith, we have no …be troubled about the Di…es; they can in no way in…with our salvation, if we com… the gospel requirements; …the veracity of Him who …, that if we repent and be… shall find mercy. He who …unded confidence in the …s of God, and is willing to …himself to his mercy, through …ist, for time and eternity, …from being in an unhappy …notwithstanding he is ig… of the Divine purposes, that …es a joy that the world can …give nor take away."

…doctrine of the Persever… the Saints is well illus… and proved, and the ob… of its tendency to weaken …tived to virtue and holi… is…totally refuted. (pp …)

…s of the positions of Evan… consider, as the mere hy… …s of metaphysical divines, …may, or may not, be true; …therefore, instead of be… …ld as elementary princi… …may properly be classed …he subtilties of Thomas …

…depravity consists, not on… destitute of holiness, but …ful supreme selfishness." p. 6.

…scholastic language is re… p. 37.

…principle of *love to being* …al, asserted by that acute …inent theologian, Presi… EDWARDS, is adopted by …r, who believes that all …hristians "exercise uni…benevolence; and so far …y possess the spirit of Christ, *regard themselves no more than their real worth is the scale of intelligent existence.*" (pp. 6, 9.) The correctness of this passage will not be controverted, if understood to mean that good men, in proportion to their goodness, will render to all their due.

It should not be forgotten, however, that the *parent* principle, advanced by President EDWARDS, has been by some misunderstood, and by others perverted, and made to involve practical consequences, dangerous, and even destructive to community.

Contrary to the clear and discriminating perceptions of this first among our American Divines, it has been considered, but we think mistakingly, as the very principle of *Cosmopolitism*.* On this principle, thus perverted, the professed philanthropists of the present day begin *abroad* to make essays of benevolence, and sally forth, (with some *ethical scale* doubtless,) to make kingdoms and empires happy, in proportion to their "real worth." To secure it, therefore, as far as possible, from misapprehension and perversion, this principle, we think, whenever publicly advanced, requires to be handled in the most skilful and guarded manner. But whatever *speculative* differences may exist among christians in respect to this principle, it is hoped they will all *practically* agree to govern their conduct according to common sense and the Bible; and be content to *learn first to shew*

* See a note in a sermon by Rev. *Robert Hall*, delivered at Cambridge, England.

piety at home, and do what in them lies to make *them* happy, with whom God hath originally united them, by the bonds of nature, or providentially by the bonds of society.

We regret that in a work evidently designed for practical use, and too limited for ample and satisfactory illustrations, the author should have deemed it necessary to bring into view so many of those abstruse and difficult points, which have perplexed and divided some of the most eminent divines of our country, and are so evidently liable to misconstruction. Few men, like President EDWARDS, when pursuing their researches on those points, have known where to fix the boundaries of inquiry. Adventurers have not been wanting, who, supposedly pursuing his track, have disdained to stop at *the Pillars of Hercules*.

The second dialogue contains "Some of the principal arguments advanced in favor of universal salvation, connected with a temporary punishment, and objections urged against it." (p. 50—73.) In answering an argument of Lorenzo, in favor of universal salvation, founded on a detached passage from one of Paul's Epistles, Evander makes the following just and important remarks, which if duly regarded, would prevent much heretical doctrine, and many an idle controversy:

> "We may select passages unconnected with the general tenor of the scriptures, that will literally oppose each other; but when taken in the grand connexion, and their true meaning understood, completely harmonize."

The third dialogue contains "Popular arguments i
the doctrine of univ
vation, and objectio
them." (p. 74—94.)

The fourth dialogue "Several sceptical que "a concise statement of practice, and hope, of gelical christian; the of which are briefly with the opinions o different sectarians." last dialogues are wel and are calculated to progress of latitudin sceptical opinions, and the mind in the truth, Jesus.

On the whole, this a work appears to be th tion of a contemplativ ing, and pious mind; a many of its positions tionable, and many of i ings inconclusive, it truth sufficient to rend ful, if the reader be search, and sagacious guish it. To some of dite parts, may too justl ed the "*argutiunculæ*," *siunculæ*," and "*igna* of Plutarch; but, in g subjects are important sonings ingenious; th perspicuous; and th with which the confere ducted, in the highest d mendable.

The book is very ne ed, and on excellent p but few typographical errors.

Page 1. Instead of *A* it should be *Arminian*

P. 15. Instead of natural power," *withi*

P. 16. 6 lines fron A semicolon, where th to be a comma, and a

[illegible]unction *that*, may oc- [illegible]biguity, if not a total [illegible]mission of the meaning. "Doctrine *renders* him [illegible] of holiness." Incorrect. [illegible] "Nature of things [illegible] (concurs.)

[illegible] METHOD WITH DR- [illegible]ining the *substance* of [illegible] celebrated publication of LESLIE, bearing that title, is added to this work; and is a most valuable appendix. The title however should have been altered so far, as to designate the abridgment or selection. The Synecdoche, which puts a *part for the whole*, though a legitimate *figure* of speech, is here inadmissible.

REVIEW OF REVIEWS.

To the Editors of the Panoplist.

[illegible]EN,

[illegible] "Review" of my ser- [illegible] Panoplist of August, [illegible] not a very fair account [illegible] discourse you have exam- [illegible] Justice to myself, and [illegible] respect to public opinion, [illegible] me to expose, through [illegible] channel, some of your [illegible] strictions.

[illegible]re you take particular no- [illegible] the sermon, you make [illegible] remarks which are calcu- [illegible] prejudice the reader a- [illegible] author. To these we [illegible] some attention. You [illegible] The doctrines, designated [illegible] *doctrines of the reforma-* [illegible] *the doctrines of grace*, [illegible] *and orthodox*, have [illegible] character, and are [illegible] known." If you mean [illegible] that the reformers [illegible] agreed in their sentiments, [illegible] you incorrect. *Luther* [illegible] *ain*, though great, and, [illegible] good men, did not form [illegible] ideas about all the doc- [illegible] of grace; but I see no [illegible] why their different opin- [illegible] of them should be deemed [illegible] fatal defect in the faith [illegible] character of either. Those, who now appropriate to themselves the character of orthodox, are not united in sentiment. If I am not in a mistake, they differ very materially in their interpretation of some of the doctrines, which you say "have a distinctive character." These doctrines, you tell us, "have always been opposed." True; but we cannot so readily admit, that the opposers have generally known that they are truly *evangelical* and *orthodox*, or, in other words, that they are in fact the doctrines of the gospel. If they know this, their opposition is extremely wicked. But, gentlemen, if they know only, that you and I esteem them *evangelical*, while they are persuaded we have misunderstood the scriptures, I confess I do not see that their opposition is so very reprehensible. But by *evangelical*, perhaps, you do not mean doctrines clearly revealed in the gospel, but those contained in some *human creed*, which is said to be a summary of the christian religion. The spirit of your "Review" almost forces me into this supposition. To say the least,

it is as candid a one as your conclusion that, in the estimation of your opponents, "the very essence and perfection of christianity consist either in believing in no doctrines whatever, or, which amounts to the same thing, in holding all religious sentiments to be equally scriptural and good." I have heard no *representations*, made by any who assume the christian name, that justify this conclusion. You know, gentlemen, that they, who differ from you, do not think your "religious sentiments to be equally scriptural and good" with their own. You, however, hazard the remark, apparently with a view to make your readers believe the opposition to creeds arises from total indifference about religious sentiments.

"*Creeds*, therefore," you say, "and *confessions of faith* are all to be utterly discarded, as unwarrantable, unscriptural, and of most disastrous tendency."

The fair amount of your argument is this:

'In the estimation of some, the 'perfection of christianity consists in 'believing in no doctrines whatever, 'or in holding all religious sentiments 'to be equally *scriptural* and *good*: 'Therefore, these same persons, 'though indifferent to all religious 'sentiments, utterly discard *creeds* 'and *confessions of faith*, which, in 'their own view, contain sentiments 'that are *scriptural* and *good*, as un-'warrantable, unscriptural, and of 'most disastrous tendency.'

To me it is matter of some surprize that men so totally indifferent, as you represent them, to all religious sentiments, should be kindled into such zeal against the adoption and acknowledgment of *particular* sentiments. Perhaps you can explain the whole business, and show by what motives these m
tuated.

The "Review" ag

"It is well understo
adversaries of evangelica
nothing to lose by the ge
lition of *creeds*, for they h
be demolished."

I think, gentleme
very easily be under
the enemies of the g
no particular system
ical truth to be demoli
I wish it were as well u
that the true friends
pel have nothing to l
general demolition of
creeds, which are est
rules, standards, or
christian faith. The E
be an excellent substi
do you mean, gentl
they, who oppose
rules, or tests of fait
trines, are "adversari
gelical truth?" Or th
they have not subsc
of the numerous cre
they have no religi
ments? If you do, yo
a very considerable
orthodox gentlemen,
have been, as much
the establishment and
of human creeds, as
of the sermon in revi
insinuations will be du
ed without my applyi
the proper epithets.
dently intend to incl
the "adversaries of
truth" the author of t
and those who with hi
imposition of human
tests of *sound doctr*
evangelical truth. L
to the true ground of t
In this same sermon I
ple to study and embr
doctrines of the gosp

from the oracles of
alterated by human
Others have done the
in a much better man-
but we have had the te-
deny the authority of
in determining what
trines are, and the im-
to say, that neither you,
nor any other body
have a right to impose
upon your fellow-
For this high pre-
though we hold in our
gospel of Christ, and
most explicit manner de-
full belief in whatever
contains, we are de-
"adversaries of evan-
truth!" I could hardly
ected you would have
so high and general a
on so slender ground, to
affront offered to the
ty of human creeds.

Review again:

in orthodox churches only,
haps a very few exceptions,
fessions of faith are to be
The popular cry, therefore,
specious in its pretensions,
view in no other light, than
a masked attack upon the
of grace. In general it is
the prostration of evangel-
Though the strong holds
are not to be carried by open
the hope is probably enter-
that they may be taken by

a very observable pas-

sions of faith are found
if not exclusively, in ortho-
ches: Therefore, the pop-
against *confessions*, can be
in no other light, than that
ked attack upon the *doctrines*
aimed at the prostration of
ical truth, in hope of effecting
what cannot be done
assault.'

Are confessions of faith, then, in whatever church they may be found, essential to the existence of the doctrines of grace? Does evangelical truth in general depend on these confessions? And is opposition to any of these confessions an expression of hostility to evangelical truth? The churches denominated orthodox, have not all the same confession; nor do they all hold the same doctrines, at least not in the same sense. But the cry against the different confessions of faith in *orthodox churches*, made without the least idea that they constitute the essence, truth, or evidence, of the doctrines of grace, if I understand the Review, is to be considered a *masked attack upon these doctrines.* I have supposed these doctrines were the great subject of divine revelation, that they are supported by its authority, and that evangelical truth is not to be prostrated by the demolition of human creeds.

The charge which you, gentlemen, advance against the popular cry, and evidently against the author of the sermon in review, is a very serious one. Do you believe that I, or the opposers in general to the establishment of human creeds, ever meditated an *open* or *masked attack* upon the scripture doctrines of grace, or that we have aimed at the prostration of evangelical truth, in hope of taking its strong holds by *stratagem?* If you are acquainted with me, as your profession of *great personal respect* implies, I think your consciences must acquit me of such charges. But I submit it to your own judgment, whether there be not something in your

remarks, that looks like *stratagem*. My sermon is before the public. 'It may have some effect. How shall this be prevented? Why, alarm the good people, and induce a belief that Dr. K. is an adversary of the great and ever to be admired doctrines of grace, aiming in this sermon at the prostration of evangelical truth!'

I do not say this was your design; but I ask you, gentlemen, I ask every reader, whether your remarks do not bear this appearance?

To the result of my first enquiry you say, that you "have nothing to object;" and you "readily admit, as sound and good, the reasons offered in support of the *claims*, which the scripture has to this high distinction." One of these reasons is, because the scripture "is an adequate and perfect rule of christian faith and duty, the only standard by which the disciples of Jesus, his ministers in an especial manner, are to form their own, and test the religious doctrines of their fellow-christians." If this be, as you concede, a *sound* and *good reason* for adhering to the inspired scripture, as the only rule of faith, and standard by which sentiments are to be formed and tested, why any zeal to introduce some other test of a man's soundness in the faith? But you insinuate, that I contend for mere words. You say,

"To contend for the mere words, and not for the true doctrine, or mind of the Spirit in the scriptures, to us, appears idle and preposterous. This however, if we do not misapprehend him, Dr. K. has done."

In answer to this let the sermon speak for itself:

Page 11. "The gospel the commission and instru Christ's ambassadors; and they observe the letter and it, according to their own ap sion, they can never feel that faithful, or act by authority fro

Page 20. "There is a want per attachment to the faithfu when there is not a sincere d understand and embrace its *d* imbibe its *spirit*, and let *e* have a practical influence."

Page 21. "Holding it taught by Christ, and by "h of God, who spake as the moved by the Holy Ghost," not only general acquaintan the letter of it, but entering *spirit* of it, and a readiness to the *whole truth*, so far as we able to discover it."

Pages 21 and 22. "The di cles are to be examined, no something that may appear to the sentiments of a party, o firm preconceived opinions, learn what is the *mind and w Lord*, what the hope of our what *doctrines* they teach, a duties they enjoin."

Let every candid read judge whether I contend *mere words of scriptur* whether my "ground is once," if I admit, as I do, "that not the mere of scripture, but their se the mind of the Spirit in is to be held fast accor our best understanding. can adhere to the scriptu the rule of his own faith, other sense, than that in they appear to his mind; he have an absolute and c right to judge for himsel is their true sense, his b can have no right to imp on him their interpretati contend, indeed, that s language is the best to just ideas of the doctr grace, or to communicat gelical truth; for it carri

…ity, as well as light and …ss; and I say that, in …hension, *they* disparage …les of God, who object …s of scripture words and …pon any point of chris…trine, especially upon …k points, which, though …th is to be admitted, we … be able clearly to ex-

…man is to hold fast the … scripture, you demand …may he not be required, …ot allowed, to *confess* … explicitly, and in such … most definitely express …ture doctrines, in which …res?" He may be *al*… confess his belief in the …plicit terms. To this we … objection. But we do …e his being *required* to …s the language of any …bed human creed.

…: quoting my observations …ing the plainness of es… scripture doctrines, you …ut who could have imag…t the great plainness of …iptures would have been …as an objection against …ons of faith?" There is …ingenuousness in this and …ceeding remarks, that I …know how to excuse them. …ve out four sentences be…ause you quote, undoubt…ause they did not suit …rpose, and then give the …m, as a passage united in …men. The intervening …s would have shown your …, that the plainness of …re is not urged, as an ob… against confessions of … From the perfections and …d design of the author of …ly religion, I inferred, … you intimate, that *all* scripture doctrines are plain to an honest inquirer, but that *those* are so, which are essential, or a belief in which is necessary to constitute a true christian. Do I then urge this assumed, and, I think, incontestable fact, as an objection against confessions of faith? The next sentence will show:

"This granted," (the plainness of scripture as to essential doctrines) "the points in controversy between great and good men cannot be of essential importance; and difference of opinion should not interrupt the fellowship of christians."

Every person will see that the plainness of scripture upon essential doctrines is here urged, as a ground of belief that the points controverted by great and good men are not essential, and that holding different opinions about them should not interrupt christian fellowship. The other sentence you quote will not, if examined in its connexion, justify the construction you have been pleased to put on this part of the sermon.

You quote again:

"Must we concede to them the right to associate, and by a plurality of votes, to fix upon a creed," &c.—?

"A hard case truly." Such it really is, as stated in the sermon; and I ask whether we may not endeavour to prevent the evil, by striking at the root of it? A plurality of votes may decide what shall be the law of the land; but, in my mind, it does not determine what are the true doctrines of the gospel. But you inquire, "Can we deny their right to associate?" For the purpose of establishing a creed, by which others shall be *required* to regulate, or express, their

faith, we do deny their right to associate. But you bring to view some harmless, and even laudable purposes, for which ministers and churches *may* associate, and then gravely ask,

"Shall they be denied this privilege? Shall they for using it be charged before the world with *invading the rights of conscience*, and with *feeling no very strong objections to papal authority, if they might choose in what hands it shall be placed?*"

By this you would have it believed, that I apply these remarks to those who associate for the laudable purposes you mention. Whether you have shown fairness in this representation, I leave the public to form its own opinion, after giving the passage in the sermon, which contains the offensive words.

"An exclusive right to interpret scripture belongs to no man, or body of men. It is the privilege of every believer. When any demand implicit faith in their construction, and use coercive means to compel assent, they *so far invade* the rights of conscience, and excite *suspicion* that they feel no very strong objections to papal authority, if they might choose in what hands it shall be placed.

There is no "ambiguity" in these words and sentences. The charge is clearly against those, whether associated or otherwise, who claim, or usurp, *dominion over the faith of others*, or attempt to abridge the liberty of free inquiry. Now does the charge apply to you, gentlemen, or to those whose cause you plead? Certainly not, unless you come within the description of persons to whom I have made the application. That you do, I have no authority to say; but, if you are conscious of a disposition and design to demand im-

plicit faith in your c
of scripture, and to
means to compel ass
advise you to come
and assume *infallibi*
shall then know on
to meet you; but
serve the liberty, if
make our election,
acknowledge as an i
terpreter, you, or the
in the Roman cathol
His claim is prior to
supported, perhaps,
reasons. But had the
some who dared to d
fallibility, the reform
not have taken place
of the opinion that t
of evangelical truth
be much accelerated
to others what has lo
nied him by protestar

We do not dispute
to select, or compose
yourselves and by ar
scripture to proselyt
as you can to your
yet the right of mi
churches to associate
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and of promoting," i
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terests of truth and
But, gentlemen, we do
right, in any way wh
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sions of faith upon y
ren, as undoubted com
on holy scripture,"
only true interpretati
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their rights and christi
nor suffer them to be w
of their hands by *ope*
or by *st[illegible]gem*.

You carefully avoid
to the notes added to m

probably best you should inform your readers that, in support of my sentiments, I have the avowed principles of our forefathers, and the authority and unequivocal language of a *Barnard*, a *Balguy*, a *Peirce*, and a *Chillingworth*, some of whom, if not all, are accounted orthodox at this day; and that I have discovered my own general views of the doctrines of the gospel, by recommending the works of the learned and pious Dr. Doddridge, to whom I would yield implicit faith as soon, as to any man, or combination of men.

SAMUEL KENDALL.

REMARKS.

HONOURABLY to a promise in our last number we have introduced into our pages the foregoing strictures of Dr. Kendall upon our review of his sermon: not because we supposed that in justice we were obliged to admit them, nor because we considered them so intrinsically important, as to merit an admission; but because we are really disposed to treat that gentleman with great courtesy and respect; and especially because it appears that, on the general subject in question, the public mind is at present unusually awake. By this instance of indulgence, therefore, we mean not to give any pledge for our future conduct; but we wish it to be distinctly understood, that we still reserve to ourselves the right to admit or refuse, according to our discretion, any future strictures on any of our reviews.

On a careful reperusal and reconsideration, we confess ourselves unable to discern any just ground for the complaint, that our account of the discourse was not "a fair" one. We would not, indeed, undertake to aver that in every instance we have rightly understood Dr. Kendall; much less should we dare very confidently to affirm, that his sermon throughout is capable of being understood in perfect consistency with itself: but so far as we do understand it, our conviction is strong, that our account of it was fair, and candid, and lenient.

"To prejudice the reader against the author" of the Sermon was certainly no part of our intention. The general remarks, with which our review was introduced, were dictated by a sacred sense of duty; we still believe them correct, well founded, and deserving of serious consideration; and we can only repeat the expression of our regret, that Dr. Kendall should have placed himself in a situation to feel himself implicated by them. But he who voluntarily places himself in the Trojan camp, must not complain, if he be hit by the Grecian arrows. Limiting our views to this country, where our proper concern lies, we did indeed express as our belief, a belief from which we have yet seen no cause to recede, that the 'popular cry against creeds and confessions is aimed, *in general*, at the prostration of Evangelical truth.' But from this *general* case, there may no doubt be individual exceptions; and among these exceptions we should certainly be very far from any reluctance to recognize Dr. Kendall. His intentions we have not arraigned; with his motives we have no concern; our business is

with his overt acts. These we have considered as of prejudicial tendency to the cause of truth; and that tendency we have endeavoured to counteract, not by improperly "alarming the good people," not by any thing "like stratagem," but by an honest, ingenuous, and rational exposure.

We were well apprized, that the distinguished "reformers did not form the same ideas about all the doctrines of grace;" and that "those who" have "now the character of orthodox are not" perfectly "united in sentiment." It is nevertheless true, that 'the doctrines designated as *the doctrines of the reformation, the doctrines of grace, evangelical and orthodox*, have a distinctive character, and are generally known;' and those who adhere to these doctrines, *for substance*, notwithstanding any minor differences, are all evidently regarded as being upon the same general ground, and are all therefore obnoxious, though some more than others, to opposition from the opposers of their common faith. Whether "the opposers" of these doctrines "have generally known that they are truly evangelical;" or, if they have not, in how high a degree "their opposition is reprehensible," we are not now to determine. But whenever men set themselves to oppose the truth, whether they do it *ignorantly in unbelief*, or willingly and malignantly, they are certainly, we believe, to be firmly withstood by those on whom it devolves to "contend earnestly for the faith once delivered to the saints."

Dr. Kendall's insinuation, that "by *evangelical* we do not mean doctrines clearly revealed in the gospel, but those contained in some *human* creed, which is said to be a summary of the christian religion," we are little concerned to answer. We admit it, however, as very possible that, when opposed with a good "spirit" a man may sometimes be so very unhappy, as to think himself "almost forced into" groundless and even injurious "suppositions."

The "remark" which we "hazarded" on the subject of "indifference about religious sentiments," we are in no degree solicitous to recal; nor do we suppose it difficult to conceive why those, who would even make the essence and perfection of christianity to consist, either in believing in no doctrines whatever, or in holding all religious sentiments to be equally scriptural and good, should be strongly opposed to creeds and confessions. Creeds and confessions it is obvious, stand *directly* in their way, and imply at least a reproof of their indifference or unwarrantable catholicism. We have not however said that any really are so indifferent; we have only said that 'one might be ready to conclude this, from the representations which we continually hear.' For what purpose, or with what intention the 'representations' alluded to are made, if "they, who differ from us, do not think our 'religious sentiments equally scriptural and good' with their own," we would willingly leave it with Dr. K. to determine.

Had Dr. K. duly attended to our sentiments respecting creeds and confessions, as exhibited in our review, he would surely have

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hend, for a general inundation of error.

Dr. Kendall would seem to deny, that he contends, not for the true sense or doctrines, 'but for the mere words of scripture.' But will he directly deny it? "I believe," says the orthodox Trinitarian, adopting the words of the Ethiopian eunuch, "I believe that Jesus Christ is the Son of God." "I believe," says the Sabellian, "that Jesus Christ is the Son of God." "I believe," says the Arian, "that Jesus Christ is the Son of God." "I believe" says the Socinian, "that Jesus Christ is the Son of God." In this instance, then, they all use the same words, the words of scripture; but do they all use them in the same sense? Wide indeed from this is the fact. The first believes that Jesus Christ is a divine person, very God as well as man; the second believes him to be no more than an emanation of Deity united to the person of a man; the third believes him to be only a mere creature of superangelic nature; and the fourth believes him to be only a mere man. But will Dr. K. say, that he contends for either of these senses, or for any other sense of these scriptural words, as an article of faith? Does he not on the contrary, throughout his whole sermon, contend, that if a man profess his faith in the words of scripture, whatever his sense of them may be, we have no right to require of him any thing further? If so, then we ask, does he not in fact, contend, not for the true doctrine or sense of scripture, but only for the mere words?

The single instance now stated may serve instead of many.

Nothing is more undeniable, than that men may adopt the same "scripture words and phrases" in very different and even opposite senses. We, therefore, believe it to be not only the right, but the duty, of churches to require of those, whom they admit to their communion, and especially of those, whom they accept as their pastors and teachers, something more, as a declaration of their faith, than the "use of scripture words and phrases." They have a right, and it is their duty, to adopt some means, by which to ascertain, as early as possible, in what sense those "words and phrases" are used. It is in this view precisely, that we advocate confessions of faith; nor can we, in this view perceive them to be in the least degree either a "disparagement of the oracles of God," or an infringement of the rights of men.

But, says Dr. Kendall, "no man can adhere to the scriptures, as the rule of his own faith, in any other sense, than that, in which they appear to his mind; and if he have an absolute and complete right to judge for himself what is their true sense, his brethren can have no right to impose upon him their interpretation." True. But if "his brethren have no right to impose upon him their interpretation," have they not, however, a right to judge for themselves whether he really holds the doctrine of Christ, or whether he comes to them with another doctrine, and to receive or reject him accordingly? If "his brethren have no right to impose upon him their interpretation;" which is readily admitted, have they no right *not to believe every spirit, but to try the spirits whether they be of God?* If, in fine, "his brethren have no right to impose upon him their interpretation;" is it not equally clear, that he has no right to impose himself upon them; or to insist on their receiving him, as a true believer in the gospel, while in their view he virtually denies the only Lord God, even our Lord Jesus Christ, and is wresting the scriptures to his own destruction?

We are far from feeling ourselves convicted of "disengenousness," in asking, "after quoting Dr. Kendall's observations on the plainness of essential scripture doctrines," 'who could have imagined, that the great plainness of the scriptures would ever have been urged as an objection against confessions of faith?' If we did "leave out four sentences between those which we quoted," it was not "because they did not suit our purpose," but only because we thought them not necessary fairly to represent the Dr's. sentiment. The first of the two sentences quoted comprised, as we supposed, his premises, and the last expressed his conclusion. The intermediate sentences we considered as serving only to develope more fully the sentiments contained in the first sentence, or at most as being only advanced steps in his argument intended to bring out his conclusion with the greater force. The argument is this: "The perfections and professed design of the author of our holy religion forbid the supposition, that essential doctrines, the belief of which is necessary to the true christian, are not plain, but hidden mysteries, to honest enquiries after

surance is given, that disposed to do the will shall know of the doc- that the meek shall be judgment. This grant- points in controversy be- est and good men can- essential importance: ence of opinion should kept the fellowship of n." What then? Why, ur a sentence or two o the same effect the Dr. e it be that the word professedly revealed ven to be a light to our imperfect, mysterious lligable a rule of faith, g important points of a belief of which is es- every true christian, *thing more explicit and y if not altogether of rigin, yet of human ion and language must the touchstone, by correctness of a man's ts, and even the purity gious affections are to* " Now we submit it ndall himself, whether ot warranted to under- as 'urging the great of the scriptures as an against confessions of Or if not, whether he xpress himself with pe- licity? We hope he perceive "such disen- ' in this submission , as "hardly to know use it."

ndall complains, that, ion with his pointed in- , "Must we concede the right to associate, plurality of votes, to a creed, &c. We bring one harmless and even purposes for which min- isters and churches may associate, and then gravely ask, 'Shall they be denied this privilege? Shall they for using it be charged before the world with "invading the rights of conscience, and with feeling no very strong objections to papal authority, if they might choose in what hands it might be placed?" Because "by this we intended," as he supposes, "to have it believed, that he applies these remarks to those, who associate for the laudable purposes we mention." We certainly did suppose, that Dr. Kendall meant to apply his "remarks" to some well known association, or associations of ministers and churches in this country, and even in this commonwealth; but the association, or associations, evidently alluded to, we believe to have no other, than the "harmless and even laudable purposes," which in our review, "we mention." If he will disavow this supposed application of his remarks, we are ready most cheerfully to admit his disavowal, and to make any proper concession for misapprehending him. But still we must reserve to ourselves the privilege of asking, to whom, or to what "associated" body, or bodies, he intended his "remarks" should apply. If he shall say, he intended they should apply only to those, who "demand implicit faith in their construction, and use coercive means to compel assent;" we must then ask again, where these men, or bodies of men are to be found? For ourselves, we certainly have no connexion with any such; nor do we know of any so near Dr. Kendall, as to call for his zealous and ex-

traordinary exertions against them.

The adoption and christian use of creeds and confessions, is one thing; and the "*imposing* of them upon others," and "using *coercive* means to *compel* assent" is distinctly another. It is the first of these only that we advocate; but will Dr. Kendall say, that it was the last of them *only*, that he intended to oppose? We believe he will not say it. If he will, however, we only observe, that we have been so unfortunate, as to mistake the *real* design of his discourse. His language has not conveyed his meaning to our minds; and that if his opposition, has been levelled exclusively against the *abuse* of creeds, and in no degree against their christian *use*, we certainly have no controversy with him; nor do we know of any individual or body of men in New England, among protestants, who have. We presume however, from the tenor of Dr. K's. sermon, and from some insinuations in his remarks, which cannot be misunderstood, that he does *believe*, though he confesses he has "no authority to *say*" it, that there are those, even in this commonwealth, who have "a disposition and design to demand implicit faith in their construction of scripture," and he advises them "openly to assume *infallibility*;" that people may have opportunity to "make their election which to acknowledge, as an infallible interpreter," these assumers of papal authority, "or the *holy father* in the Roman Catholic church." We really lament that a gentleman of Dr. K's respectability and reputation for candor and liberality, should have [illegible] insinuation so entirely [illegible] ed, and so gross, to [illegible] ed his pen.

In the following [illegible] K. explicitly and fully [illegible] every thing, for which [illegible] tend.—"We do not [illegible] right," says Dr. K. to [illegible] compose a creed for y[illegible] and by argument and [illegible] to proselyte as many [illegible] can to your faith: [illegible] the right of minis[illegible] churches to associate [illegible] purpose of mutual e[illegible] and of promoting," in [illegible] *tifiable* method, "th[illegible] interests of truth and [illegible] If Dr. K's. sermon can [illegible] understood to admit [illegible] here expressed, we ack[illegible] that we have misunder[illegible]

If Dr. K. will point [illegible] individual, or body of [illegible] answer to the charact[illegible] drawn in the sentences i[illegible] ly following the one ab[illegible] ed, we will most cheerf[illegible] with him in censuring th[illegible] and ecclesiastical tyra[illegible] in guarding the churche[illegible] their influence.

Dr. K. mistakes ou[illegible] for not adverting to hi[illegible] our review. It was [illegible] fear that our reade[illegible] know that the divines l[illegible] supported his sentimen[illegible] might perhaps doubt [illegible] that these men, were t[illegible] and to read his discour[illegible] approve his sentiments [illegible] ever this might be, we [illegible] persuaded, that "the [illegible] *principles* of our fo[illegible] "do by no means sup[illegible] sentiments of Dr. K. [illegible] *practice* unquestionab[illegible] cided with *our* views.

We are gratified by Dr. K.'s strong expressions of approbation of "the works of the learned and pious Dr. Doddridge."—In this approbation we entirely concur. And though we would not "yield implicit faith" in "any man or *combination* of men," yet we most devoutly wish, that the clergy of the present day, and of this vicinity especially might possess a double portion of his amiable and excellent spirit, of his christian zeal for the honor of the DIVINE REDEEMER, and the salvation of lost and perishing sinners.

EDITORS.

RELIGIOUS INTELLIGENCE.

UNITED STATES.

THE Hampshire Missionary Society held their last annual meeting at Northampton on the 25th of August last, when the trustees made their Report, from which we make the following extracts

"Through the favor of heaven, this Missionary Institution, promising in its beginnings, has increased beyond the sanguine expectations of the trustees. Wonderful and animating has been the success which the blessing of Jesus has afforded to his own cause. From year to year liberal funds have been furnished, and able and faithful missionaries have been found and employed, to the growing reputation of the society, to the comfort and joy of believers in the infant and destitute settlements of this country, and to the conviction and salvation of perishing sinners, who will ever bless God for the pious labors of this society, for their salvation.

"With pleasing satisfaction the trustees make mention of the grace of the Redeemer, that in the progress of the society, he has opened the hearts of his female disciples in this county, to form charitable associations, for the purpose of obtaining funds to be applied in the purchase and distribution of Bibles, and other pious christian writings, among the needy inhabitants of the new settlements, and under the direction of the society; and hath raised up many other liberal and pious benefactors, in more distant parts, who have brought their free will offerings to Christ, and have increased the funds and ability of this institution.

"In the six first years of the society have been expended, in forwarding their great object, $5,598,92. There have been paid into the treasury, $7,854,73. By these receipts, and the skilful management of the funds by the treasurer, there were remaining in the treasury, at the last annual meeting, $2,572,32; also, $100,25, and a valuable collection of books, for future distribution, in the hands of the trustees' committee.

"The missionaries of the society, as appears by their letters and journals, and by letters from those among whom they have labored, have fulfilled their missions with an exemplary fidelity, activity, and zeal, and with a patient self-denial. They travelled over extensive regions of the new settlements, seeking for places and opportunities where they might do good to the souls of men, and honor the grace of the Divine Redeemer. They were constant in preaching, in the administration of the holy sacraments, in settling difficulties in churches already established, in forming new churches, in holding religious and church conferences, in visiting and instructing schools, in comforting the sick and afflicted, in assisting mourners, by their prayers and counsels, submissively, to bury their dead, in going from house to house, to teach the people the good knowledge of God. In addition to these services, and the diligent dis-

tribution of books, they preached nearly as many discourses as they spent days on missionary ground. The whole number of sermons they delivered, being six hundred and ninety-one. The trustees and the society will give God thanks, that their missionaries have been faithful in their trust. Nor may the kind and grateful reception they met with from the people, be passed over in silence. Cordial was the welcome given to them by the needy and scattered inhabitants of those new and destitute settlements. Lively joy was impressed upon the countenances of Christ's children in the wilderness, and a general and solemn attention to their labors, was yielded by the people whom they visited. There was the evidence of serious and useful effects upon the hearts and lives of not a few, who were favored with the instructions and counsels of the missionaries of this society.

"The trustees, affected with gratitude to the pious and liberal donors and patrons of this missionary establishment, would inform the society, that the Hon. William Philips, Esq. of Boston, has, in addition to two preceding donations of $50 each, given $50 to the funds; the Charitable Female Society, of Whitestown, New York, have, in addition to their liberality in 1806, of $119, given to the funds of this society the past year, $140; the treasurer has also received ten shares in the stock of the Fire and Marine Insurance Company, in Boston, bequeathed to the society by Richard Devens, Esq. late of Charlestown, deceased, in his last will and testament, nominal value $50 each share, and have also assurance from the Executors of Mr. Devens' will, that they will pay to the society, the sum of $500 as a donation from the surviving grand children, nineteen in number, residuary legatees of Mr. Devens, in order most scrupulously to fulfil what they supposed might have been the benevolent and pious intention of their venerable and worthy grandfather at the time when he made his will, and that his legacy to the society of ten shares, may be of the value of $1000. These several donations from the pious and munificent benefactors, as they evince the dev hearts to the interest kingdom, and the salv and are pledges of th in the good intentions so they will excite in its members, praise as to God, who has all hands, and affection gratitude and esteem distinguished characte with such promptitud cence, furnished mea the society's exertion up the kingdom of th manuel.

"The trustees furth the virtuous members ble Female Associatio ty, have the past yea proofs of their attachm deemer's cause, and wishes for the happin tion of those in the ne who are famishing for and instruction in They have continued sential aids to those fu ciety which are devote chase and distribution other pious books in t ments. While these Zion are making the v solitary places to rejoic with the rose of gos grace, may they reap in the favor of him t have so kindly admini lieving him in his poo members. May thei their memorial in time

"Much important g terests of virtue and reli already done by the lat interested charities an society, and by the li tors to its funds. Sti more extensive are the templated by the trust future exertions, praye alities of the society.

"Let those, therefor Lord Jesus, and look fo of souls, by the instrum word and ministratio work. Let them, co for a blessing from h regards those labors o are wrought for his di bring in subjects to his

will never suffer the pious exertions and prayers of his children to return empty. Behold the fields, they are already white and ripe for the harvest. How numerous are these fields for missionary labors! How rich and abundant, may we hope, will be the future harvest, provided we and others put our hands to this work, and come to the help of the Lord in this season of exigency. When other missionary institutions are zealously going forward with this work, do not our hearts beat in unison with theirs, and say, We will go also. Do we see the blessed effects and fruits of our former prayers and labors in the establishment of churches, and the settlement of ministers in the new settlements of our country? Let us bless God for the benefit, and lift up our eyes and look around and beyond those favored churches, and see new plantations multiplying in the wilderness, unable to relieve their own wants, more numerous than all the pious supplies of missionary societies can at present satisfy. May the good Spirit of God, enlighten all in duty, and excite them to offer their faculties and gifts to Christ, that they may promote the common salvation, and extend the blessings of his kingdom to all parts of the world; that those who sit in darkness may see a great light, that the name of our Jesus may be known upon earth, and his saving health, unto all nations; and that the kingdoms of this world may become the kingdom of our Lord and his Christ."

Summary of Expenditures.

	$	c.
For missionaries - -	959	83
Books and printing -	257	95
Contingent expenses -	34	25 1-2
Paid Rev. J. Sergeant -	14	
Paid on Panoplist, vol. 3, &c.	7	60 1-2
	$1273	64

Receipts, viz.

	$	c.
Of towns and parishes in the county - - - -	671	22 1-2
Other donors - - -	297	13
New settlements in New York - - - - - - -	54	70
in Maine	16	96
in Vermont	6	66
Editors of the Panoplist, on vol. 2. - - - -	28	18
Charitable Female Association, in the county	167	96
	$1242	81 1-2

Officers of the society appointed at the annual meeting, Aug. 25, 1808.

Hon. CALEB STRONG, Esq. *President.*
Rev. SAM'L HOPKINS, D. D. *Vice Pres.*

Trustees.

Hon. John Hastings, Esq.
Rev. Joseph Lathrop, D. D.
Hon. Ebenezer Hunt, Esq.
Rev. Joseph Lyman, D. D.
Justin Ely, Esq.
Rev. Solomon Williams,
William Billings, Esq.
Rev. David Parsons, D. D.
Charles Phelps, Esq.
Rev. Richard S. Storrs.

Ruggles Woodbridge, Esq. *Treasurer.*
Rev. Enoch Hale, *Corresponding Sec'y.*
Rev. Payson Williston, *Recording Sec'y.*

Asa White, Esq.
Mr. William Porter,
Elisha Billings, Esq. } *Society's Committee for auditing accts.*

Committee of the Trustees.

Rev. Joseph Lyman, D. D.
Rev. Solomon Williams,
William Billings, Esq.
Charles Phelps, Esq.
Rev. Enoch Hale.

Sundry donations to the Cent Society since the last publication.

1808.		$	c.
Sept. 15.	Received of Rev. Titus T. Barton, from his wife -	6	
16.	of Dr. Thayer, from ladies in Braintree -	3	50
22.	of Rev. Mr. Homer, from ladies in Newton -	20	80
30.	from ladies in Compton - - - - -	8	
—	from ladies in Westport - - - -	2	62
—	of ladies in Boston - - - - -	15	58

SANDWICH ISLANDS.

The missionaries at Otaheite are informed, by the captain of a vessel which arrived there in August, 1806, that he had lately been at the Sandwich Islands: of the prosperity of which he gave a pleasing account. There are two Europeans there, whose names are Davies and Young, who have resided on the island of Owyhee, &c. near fifteen years. These men are the king's confidants, and, through their ability and fidelity, have had for some time the principal direction of his affairs.

They have made great advances towards civilization. The king is not at all oppressive, as every man pays a regular tribute or tax out of his produce, &c. to the government; the rest he enjoys without any fear of being plundered by the king or chiefs.

The king, it is said, has upwards of 2,000 stand of arms. He has built several vessels, and one of about 70 tons. He has a fortification round his house, mounted with ten guns. He has also about two hundred disciplined native soldiers, who do regular duty night and day. He has upwards of 12,000 dollars, and other valuable articles in proportion, deposited in storehouses, which he has collected from ships by regular trade.

How happy should we be to add, they have also the privilege of hearing and knowing the joyful sound of the gospel! *Evan. Mag.*

EAST INDIES.

Extract from the Baptist Missionaries' General Letter to the Society.

"*Serampore, Dec. 25, 1807.*

"VERY DEAR BRETHREN,

"On a review of the dispensations of God toward us since we have been in India, we see much to humble us, and much to excite our gratitude. Blessed be the name of the Lord, he hath not turned away our prayer! He hath led the blind by a way which they knew not; he hath made darkness light before them, and crooked things straight;—"this hath he done unto them, and hath not forsaken them." Amidst afflictions and bereavements, troubles from without, and trials within, his grace hath been sufficient for us. We have obtained help of God, we continue this day.

"During the past year we have baptized twenty-two persons, some of whom have been added to us since the last quarterly letter. Of these, one baptized at Cutwa, and two at Dinagepore, make the whole number baptized an hundred and ten, of whom are Europeans. In the course of the last six years we have been under the necessity of excluding thirteen, and six have been removed by death. The number of active members who remain with us in the two churches at Serampore and Dinagepore, is seventy-four, together with twenty-five Europeans, one hundred; besides these, several members are gone to Europe.

"The far greater part of our brethren continue to give us pleasure, by their walk and conversation. Some there are from whom we have been called to reprove, and even to suspend from communion. We have however generally had the satisfaction to find church discipline so far successful as to be productive of sorrow for sin, and an earnest desire to be reconciled with the church.

"At Cutwa, things wear a very pleasing aspect. Brother Chamberlain has with him Kangal Charan and wife; the latter of whom was baptized by him, and the former at Serampore; and we are happy to find that both of them walk worthy of the gospel. We have furnished brother C. with a horse, which has greatly enlarged his sphere of labour. He goes out with a native brother, and scatters the precious seed in about twenty villages in the course of a month.

"At Dinagepore our beloved brother Fernandez is indefatigable in his attempts to spread the knowledge of Christ. We have already mentioned his having baptized the son of Nunda-kishore. Golock Nath and Patick are with him; but illness has prevented their exerting themselves hitherto in any great degree. It gives us pleasure, however, to find that Nunda-kishore and his family are lively and active. Brother

kindly informed us of his intention to undertake a journey for the preaching of the word to the northern extremity of the British territories.

"We have heard pleasing news from the neighborhood of Malda, where our highly esteemed European friends have been preparing the way for the gospel, by the establishment of native schools, in which children have been taught to read the holy scriptures by heathen teachers. Indeed, in the present state of the country, it is hardly possible for a christian teacher to obtain any number of pupils. Here brother Mardon has labored this year, accompanied by Krisno, Ram-mohun, and others of our native brethren. Krishno Dass and Jagpreath are also gone thither lately: and we are informed by a letter, that they are attended to with a considerable degree of seriousness, and that there is hope of one or more being changed, both in heart and life. Blessed be God, his word is not bound, nor shall it return void.

"In Jessore, things seem rather at a stand. Brother Sheetaram has met with much opposition, on account of his refusing to prepare rice for the worship of Doorga. We have the satisfaction to find, however, that he was enabled to conduct himself as a christian in this scene of trial, neither yielding in a way of sinful compliance, nor rendering railing for railing.—Kovera at Erunda continues undaunted, and we hope not without some good effects from his labors. Several brethren are lately gone into Jessore, to endeavour to revive the cause.

"We now return to Calcutta; not however without a sigh. How can we avoid sighing when we think of the number of perishing souls which this city contains, and recollect the multitudes who used of late to hang upon our lips, standing in the thick-wedged crowd for hours together, in the heat of a Bengal summer, listening to the word of life! We feel thankful, however, that nothing has been found against us, except in the matters of our God. Conscious of the most cordial attachment to the British government, and the liveliest interest in its welfare, we might well endure reproach, were it cast upon us; but the tongue of Calumny itself has not, to our knowledge, been suffered to bring the slightest accusation against us.

"We still worship at Calcutta in a private house; and our congregation rather increases. We are going on with the chapel. A family of Armenians also, who found it pleasant to attend divine worship in the Bengalee language, have erected a small place on their premises, for the sake of the natives. We hope the word preached at Calcutta has not been without effect. Two persons appear to have been wrought upon while we were permitted to preach at the Loll Bazar; Santaram from Chittagong, who has been baptized, and is gone to his own home; and Ram Presaud, a young man from Patna, who also has been baptized, and continues to be very promising.

"Our way having of late been partly hedged up, we have been led to inquire whether, with the word of life in our hands, we were not debtors to some of the neighboring nations which might be accessible. After much consideration and prayer, and the requisite inquiries, we resolved to make an attempt among the Burmans. Our brethren, Mardon and Chater, devoted themselves to this work, and have been solemnly designated to it. They only wait for a conveyance.

"We acknowledge, with gratitude, the kindness that has been shewn us both from Britain and America, in aid of the Oriental translations. The sums which have been sent us arrived in a most seasonable time, as the expense of the work had began to press very heavily upon us, and had indeed somewhat embarrassed our circumstances. This embarrassment is now happily removed, and we are enabled to go on with a degree of vigor. Dear brethren, farewell.

"We remain most affectionately yours,

W. CAREY, J. ROWE,
J. MARSHMAN, W. ROBINSON,
W. WARD, F. CAREY,
W. MOORE."

SOCIETY FOR MISSIONS TO AFRICA AND THE EAST.

On the 7th of June the annual sermon was preached at Blackfriar's church, before the Society for Missions to Africa and the East, by the Rev. Thomas Robinson, M. A. vicar of St. Mary's, Liecester, and late fellow of Trinity college, Cambridge. After a discourse on the duty and means of promoting christian missions, from Rom. x. 13, 14, 15, in which the preacher vindicated them from some late attacks, and enforced on his hearers the duty of supporting them, a collection was made, which amounted, with donations in the vestry, to upwards of 375*l*. The general meeting of the society was afterwards held at the New London Tavern, Cheapside, when a Report of the proceedings during the last year was read, which, with the sermon, will be published in a few days. From this Report it appears that the society has sent four missionaries to Sierra Leone, to be employed among the natives on the western coast of Africa; and that four other missionaries are preparing for the same quarter under t Thomas Scott, rector of Aste ford. The society promise much from the abolition of th trade, and from the operation African Institution in civiliz natives of the western coast: proposes to instruct its missi in the Arabic and Susoo lang and in the art of printing; the establishment of a printin at Freetown, Sierra Leone, aid the efforts which may be civilize Africa, and to circul tions of the scripture and r tracts along the coast and in terior. The society's missi continue in charge of the s concerns of the colony of Sie one, no chaplain having bee pointed; and they have also s to the children of the Mare proposal has been made to th mittee for forming a settle one of the New Zealand island they have some intention of into effect, and which may ult lead to important consequenc

C

LIST OF NEW PUBLICATIONS.

NEW ORIGINAL WORKS PRINTED.

The Constitution and Associate Statutes of the Theological Seminary in Andover; with a sketch of its rise and progress. Published by order of the Trustees. Boston: Farrand, Mallory, & Co. Belcher and Armstrong, printers.

A Sermon preached at the opening of the Theological Institution in Andover; and at the ordination of Rev. Eliphalet Pearson, L.L. D. September 28th, 1808. By the Rev. Timothy Dwight, D.D. President of Yale College. Boston: Farrand, Mallory, & Co. Belcher & Armstrong, printers.

Two sermons, preached, the first, on the evening of June 30, the second, on the morning of July 1, 1808. in Sandwich; at a time of religious attention in that town. By Cobb, A. M. pastor of the first in Rochester. Published by of the hearers. Boston; F Mallory & Co. Belcher & Arm printers.

The Wild Irish Boy. In t umes. By Dennis Jaspher vol. I. New-York: Ezra S D. & G. Bruce, printers.

NEW EDITIONS.

Travels through Spain and Portugal, with commercial, tical, and geographical details a word fixed upon or near t is worth a cart load of recoll *Gray's letters*. First Ameri tion. Boston: Published by Burditt, & Co. Belcher and strong, printers.

A History of the early part

…es the Second; with an …chapter. By the Right …n James Fox. To which is …ppendix. Philadelphia: …ell, C. & A. Conrad, & …Carey, Bradford & Ins…kins & Earle; and for E. …Charleston, South Caro…

…in America, performed in …the purpose of explaining …Alleghany, Monongahela, …Missisippi, and ascer…e produce and condition …and vicinity. By Thom…Esq. London, printed. …: William Sawyer & …

…Taciti Historiarum Li…s: Ad fidem optimarum …expressi.—Cum Notis …Philadelphia, M. Carey.

…Nisi Prius, part III. …Farrand, Mallory, & Co.

…of cases argued and de…in the High Courts of …in Ireland, during the time …Ledesdale. First volume, …the cases from the begin…aster Term, 1802, to the …ter Term, 1804. By John …Thomas Lefroy, esquires, …at law.

…st volume of the Holy Bi…ining the Old and New …ts, translated from the …Charles Thompson, late …to the congress of the Uni… Philadelphia, Thomas …

…Abbey, or Memoir of Eu…Mrs. C. Matthews. New…muel A. Burtis.

…'s (Sir James) Reports, in …octavo volumes, with the …numerous American cas…in calf binding, $ 22,50. …Farrand, Mallory, & Co.

…part I, being the 17th No. …s' Cyclopædia, or univer…nary of Arts and Sciences, …d by Lemuel Blake, No. 1

…alter, or Psalms of David, …Proverbs of Solomon, and …ermon on the Mount. Be…roduction to the training …dren to the reading of the …ptures. Boston: Hastings, …, & Bliss.

M. Carey has just published (price one dollar,) Paul and Virginia, in Spanish.——Also, Elizabeth, or the Exiles of Siberia, (price one dollar.)

The Military Mentor, being a series of letters recently written by a general officer to his son, on his entering the army; comprising a course of elegant instruction, calculated to unite the character and accomplishments of the gentleman and the soldier, is just published, by Cushing & Appleton Salem, and Joshua Cushing (No. 79, State-street) Boston, in 2 vols. 12mo.

A Philosophical Analysis of some of Shakspeare's principal Characters; by William Richardson, Esq. Professor of Humanity in the University of Glasgow. Munroe, Francis, & Parker.

WORKS IN THE PRESS.

Campaigns of the Armies of France in Prussia, Saxony, and Poland, under the command of His Majesty the Emperor and King, in 1806 and 7. A work destined to record the great events of that memorable era, and the brilliant achievements of the generals, officers, and soldiers. Accompanied with biographical notices upon those who fell during that memorable campaign. Also, with historical and military details of the sieges and battles which have signalized the different countries, through which the French have just marched their armies. Translated from the French, by Samuel Mackay, A. M. This work is now in the press, and will be published in a few days, by Farrand, Mallory, & Co. Boston.

Hastings, Etheridge & Bliss, have now in the press, to be published in a few days, the Columbian Orthographer, or first book for children. In which the words are methodically arranged, rationally divided into syllables, and accurately accented according to the best authorities, for the use of schools, by James Pike.

WORKS PROPOSED.

Munroe, Francis & Parker, at the Shakspeare Bookstore, No. 4 Cornhill, Boston, propose to publish a much admired English work, entitled Alfred, an Epic Poem, in twenty-four books. By Joseph Cottle.

Munroe, Francis & Parker, No. 4 Cornhill, Boston, propose to print by subscription, The Plays of William Shakspeare, in ten volumes octavo. The text to be correctly copied from the last and most approved English edition; with such corrections, illustrations and notes, selected from all the commentators, as will tend to elucidate the text, to afford instruction to the common reader.

Proposals are issued for publishing by subscription, in four volumes, 8vo. A New Translation of the Sacred Scriptures. The Old Testament from the Septuagint, and the New from the most correct Greek Text: with occasional notes. By Charles Thompson, late Secretary to the Congress of the United States.

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N. B. The first volume
work is now published.

Proposals have been issued
ladelphia for publishing, by s
tion, Physiological Research
Life and Death; by Xav. Bich
Professor of Anatomy, Phy
&c. &c. at Paris. Translated
original, by T. Watkins; c
more.

ERRATA.

Since the publication of the last number of the Panoplist, &c. the Editors have been favored with a *correct* copy of "*The Dying Maryanne,*" with a request to insert the following *Errata*, and addition to the same.

Page 192. 1st column, 25th line, for *cheering*, read *pleasant.*
26th l. for *t'illume*, r. *to cheer.*
29th l. for *death*, r. *doubts.*
35th l. for *o'erwhelms* r. *o'erspreads.*
34th l. for *then* r. *dare.*
38th l. for *some soothing*, r. *a cheering.*
2d column, 1st l. for *would*, r. *could.*
2d l. for *some superior*, r. *triumphant to the.*
3d l. for *shines* r. *dwells.*
15th l. for *show his richest*, r. *taste his precious.*
25th l. for *too*, r. *all.*
30th l. for *ought*, r. *aught.*

After the line at bottom, i
following, viz.

Surviving friends, her virtue
Some sweet memorial of her
And, whilst she sleeps in
'Tis yours with pious care to
Her steps, as far as Jesus le
'Till heaven demand your
Then may you all in peace re
Earth and its joys for bliss di
And meet her soul above,
Where warbling harps sh
proclaim
Their great Redeemer's
name,
And speak his boundless l

TO CORRESPONDENTS.

Remarks on the Review of the Brattle Street Hymns, are under c
ation.

Seraiah shall have a place in due season; as shall the *Questions*, o
A Christian of the ancient school, will continue to enrich our p
months to come; our readers will perceive that he has commenced h
bers on an interesting subject, the present month.

Our other Correspondents shall be attended to, as fast as our leis
pages will admit.

THE

PANOPLIST,

AND

ÐNARY MAGAZINE UNITED.

NOVEMBER, 1808. VOL. I.

BIOGRAPHY.

ıded, that we shall at once please and instruct every class of , by occupying our Biographical Department for the present h the following extracts from "*The Christian's Magazine,*" z ıbed once in three months, in the city of New York, by Rev. ı. The "Remarks on the accounts of the death of David Dr. Finley," are from the pen of this able editor.

ı introducing these extracts into our magazine is two-fold; ıefit our readers; secondly, to make them acquainted with a vork, edited with peculiar ability, and which does honor to our d to recommend it to their attention and patronage. *Editors.*

BETWEEN THE DEATH OF A DEIST AND THE DEATH OF 'IAN: BEING A SUCCINCT ACCOUNT OF THAT CELE- NEIDEL, DAVID HUME, ESQ.; AND OF THAT EXCELLENT OF THE GOSPEL, SAMUEL FINLEY, D.D. IN THEIR LAST

Adam Smith, L. L. D. *to William Strahan, Esq. giving account of Mr. Hume during his last sickness.*

ſife-Shire, Nov. 9, 1776.

th a real, though a holy pleasure that I ı give you some ac- ıe behavior of our t friend, Mr. Hume, ıst illness. Though, udgment, his disease ınd incurable, yet he self to be prevailed he intreaty of his ry what might be the ong journey. A few he set out, he wrote ıt of his own life, ther with his other eft to your care. My account, therefore, shall begin where his ends.

He set out for London towards the end of April, and at Morpeth met with Mr. John Home and myself, who had both come down from London on purpose to see him, expecting to have found him at Edinburgh. Mr. Home returned with him, and attended him during the whole of his stay in England, with that care and attention which might be expected from a temper so perfectly friendly and affectionate. As I had written to my mother that she might expect me in Scotland, I was under the necessity of

continuing my journey. His disease seemed to yield to exercise and change of air; and when he arrived in London, he was apparently in much better health than when he left Edinburgh. He was advised to go to Bath to drink the waters, which appeared for some time to have so good an effect upon him, that even he himself began to entertain, what he was not apt to do, a better opinion of his own health. His symptoms, however, soon returned with their usual violence; and from that moment he gave up all thoughts of recovery, but submitted with the utmost cheerfulness, and the most perfect complacency and resignation. Upon his return to Edinburgh, though he found himself much weaker, yet his cheerfulness never abated, and he continued to divert himself, as usual, with correcting his own works for a new edition, with reading books of amusement, with the conversation of his friends; and, sometimes in the evening, with a party at his favorite game of whist. His cheerfulness was so great, and his conversation and amusements run so much in their usual strain, that, notwithstanding all bad symptoms, many people could not believe he was dying. "I shall tell your friend, colonel Edmonstone," said Doctor Dundas to him one day, "that I left you much better, and in a fair way of recovery." "Doctor," said he, "as I believe you would not choose to tell any thing but the truth, you had better tell him, that I am dying as fast as my enemies, if I have any, could wish, and as easily and cheerfully as my best friends could desire."

Colonel Edmonstone ter came to see him, a leave of him; and on home, he could not forb ing him a letter, bidd once more an eternal adi applying to him, as to man, the beautiful Frenc in which the abbé Char expectation of his own d ments his approaching se from his friend, the ma la Fare.

Mr. Hume's magnanii firmness were such, that affectionate friends kn they hazarded nothing in or writing to him as to man, and that so far fr hurt by this frankness, rather pleased and flatt it. I happened to come room while he was read letter, which he had jus ed, and which he imm showed me. I told hi though I was sensible h much he was weakened, appearances were in m spects very bad, yet his fulness was still so gre spirit of life seemed to b very strong in him, that not help entertaining so hopes. He answered, hopes are groundless. itual diarrhœa of more year's standing, would b bad disease at any age age it is a mortal one. lie down in the evening myself weaker than whe in the morning; and wh in the morning, I feel weaker than when I lay the evening. I am sensi sides, that some of my vit are affected, so that I mu die." "Well," said I, must be so, you have at l

satisfaction of leaving all your friends, your brother's family in particular, in great prosperity." He said that he felt that satisfaction so sensibly, that when he was reading a few days before, Lucian's Dialogues of the Dead, among all the excuses which are alleged to Charon for not entering readily into his boat, he could not find one that fitted him; he had no house to finish, he had no daughter to provide for, he had no enemies upon whom he wished to revenge himself. "I could not well imagine," said he, "what excuse I could make to Charon in order to obtain a little delay. I have done every thing of consequence which I ever meant to do; and I could at no time expect to leave my relations and friends in a better situation than that in which I am now likely to leave them: I, therefore, have all reason to die contented." He then diverted himself with inventing several jocular excuses which he supposed he might make to Charon, and with imagining the very surly answers which it might suit the character of Charon to return to them. "Upon further consideration," said he, "I thought I might say to him, Good Charon, I have been correcting my works for a new edition. Allow me a little time that I may see how the public receives the alterations." But Charon would answer, "When you have seen the effect of these, you will be for making other alterations; there will be no end of such excuses; so, honest friend, please step into the boat." But I might still urge, "Have a little patience, good Charon; I have been endeavoring to open the eyes of the public. If I live a few years longer, I may have the satisfaction of seeing the downfal of some of the prevailing systems of superstition." But Charon would then lose all temper and decency. "You loitering rogue, that will not happen these many hundred years; do you fancy I will grant you a lease for so long a term? Get into the boat this instant, you lazy, loitering rogue."

But, though Mr. Hume always talked of his approaching dissolution with great cheerfulness, he never affected to make any parade of his magnanimity. He never mentioned the subject but when the conversation naturally led to it, and dwelt no longer upon it than the conversation happened to require: it was a subject, indeed, which occurred pretty frequently, in consequence of the inquiries which his friends, who came to see him, naturally made concerning the state of his health. The conversation which I mentioned above, and which passed on Thursday, the 8th of August, was the last, except one, that I ever had with him. He had now become so very weak, that the company of his most intimate friends fatigued him; for his cheerfulness was still so great, his complaisance and social disposition were still so entire, that when any friend was with him, he could not help talking more, and with greater exertion, than suited the weakness of his body. At his own desire, therefore, I agreed to leave Edinburgh, where I was staying partly upon his account, and returned to my mother's house here, at Kirkaldy, upon condition that he would send for

me whenever he wished so see me; the physician who saw him most frequently, Dr. Black, undertaking in the mean time, to write me occasionally an account of the state of his health. On the 22d of August, the doctor wrote me the following letter:

"Since my last, Mr. Hume has passed his time pretty easily, but is much weaker. He sits up, goes down stairs once a day, and amuses himself with reading, but seldom sees any body. He finds that even the conversation of his most intimate friends fatigues and oppresses him; and it is happy that he does not need it, for he is quite free from anxiety, impatience, or low spirits; and passes his time very well with the assistance of amusing books."

I received the day after, a letter from Mr. Hume, myself, of which the following is an extract:

"*Edinburgh*, 23d *August*, 1776.

"MY DEAREST FRIEND,

"I am obliged to make use of my nephew's hand in writing to you, as I do not rise to-day - I go very fast to decline, and last night had a small fever, which I hoped might put a quicker period to this tedious illness, but unluckily it has, in a great measure gone off. I cannot submit to your coming over here on my account, as it is possible for me to see you so small a part of the day; but Dr. Black can better inform you concerning the degree of strength which may from time to time remain with me. Adieu, &c."

Three days after I received the following letter from Dr. Black:

"*Edinburgh, Monday, Aug.* 26, 1776.

"DEAR SIR,

"Yesterday, about four o'clock, afternoon, Mr. Hume expired. The near approach of his death became evident in the night between Thursday and Friday, when his disease became excessive, and soon weakened him so much, that he could no longer rise out of his bed. He continued to the last perfectly sensible, and free from much pain or feelings of distress. He never dropped the smallest expression of impatience; but when he had occasion to speak to the people about him, always did it with affection and tenderness. I thought it improper to write to bring you over, especially as I heard that he dictated a letter to you, desiring you not to come. When he became very weak it cost him an effort to speak, and he died in such a happy composure of mind, that nothing could exceed it."

Thus died our most excellent, and never to be forgotten friend; concerning whose philosophical opinions men will, no doubt, judge variously, every one approving or condemning them, according as they happen to coincide or disagree with his own; but concerning whose character and conduct there can scarce be a difference of opinion. His temper, indeed, seemed to be more happily balanced, if I may be allowed such an expression, than that perhaps of any other man I have ever known. Even in the lowest state of his fortune, his great and necessary frugality never hindered him from exercising, upon proper occasions, acts both of charity and generosity. It was a frugality founded, not upon avarice, but upon the love of

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ADAM SMITH.

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L FINLEY, Presi-
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uly 11, 1766, the
words of Dr. Finley
l in connexion with

Rev. Mr. Richard Treat came to visit the Doctor, who desired that he would pray by him. Being asked what he should pray for; he answered, "Beseech God that he would be pleased to let me feel, just as I did at that time when I first closed with Christ, at which time I could scarce contain myself out of heaven."

Dr. S. acquainted him that he could live but a few days longer; at which he lifted up his eyes with much composure, saying, "Then welcome Lord Jesus." He declared himself under the greatest obligations to the Doctor for his kind and diligent attendance during his illness, and said, "I owe a large catalogue of debts to my friends, which will never be charged to my account; God will discharge them for me."

July 13th, Lord's-day noon. Dr. C. came to his bed-side, and told him there appeared a very visible alteration in his countenance, by which he judged death was not far off. He raised himself upon his pillow, and broke out, "Then may the Lord bring me *near* to himself—I have waited with a *Canaan hunger* for the promised land—I have often wondered that God suffered me to live—I have wondered more that ever he called me to be a minister of his word. He has often afforded me much strength, and though I have abused it, he has returned in mercy. Oh! how sweet are the promises of God! Oh! that I could see him

the life of this excellent man, in the Panoplist, vol. I. p. 283. The reader will readily perceive the propriety of repeating them for the purpose for which they are here introduced.

as I have seen him heretofore in his sanctuary! Although I have earnestly desired death as the hireling pants for the evening shade, yet will I wait my appointed time. I have struggled with principalities and powers, and have been brought almost to despair—Lord, let it suffice."

He now closed his eyes, and fervently prayed that God would show him his glory before he departed hence—that he would enable him to endure patiently to the end—and, particularly, that he might be kept from dishonoring the ministry. He resumed his discourse, saying, "I can truly say that I have loved the service of God—I know not in what language to speak of my own unworthiness; I have been undutiful: I have honestly endeavored to act for God, but with much weakness and corruption." Here he lay down, and spoke as follows: "A christian's death is the best part of his existence. The Lord has made provision for the whole way, provision for the soul and for the body. Oh! that I could recollect Sabbath blessings! The Lord has given me many souls as a crown of my rejoicing. Blessed be God, eternal rest is at hand; eternity is long enough to enjoy my God. This has animated me in my severest studies. I was ashamed to take rest here. Oh! that I could be filled with the fulness of God! that fulness which fills heaven."

One asked him, if it was in his choice either to live or die, which he would prefer? He replied, "To *die*. Though I cannot but say I feel the same difficulty with St. Paul. But should God by a miracle prolong my life, I will still continue to ser service has ever bee me. I have loved i have tried my master' will never shrink my it. His yoke is eas burden light."

"You are more che said one of the compa I rise or fall as etern pears nearer or furth

It being observed he always used that '*Dear Lord*' in hi he answered, "Oh! dear, very precious in pretty for a minister the Sabbath! I expe the remaining part o bath in heaven."

One said, "You be joined to a bless you will for ever co Abraham, Isaac, a with the spirits of ju perfect, with old fi many old-fashioned "Yes, Sir," he repli smile, "but they are lite people now."

He frequently expi gratitude to his frie him, but very particu kind family he was in "May the Lord rep your tenderness of m bless you abundantly with temporal but spi ings." Addressing h that were present, he that each of you may what, blessed be G when ye come to you have the pleasur ing in a dying hour *faith* and *patience*, *cerity*, you have end serve the Lord; that may be impressed, been, with God's we

upon it as substantial, and not only fearing, but unwilling to offend against it."

To a person about to return to Princeton, he said, "Give my love to the people of Princeton; tell them I am going to die, and that I am not afraid of death." He would sometimes cry out, "The Lord Jesus take care of his cause in the world."

Monday, 14th. Waking this morning, "Oh! what a disappointment have I met with; I expected this morning to have been in heaven." His great weakness prevented his much speaking to-day: what few words he uttered, breathed the language of triumph.

Tuesday, 15th. With a pleasing smile and a strong voice he cried out, "Oh! I shall triumph over every foe! The Lord hath given me the victory! I exult, I triumph. Oh! that I could see untainted purity! Now I know that it is impossible that faith should not triumph over earth and hell; I think I have nothing to do now but to die. Perhaps I have; Lord show me my task."

After expressing some fears that he did not endeavour to preserve his remaining life; through eagerness to depart; and being told he did nothing inconsistent with self-preservation, he said, "Lord Jesus, into thine hands I commit my spirit. *I do it with confidence, I do it with full assurance.* I know that thou wilt keep that which I have committed unto thee. I have been dreaming too fast of the time of my departure. I find it does not come; but the Lord is faithful, and will not tarry beyond his appointed time."

When one who attended him told him his pulse grew weaker, he expressed with pleasure, That it was well. He often would put forth his hand to his physicians, and ask them how his pulse beat; and would rejoice when he was told it was fluttering or irregular.

In the afternoon the Rev. Mr. Spencer came to see him, and said, "I am come, dear Sir, to hear you confirm by facts the gospel you have preached. Pray how do you feel?" The Doctor replied, "Full of triumph. I triumph through Christ. Nothing clips my wings but the thoughts of my dissolution being prolonged. Oh! that it was to-night. My very soul thirsts for eternal rest." Mr. Spencer asked him, what he saw in eternity to excite such vehement desires in his soul? He replied, "I see a God of love and goodness—I see the fulness of my Mediator—I see the love of Jesus. Oh! to be dissolved; to be with him! I long to be clothed with the complete righteousness of Christ, not only imputed but inherent." He desired Mr. Spencer to pray before they parted. "Pray that God would preserve me from evil—that he would keep me from dishonoring his great name in this critical hour; and support me in my passage *through the valley of the shadow of death.*"

He spent the remaining part of the day, in bidding farewell to, and blessing his friends; and exhorting such of his children as were with him. He would frequently cry out, "Why move the tardy hours so slow?"

July 16th, his speech failed him. He made many efforts to speak, but seldom so distinct as

to be understood. Mr. Roberdeau desired him to give some token whereby his friends might know whether he still continued to triumph. He lifted up his hands and said, "Yes." This afternoon he uttered several sentences, but little could be collected from them.

Some of his very last words concerning himself were, "After one or two more engagements the conflict will be over." About nine o'clock he fell into a sound sleep, and appeared much freer from pain than for several days before. He continued to sleep without moving in the least till one o'clock; when he expired without a sigh or a groan, or any kind of motion, sufficient to alarm his wife, and those friends who were about his bed. During his whole sickness, he was never heard to utter one repining word. He was at times tortured with the most excruciating pains; yet he expressed in all his behavior an entire resignation to the divine will. In all his affecting farewells to his relations and friends, he was never seen to shed a tear, or show the least mark of sorrow. He often checked his affectionate wife when she was weeping; and he expressed his unshaken confidence in the promises of his God, whenever he spoke of his dear children.

His truly polite behavior continued to the last, and manifested itself whenever he called for a drop of drink to wet his lips. Every one around him was treated with that same sweetness and ease that were so peculiar and natural to him. In fine, he was a most striking example of that *faith* which kindles love in the heart, and produces the sweet fruits of meekness, g patience, and every grace and virtue.

Remarks on the account death of David Hum and Samuel Finley, D

The common sense ings of mankind, have taught them to consider a most awful and im event. If it were nothi than a separation from we love in this world; solution of our bodies termination of our pres of existence, there sufficient reason for app it with tender and solem tion. But when we anticipations of which if any, can wholly dive selves; that scene of being," which lies be and especially *that* eterni the christian revelation death becomes an object utterable moment; and sober thought of it bea the heart with a weight o tude which it is not in th of unaided reason to The mere *possibility* of ing hereafter, is enough gage the attention of a w the *probability* of it is t and affecting to leave m for indifference; and thos with which the scripture of it, as of an immort blessedness or of wo, a light and ludicrous spec concerning it, no other c than that of the insanity edness.

When that hour dra which shall close the bus life, and summon the s the bar of "God w

ft," all the motives to deception cease; and those false reasonings which blind the judgment, are dissipated. It is the hour of truth, and of sincerity. Such, at least, is the *general* fact, which cannot be invalidated by the concession that, in some instances, men have been found to cherish their infatuation, and practise their knavery to the very last. Their number in places which enjoy the pure gospel, the only ones in our present view, is too small to make any perceptible difference in the amount; or to disparage that respectful credence with which the rustic and the sage listen to the testimony of a dying bed.

By this testimony, the "gospel of the grace of God," has obtained, among every people and in every age, such strong confirmation, and has carried into the human conscience, such irresistible appeals for its truth, its power, and its glorious excellency, that its enemies have labored with all their might, to discredit these triumphs. They have attacked the principle upon which the testimony of a dying believer rests. They have said that the mind, being necessarily enfeebled by the ravages of mortal disease upon the body, is not a competent judge of its own operations—that the looks, the tears, the whole conduct of surrounding friends, excite artificial emotions in the dying—that superstition has a prodigious ascendency over their imagination—that their joyful impressions of heaven, are the mere reveries of a disturbed brain; that their serenity, their steady hope, their placid faith, are only the natural consequence of long habit, which never operates more freely than when the faculty of reflection is impaired—All this, and more like this, do unhappy mortals who take, or pretend to take, pleasure in putting an extinguisher upon the light of life, detail with an air of superiority, as if they had fallen upon a discovery which merits the plaudits of the world. But were it even so—were the christian victory over death only a dream, it is a dream so sweet and blessed, that with the scourger of lord Bolingbroke's philosophy, I should "account that man a villain that awoke me—awoke me to truth and misery."* But I am not going to discuss this question. The poor infidel does not believe himself, and why should others believe him? With one breath he endeavors to cry down the argument to be derived in favor of their religion, from the peaceful death of christians; and with the next to enlist it in his own service. He omits no opportunity of celebrating the intrepidity or composure displayed by sceptical brethren in their last moments. Let the letter of Dr. Adam Smith, concerning the death of *David Hume*, Esq. reprinted in the foregoing pages, be a proof. Every sentence betrays his anxiety to set off his friend to the best advantage. The dullest observer cannot but perceive his design to compare Mr. Hume dying an infidel, with a christian dying in the faith of Jesus. Let us draw out, at length, that comparison which he has only insinuated; and that

* Hunter's View of the philosophical character and writings of Lord Viscount Bolingbroke.

the effect may be more decisive let us remember, that the whole annals of unbelief do not furnish a more favorable example than he has selected. Mr. *Hume* was a man of undisputed genius. His versatile talent, his intense application, his large acquirements, and his uncommon acuteness, place him, perhaps, at the head of those enemies of revelation who attempt to *reason;* as Voltaire stands without a rival among those who only *scoff*. He had, besides, what rarely belongs to the ascertained infidel, a good moral reputation. We mean that he was not addicted to lewdness, to drunkenness, to knavery, to profane swearing,* or any of those grosser vices whic natural and ordinary cor of enmity to the gosp otherwise, as he labore settle all fixed principle lief; to overturn the wh tem of moral obligation literate a sense of G thority from the conscie positively to inculcate t cence of the greatest cr must be accounted on most flagitiously immo that ever lived.

His panegyrist, too man of superior parts found erudition. The *Adam Smith* will alwa

propriety of subjecting to cisms of the world so care fusion." But, knowing the urbanity of that gentlen ners, the elegance of his his high sense of decorum, wonder that his hesitation different issue. We fear men of sobriety, we are sur men of religion, will refuse Mr. Hume's "gaiety and a as an apology for his vilene let it pass off under the "playful and good-nature If a philosopher's "affecti vent itself in ribaldry; if be "playful and good-nature out plundering the water scavenger of their appropr seology, we own, that his tion has no attractions for a "glimpse" as this letter the "writer and his corr in the habits of private inte is far from "suggesting not ing pictures of the hours w borrowed from business an But the most melancholy is, that such intimacies an pondences furnish an inde Robertson's own character. fidels never allowed that h thing of the christian min his canonicals and his sermo these exceptions they clai as their own, and their clai to have been too well found

* On further recollection, we are compelled to deduct from Mr. Hume's morality, his freedom from profane swearing. For, in an account of the life and writings of the *Rev. Dr. Robertson*, the great historian, drawn up by professor *Dugald Stewart*, there is a letter from Mr. Hume to the Doctor, in which he descends to the coarse and vulgar profanity of the ale-house, and the main-deck. To ask his *reverend* correspondent, the principal of the University of Edinburgh; the ecclesiastical premier of the church of Scotland, "What *the devil* he had to do with that old fashioned, dangling word, *wherewith?*" and to tell him, "I will see you d—d sooner," viz. than "swallow your *hath*"*—are such gross violations of decency, that unless Mr. Hume had been *accustomed* to adorn his speech with similar expletives, they never could have found their way into a familiar letter; much less into a letter designed for the eye of a man to whom, considering his *profession* only, they were a direct insult. We do not wonder that Mr. Stewart should "hesitate about the

* *An Account of the Life and Writings of* William Robertson, D. D. *prefixed to his works, p.* 80, 81.

high in the republic of letters; and will never be pronounced, but with respect, by the political economist. Mr. *Hume* can have lost nothing; has possibly gained much, by the pen of his friend. Taking him, therefore, as the letter to Mr. *Strahan* represents him, let us contrast him with that servant of the Lord Jesus Christ, Dr. *Samuel Finley*.

Whatever be a man's opinions, one of his most rational occupations in the prospect of leaving the world, is to look back upon the manner in which he has passed through it: to compare his duties with his conduct, and to inquire how far he deserves the approbation or the reproach of his own conscience. With a christian this admits not of dispute. Nor will it be disputed by a deist, who professes his faith in the being and providence of God, and a state of rewards and punishments hereafter, proportioned to the degree of crime or of virtue here. To such a one it is, upon his own principles, a question of unspeakable importance, whether he shall commence his future existence with hopes of happiness, or with fears of misery? especially as he relies much upon the efficacy of penitence and prayer, in procuring forgiveness of his faults, indulgence to his infirmities, and a general mitigation of whatever is unfavorable. Nay, the mortal deist, or the atheist himself, for they are not worth the trouble of a distinction, ought, for their own sakes in this life, to be so employed. If, with the rejection of all religious constraint, they have not also uprooted every affection of their nature, nothing could afford them more gratification in the evening of their days, than the consciousness of their having contributed something to the mass of human comfort. In short, whether we argue upon christian, or unchristian grounds, it can be the interest of none but the worthless and the malignant, to shut their eyes upon their own history, and sink down in death, as a bullock drops under the knife of his executioner.

Yet strange as it may appear, and inconsistent as it certainly is with his high pretensions, there are few things so rare as a dying infidel taking a deliberate retrospect of life. We say a *deliberate retrospect*; for it is undeniable, that on many of those who, like the apostate Julian, waged implacable war with the *Galilean*, conscience recovering from its slumbers, has, at the hour of death or the apprehension of it, forced an unwilling and tormenting recollection of their deeds. The point of honor in their philosophy seems to be, and their utmost attainment is, to keep completely out of view, both the past and the future. This was evidently the case with Mr. *Hume*. Read over again Dr. Smith's letter to Mr. Strahan, and you will not find a syllable from which you could gather that there is an hereafter, a providence, or a God—not a sentence to indicate that Mr. *Hume* believed he had ever committed a sin; or was, in any respect, an accountable being.

Turn now away from the philosopher, and hear what a believer in the Lord Jesus Christ has to say. Melting into gratitude for that mercy which he had received from his heavenly

father, he goes back to the commencement of his christian course, and desires his friend to pray that God "would be pleased to let him feel just as he did at that time when he first closed with Christ," and the rapture of his soul came near to the blessedness of heaven. With deep humility he owns his sinfulness: not a whisper of extenuation or apology does he utter—"I know not in what language to speak of my own unworthiness—I have been undutiful." But with great tenderness, as in the presence of the Omniscient, he attests his satisfaction with time spent in his christian duties and enjoyments. "I can truly say that I have loved the service of God—I have honestly endeavored to act for God, but with much weakness and corruption—I have tried my master's yoke, and will never shrink my neck from it." That he had been useful to others, and instrumental in their salvation, was to him a source of pure and elevated joy. "The Lord has given me many souls as a crown of my rejoicing."

What think you, now, reader, of Mr. *Hume* and Dr. *Finley*, with regard to their retrospect of life? Who evinces most of the good and the virtuous man? Whose reflections, is it reasonable to conclude, were the most delightful? *His*, who let none of them escape his lips? or *his*, whose words were inadequate to express their abundance or their sweetness? No; the one had not delightful recollections to communicate. High happiness is never selfish. The overflowing heart pours off its exuberance into the bosom of a friend. And had Mr. H. had any thing of this sort to impart, his companions and encomiasts would have shared in his pleasure, and would not have forgotten to tell the world of its luxury. Their silence was a sufficient comment.

Let us extend our comparison to a particular which, more than almost any thing else, touches the pride of philosophy: We mean the *dignity* displayed by the infidel and by the christian respectively.

Ask Dr. *Smith*. He will tell you that at the very time when he knew his dissolution was near, Mr. Hume continued to "divert himself as usual, with correcting his own works for a new edition; with reading books of amusement; with the conversation of his friends; and sometimes, in the evening, with a party at his favorite game of whist." Behold the dying occupation of a captain of infidelity! Of one who is eulogized "as approaching as nearly to the idea of a perfectly wise and virtuous man, as, perhaps, the nature of human frailty will admit"—his most serious employment is "diverting himself." Just about to yield up his last breath, and "diverting himself." *From* what? Let them answer who know that there are apt to be troublesome visitors to the imagination and the conscience of one who has prostituted his powers to the purpose of spreading rebellion against the God who made him! "Diverting himself!" *With* what? With correcting his *own works* for a new edition! a considerable portion of which "works" is destined to prove that justice, mercy, faith, and all the circle of both the duties

[illegible]arities, are obligatory on- [illegible]cause they are useful; and, [illegible]sequence, that their op- [illegible] shall be obligatory when [illegible] shall appear to be more [illegible]—that the religion of the *Jesus*, which has "brought [illegible]d immortality to light," is [illegible]posture—that adultery is a [illegible]ble; and suicide a virtue! [illegible]what? With reading books [illegible]usement. The adventures [illegible]n Quixote, the tales of [illegible]enii; a novel, a tragedy, a [illegible] collection of sonnets; [illegible]thing but those sober and [illegible]ning treatises which are fit [illegible] who "considers his lat- [illegible]d." *With* what? With [illegible]nversation of his friends; [illegible] Dr. Smith, and Dr. Black, [illegible]r famous infidel, who, as [illegible]d nothing inviting to dis- [illegible]bout futurity, and Mr. H. [illegible]ot bear the fatigue of ab- [illegible]speculation, must have en- [illegible]ed him with all that jejune [illegible]talk which makes great [illegible]ks so very contemptible, [illegible]they have nothing to say. [illegible]what? With an evening [illegible]at his favorite game of [illegible]. A card table! and all [illegible]nscous gabble for which [illegible]d table is renowned! The [illegible]ion is to be decided, wheth- [illegible]ch stupendous faculties as [illegible]been lavished upon Mr. [illegible], were to be blasted into [illegible]lation; or expanded to the [illegible]and fruition of the INFI- GOOD; or converted into [illegible] of endless pain, despair, [illegible]error? A question which [illegible] convulse the abyss, and [illegible]the thrones of heaven—and [illegible]the decision is preparing, [illegible]ring for *him*, Mr. H. sits [illegible]to a gaming board, with [illegible]ing companions, to be "di- verted" with the chances of the cards, and the edifying conversation to which they give rise! Such is the *dignity* of this almost "perfectly wise and virtuous man"—Such a *philosopher's* preparation for death!

Let us leave him at the card-table, and pay a second visit to Dr. Finley. From his gracious lips not a trifling word escapes. In his ardent soul, now ready to speed its flight to the spirits of the just, there is no room for "diversion," for "correcting" compositions; for "books of amusement;" or for "games of whist." The everlasting life of those around him—the spiritual prosperity of a congregation dear to him—the interests of his Redeemer among the nations—these, these are the themes which fill his thoughts and dwell upon his tongue. "Oh that each of you," says he to the spectators of his pain, "may experience, what, blessed be God, I do, when ye come to die."—"Give my love to the people of Princeton: tell them that I am going to die, and that I am not afraid of death. The Lord Jesus take care of his cause in the world."

The manner in which Mr. H. and Dr. F. directly contemplated death, and the effects of death, presents another strong point of contrast. It is evident from the whole of Dr. Smith's narrative, that the former confined, or wished to confine, his view to the mere *physical* event—to the bodily anguish which it might create, and its putting a period to earthly enjoyments. The whole of the philosopher's "magnanimity" centers here. Allowing to his composure under these views of death, as much as can

reasonably be demanded, we do not perceive in it *all* that "magnanimity" which is perceived by Dr. S. Thousands who had no pretensions to philosophical preeminence, have been Mr. H.'s equals on this ground. If he had succeeded in persuading himself, as his writings tend to persuade others, that the spirit of man, like the spirit of a beast, "goeth downwards;" that when the breath should leave his body, there would be an end of Mr. *Hume*—that the only change would be to "turn a few ounces of blood into a different channel"—to vary the form of a cluster of corpuscles, or to scatter a bundle of perceptions up and down through that huge collection of impressions and ideas—that stupendous mass of *nothings*, of which his philosophy had sagaciously discovered the whole material and intellectual world to be composed—If *this* were all, we cannot discern in what his magnanimity consisted. It is chiefly as a *moral* event, that death is interesting—as an event which, instead of putting an end to our existence, only introduces us to a mode of existence as much more interesting than the present, as eternity is more interesting than time.

It is this view that chiefly engaged the attention of Dr. Finley. In common with others, he was to undergo the pains of dissolution. But he rested not in these. He fixed his eye upon that new form which all his relations to God, to holiness, to sin, and the inhabitants of the future world, were shortly to assume. The reader, we doubt not, perceives the immense disparity between these cases. Mr. H. looks at death as it a the affairs of this world. F. as it involves eternal i Mr. H. according to his ow tions, had nothing to enco but the struggles of nature nothing to lose but a few poral enjoyments. Before F. was the tribunal of God the stake at hazard was a mortal soul. An error h irretrievable; the very th of its possibility is enou shake every fibre of the fr and proportionably precio certain must be that which can assure the belie his safety, and convey him peacefulness and pleasur father's house.

This being the case, weigh the consolations o philosopher against those christian.

Dr. Smith has made the of them in behalf of the fo but a very little scrutiny show that they are ligh meagre indeed. "I am dy they are the words of M "as easily and cheerful my best friends could de "When he became very w says Dr. Black, "it cost effort to speak; and he di such a happy composu mind, that nothing could it."

We are not without susp that on the part of Mr. H is some affectation here; the part of his friends, some ty high colouring. In the of a christian, "compo "cheerfulness," "compl cy," "resignation," "l ness," in death, have an site meaning. But what ing *can* they have in the of one, the very best of

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he can, a reason that shall satisfy a child, why one who has lived without God, should find "complacency" in death. Nothing but that "hope which maketh not ashamed," is a cause equal to such an effect. But "hope" beyond the grave, is a word which had no place in Mr. Hume's vocabulary, because the thing had no place in his soul. It is plain, however, that he

Felt his ruling passion strong in death.

Whatever his decay had weakened, his desire to see "the downfall of some of the prevailing systems of superstition," which, with Mr. Hume, meant neither more nor less than the destruction of christianity, in every modification retained its whole vigor. And thus, while venting his spite at the only "system" which ever could render death comfortable; he goes to Lucian's Dialogues, and edifies his friends with chattering nonsense about Charon and his boat! *O cæcas hominum mentes!* Nothing can be more blind and infatuated than the fanaticism of philosophy "falsely so called." With this puerile levity before our eyes; and this contemptible babbling sounding in our ears, we must listen to tales of Mr. Hume's magnanimity, complacency, and resignation!

From a barren exhibition of atheism, let us repair once more to the servant of God. In Dr. Finley, we see a man dying not only with cheerfulness, but with ecstasy. Of his friends, his wife, his children, he takes a *joyful* leave; committing all that he held most dear in this world, not to the uncertainties of earthly fortune, but to the "promises of

his God." Although his temporal circumstances were very moderate; although he *had* sons and daughters to provide for, and slender means of doing it, he felt not a moment's uneasiness—*Leave thy fatherless children with me; I will preserve them alive; and let thy widows trust in me*, was, in his estimation, a better security for their support, than any inheritance in lands or lucre. And as to death itself—who but one "filled with hopes full of immortality," could use such language as this,—"A christian's death is the best part of his existence"—"Blessed be God! eternal rest is at hand."—"O I shall triumph over every foe," (he meant sin, satan, death, the grave,) "the Lord hath given me the victory—I exult; I triumph! Now I know that it is *impossible* that faith should not triumph over earth and hell"—"Lord Jesus, into thy hands I commit my spirit; I do it with *confidence*; I do it with *full assurance*. I *know* that thou wilt keep that which I have committed unto thee." We appeal to all the world, whether any thing like this, any thing that deserves so much as to be named in comparison, ever fell from the lips of an infidel? How poor, how mean, how miserable, does he look, when brought to the contrast! Let the reader review again the situation of Dr. Finley, ponder his words, and mark their spirit; and then let him go back to Mr. Hume's "diversion"—to his correcting his atheistical writings for a new edition—to his "books of amusement"—to his "game of whist"—to his insipid raillery about Charon and his boat! Truly the infidels h look big, and despis ers of Jesus Christ sir," said a young late Dr. Black, in t of a juvenile compa Dr.'s own table, "P did Mr. Hume die Hume," answered th chymist, with an a significance, "Mr. as he lived, a *philoso* Black himself has aid in telling us what th *philosopher* is. It us, if nothing befo the pathetic exclama my soul be with t phers," belongs to a stranger to truth ness. If they res Hume, we will mo exclaim, "Furthest is best." Let *our* s the christians! with believers in that Je "the resurrection an Let them be with *S ley*; let them not be *Hume!*

We cannot close t tures, without again the reader, that no composure in death found more favoral infidel boast, than t of Mr. Hume. An jejune and forlorn d pear, in comparison ley. The latter *lon* departure, "as the hi for the evening shad when it comes, he po him his kindly benedi eye beams with celesti cy; he shouts, Salv is away to "the bo Father and his God."

But in the other a No joy sparkles in h

hope swells his bosom; an unmeaning smile is on his countenance, and frigid ridicule dishonors his lips. Be it never forgotten, that *no infidels die in triumph!* The utmost to which they pretend, is dying with calmness. Even this rarely happens; and, the scripture being judge, it is a part of their accursedness. It imparts the deeper horror to the *surprise* of the eternal world. But, if you reverse the picture, and ask how many infidels close their career in anguish, in distraction, in *a fearful looking-for of judgment and fiery indignation which shall devour the* ADVERSARIES? how endless is the train of wretches, how piercing their cry! That arch blasphemer, *Voltaire*, left the world with hell anticipated: and we hear so frequently of his disciples "going to their own place" in a similar manner, that the dreadful narratives lose their effect by repetition. It was quite recently that a youth in the state of New-York, who had been debauched by the ribaldrous impiety of Paine, yielded up the ghost with dire imprecations on the hour when he first saw an infidel book, and on the murderer who first put it into his hand. But who ever heard of a dying man's cursing the day in which he believed in Jesus? While such an instance, we are told to assert, never occurred, nothing is more common than the peaceful death of them who have "tasted that the Lord is gracious." They who see *practical* christianity in those retreats which the eye of a profane philosopher seldom penetrates, could easily fill a long record of dying beds softened with that bland submission, and cheered with that victorious hope, which threw so heavenly a lustre round the bed of Dr. Finley.

These things carry with them their own recommendation to the conscience which is not yet "seared as with a hot iron." If our pages fall into the hands of the young, we affectionately entreat them to "remember their Creator in the days of *their youth*;" "to make their calling and their election sure," before they be "hardened by the deceitfulness of sin." Rich are the tints of that beauty, and sweet the fragrance of those blossoms, on which, in the morning of life, the Lord our God sheds down the dews of his blessing. You would not wish to be associated with infidels in their death—shun the contagion of their principles while you are in spirits and in health. Your hearts cannot but sigh, "Let me die the death of the righteous, and let my last end be like his"—cast in then, your lot with him; choose for your own God, the God of Samuel Finley; and like him, you shall have "hope in your death;" like him, you shall "be had in everlasting remembrance," when "the memory of the wicked shall rot."

RELIGIOUS COMMUNICATIONS

ON THE ORIGINAL TEMPTATION AND FALL.

Scarcely shall we find, in the whole inspired volume, a passage more solemn and affecting, more admonitory and instructive, than the first six verses of the third chapter of Genesis. This passage declares to us the origin of that universal depravity of our race, of which the sages of the pagan world have never been able to give any satisfactory account. It comprises the history of "that dreadful fall which brought death into the world, and all our woes." It carries us up to that awful event, which gave occasion for the introduction of the astonishing plan of redeeming mercy; which rendered necessary the death of the Son of God, with the whole vast series of events connected with it; and the consequences of which will be felt in all parts of the universe to the remotest periods of eternity.

The present design is, not to develope at large, all the great and solemn truths, comprised or implied in this passage; but to give a concise and connected view of that fatal temptation, which issued in the first apostacy of man, and to improve it for instruction and warning.

Immediately after their creation, the first parents of our race were placed in the garden of Eden, surrounded with all the delights, which earth in its highest perfection could yield, crowned with glory and honor, and happy in the enjoyment of the peculiar favor of hea all their bliss they he tenure of perfect ob their beneficent Crea for the trial of their one tree of their garde of the knowledge of evil, was expressly i under the penalty of

How long they hel tegrity, and enjoyed ties of their primeva the spirit of inspiratio see fit to record, we a ed with no means, by determine. The su though perhaps a pret that their fatal transgr on the very day of thei appears to have no sol tion, and may well be as very improbable. seem reasonable to su the all wise Creator suffer them to be assai subtile tempter, until ty had been given them improved acquainta things around them, rational reflection on cumstances of their and for some enlarged of the happiness to b in a life of obedience tion. Nor can it be that this was not the c from the silence of history, as to any th took place between th ly solemnized marriag fatal temptation by fell, or from the obv that their first child

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the earth were laid, "the morning stars sang together, and all the sons of God shouted for joy." Angels, therefore, existed before this world was created; but how long before we are not warranted to say; neither have we any information from which we can certainly conclude, whether the fall of angels was antecedent, or subsequent, to the creation of man. It is reasonable, however, to suppose, unless there be some decisive proof to the contrary, that events of such vast consequence to the universe, and attended with so many important circumstances, as the creation and fall of angels, and the creation and fall of man, did not all take place within so short a space of time, as a very few days.

After their expulsion from heaven, the fallen angels, with Satan at their head, still at enmity with God, and become desperate in the certain expectation of eternal wo, were doubtless disposed to do all in their power to counteract the great designs of God, and to disturb and destroy the happiness of all holy beings. "The beauty of the new created world, the glory of God, and the happiness of man" may well be supposed to have "excited their envy and their rage, and suggested to Satan the malicious design of ruining the whole." For this dreadful purpose, that he might the more surely succeed, he concealed himself in the subtile serpent, and made upon our first mother, when alone, his unsuspected attack. And in allusion to this he is called in scripture, "the old Serpent," and "the Dragon."

It is not improbable, that, in their state of primeval innocence and bliss, when the whole animal creation was submissive to their will, and obsequious to their wishes, Adam and Eve had noticed with pleasure and fond partiality the superior sagacity and address of the serpent, and that the serpent, pleased with their caresses, was accustomed to play and fawn around them with great familiarity. This might naturally suggest to Satan the fatal device of using this animal as an instrument for effecting his diabolical design.

But how is it to be accounted for, that the woman should enter, so freely, as it appears she did, into a conversation with the serpent, without any marks of suspicion or even of surprise at his powers of speech? However different in other respects the serpent might have been before the temptation and fall, from what he has been since; yet the power of speech was undoubtedly a gift, with which he was not naturally endowed. By some, however, it has been supposed, that on this sad occasion, the serpent, employed by the infernal adversary, appeared so beautiful and resplendent, as to induce the innocent Eve to receive him as a friendly angel, and listen to him as a messenger from heaven. In support of this opinion it is alleged, that the fiery serpents of the east, which are remarkable for their beauty and shining appearance, are, in the original language of scripture, called *seraphim*, the very name given in Isaiah to the heavenly worshippers; and that the apostle, in the same chapter, in which he says that "the serpent beguiled Eve by his subtilt
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dress, to make her belie
it was by eating of the
the forbidden tree, that
pent had acquired, in so
a degree, as he seemed to
the faculties both of rea
speech; and that, impres
this belief, she not only
ed with him without
but was also prepared
credit to him, when he
that, if she and her
would eat, they should
as gods.

Be this, however, as
as invisible spirits, bot
and bad, are naturally
bodied, and therefore wh
converse with mankind u
sume some body either
apparent, it is evident
assuming the body of t
pent, on this fatal occas
tan discovered very great
ty. To have come to
parents without disgui
openly declared to them
was, and what was his
with them, would not h
swered his purpose. It
at once have put them
guard, and rendered th
to all his temptations. I
tily, therefore, assumed t
of the serpent, and, th
guised, proceeded, unsu
to the accomplishment
purpose.

And he said unto the

* Scott's Commentary.

Yea, hath God said, Ye shall not eat of every tree of the garden?

It is observable that in this first address to Eve, Satan did not appear in direct contrariety to God. He did not deny the divine authority, nor propose to Eve to cast off the fear of God, and turn in rebellion against him. Such a procedure would have so shocked her feelings, that, instead of standing in parley, she would have repelled the proposal with abhorrence, and fled from the tempter with indignant speed. Aware of this, Satan took his measures with great precaution. He proposed a question, which was designed to lead Eve to suspect, that she and her husband had misunderstood what God had said. 'Yea hath God said, Ye shall not eat of every tree of the garden?' Has God given such a command? How is this possible? Is not God a being of perfect benevolence? Does he not love his creatures? Has he not made them for happiness? Does he not delight in their highest enjoyment? And are not you and your husband, in particular, the most favored objects of his benevolent regard? Has he not made you in his own image, given you an exalted rank in the scale of being; made this beautiful world for your residence, and replenished it with the fruits of his goodness in the richest variety for your enjoyment? Has he not planted this delightful garden, on purpose for your pleasure? And is it then possible, that he should have laid upon you such a grievous prohibition? After all the proofs, which he has given you, of his goodness, and of his love to you, can you believe that he has forbidden you to eat of this delicious fruit? Can you for a moment entertain a thought of God, so unworthy, so ungrateful, so derogative of his infinite goodness? Surely you must have misunderstood him; he could not mean what you have supposed.'

Such, it is conceived, was the obvious purport of Satan's first address to our common mother; an address in every respect calculated to answer the purpose for which it was intended. Instead of shocking her feelings by an open display of impiety, it held out the appearance of great veneration for God, and great concern for his honor. 'Has God, a being of infinite benevolence, said ye shall not eat of this tree? How dishonorable is the thought; what a disparagement of his glory!' Such was the insidious language of the tempter; and it was evidently calculated, as it was intended, to stagger Eve's mind on the subject of the divine command.

And the woman said unto the serpent, we may eat of the fruit of the trees of the garden: but of the fruit of the tree in the midst of the garden, God hath said, ye shall not eat of it, lest ye die.

From this reply of our first mother to the serpent, it is evident that his insidious question had produced its intended effect. Her mind was evidently staggered. Some have indeed supposed, that she intended to repel the insinuation of the tempter; and give him to understand that, since God had so bountifully granted them all the trees of his garden, except one, it was not to be

wondered at, that one should be interdicted. But is this, indeed, in the spirit of her reply? No, she does not appear to have had any intention firmly to maintain her belief in the prohibition of the tree; and on the ground of that belief, to vindicate the goodness of God. Her reply, on the contrary, evidently indicates a state of hesitation and doubt. Her language was to this effect: 'I admit the justness of what you have suggested, respecting the goodness of God, and his infinite kindness and love to my husband and me. No doubt he is infinitely good, and as a proof of his goodness, he allows us freely to eat of all the trees of the garden, this single tree only excepted. But with respect to this tree, he has said, at least we have so understood him, that we must not eat of it, LEST we die; *lest*, owing, perhaps, to some poisonous or noxious quality in the fruit, it prove fatal to our happiness and our life.' Is not this evidently the language of a staggered and wavering mind? God had said, and it was the awful language of authoritative threatening, *In the day that thou eatest thereof, dying thou shalt die.* But to this tremendous threatening, our deceived mother gave a softening turn, by which its whole force was destroyed. She seems to have admitted, what Satan had insinuated, that it was not to be supposed, that the infinitely benevolent Creator had authoritatively interdicted the tree, and *threatened* them with *punishment* if they should eat of its fruit; but yet to have supposed, that he might kindly have *cautioned* them against eating of the fruit, which, possibly, on account of its noxious might prove to them and fatal.

And the serpent said woman, ye shall not surely for God doth know that day ye eat thereof, the eyes shall be opened, shall be as gods, knowing and evil.

Perceiving the advan had gained, perceiving t tancy and doubt into wh was thrown, the artful took encouragement to As Eve, though appare suaded to believe that misunderstood the divin bition, was neverthele hensive, that the fruit of might prove fatal; Sata address to wink the pro and the threatening out of sight, and was e cerned to satisfy her m specting the quality of t He assured her, that so f being of a poisonous or quality, the fruit was o ture the most salutary nign. 'Ye shall not,' 'ye shall not surely die apprehensions, on this s entirely groundless. Fr ing this fruit you have to fear. It is not poiso can assure you; it is in spect hurtful. On the co it is not only most delici most salutary. *God* dot that in the day ye eat then your eyes shall be and ye shall be as gods good and evil. Not that contradict God; not would insinuate any thin disparagement of his sac racity. Far be it from m but you have been altog a mistake; you have rec

impression; and your ap-
pions, respecting this tree
en totally unfounded. To
ce you of this, I dare sol-
appeal to God himself,
d, whose authority and
er, we both sacredly re-
a confirmation of what I
Yes, God himself doth
that, so far from dying,
from suffering any ill ef-
m eating of this fruit, as
as you eat of it, you will
ce from it the highest
. Your eyes shall be
, and ye shall be as gods
wledge and in bliss.'
t art; what consummate
; what subtilty is here
d! Having thrown Eve's
nto a state of hesitancy
bt respecting the divine
d, Satan hurries her
by surprise, to a tempting
f the great advantages to
from eating of the fruit;
es himself to her passions,
hitherto innocent propen-
or knowledge, and digni-
l happiness; sets her im-
on flight, and fires her
h inordinate and unhal-
ires. All this he does
n appeal to God; call-
God to witness the truth
declarations; and alleging
dness, his infinite benevo-
in favor of her gratifying
desires of her heart.
when the woman saw that
was good for food; and
was pleasant to the eyes,
tree to be desired to make
e, she took of the fruit
f and did eat, and gave
her husband with her,
did eat.
visely giving heed to the
tempter, listening to his
, seductive voice, till her
faith in the divine word was shaken, till her mind was thrown into a state of fluctuation, till her passions were inflamed, till her imagination was on flight; our deceived first mother lost at once all sight of God, cast off all fear of his awful threatening, and thinking of nothing but pleasure and exaltation, in evil hour she put forth her hand, and *touched* and *ate* the forbidden fruit.

A propensity for knowledge and for dignity, as well as a propensity for pleasant fruit, was doubtless inherent in the first human pair, even in their state of primeval perfection. These natural propensities, while preserved in due subordination to that holy love, which reigned in their hearts, were perfectly innocent. But no reason appears why these, as well as other natural propensities, were not susceptible of being so strongly excited as to gain an undue ascendency. That they were in fact susceptible of such excitement, we have clear and melancholy proof. From the sacred narration now before us, it appears that by the artful management of the tempter, the propensities now mentioned were so strongly excited in the mind of Eve, as to become, for that fatal moment completely predominant; and under their influence it was, that, regardless of God and his high authority, she yielded to the temptation, and ate of the interdicted fruit.

The apostacy, however, was not yet complete. Adam, to whom in person the command was given, and with whom, even before Eve was created, the covenant was made, had not as yet transgressed; nor does it appear

that the serpent had any thing to do directly in the seduction of Adam. Having succeeded with Eve, he appears to have left it with her to draw her husband into a participation of the fatal transgression. *She* gave of the fruit unto her husband with her and he did eat. What particular means she used to prevail on him to partake of the fruit, we are not informed. We have reason, however, to conclude, that Adam was not carried away with delusion in the same sense that Eve was; for, says the apostle to Timothy, *Adam was not* DECEIVED, *but the woman being* DECEIVED, *was in the transgression.* What then could induce Adam to partake of the fruit? Was it the earnest and tender persuasion of his wife? Was his love for her, so strong that he could not leave her to suffer the dreadful consequences of transgression alone? Was it presumption, because he did not perceive death to be immediately inflicted on her? Or was it despair, as if all were lost. Alas! under whatever inducement, or infatuation he might act, the melancholy fact is but too certain. *She gave, also, to her husband with her and he did eat.*

- - - - Earth felt the shock,
And from her centre, sighing thro' all her works,
Gave signs of wo, that all was lost.

Thus did lust, when it had conceived, bring forth sin; and sin when it was finished brought forth death. Thus fell the first parents of our race; and by their fatal apostacy, involved their whole posterity in ruin, in guilt, and in wo!

The view which we have taken of this melancholy history, naturally suggests some deductions and reflecti

1. It is obvious that throughout the insidious temptation peared to be the fe deceived parents. H ing, professedly, s view, as their good. them so well, he c willing to have them any privilege; he c willing that, by ign ples and groundless sions, they should l joyment of any ha could not be willin, should unwisely deba from the tree, the fr would raise them to eminence of dignity Such were his fair and under cover of fected his diabolical

2. Satan, it appea subtile and sagacious He certainly disco subtilty and sagacit part of his first tempt to mention his fixing woman, instead of t his immediate object woman, who was nat susceptible of impr who probably did n divine command from self, but from her h certainly discovered g ty in the means, wh ployed to gain acc and to engage her And no less sagacity cover in the manner cedure, from step to his infernal purpose v plished.

To draw into quest vine prohibition, with had the most perfect fear of God, and y

her feelings, nor awaken
ections; to prevail on her
bt, and even discredit,
he had before so firmly
d, and considered as a
of the most awful solem-
nd to gain her consent
proposal, involving the
ession of a command,
he had been accustomed
redly to revere, a rebel-
inst the God, whom with
ole heart she had ever
and an exposure to that
which had impressed her
h the profoundest dread;
t all this, must certainly
quired no common saga-

if such were the sagacity
tilty of Satan, at the car-
od of the first temptation,
ust we think of him now?
early six thousand years
been increasing in knowl-
nd improving his skill in
al arts of temptation. And
as able six thousand years
circumvent the first pa-
of our race in their state
meval perfection, and to
m away from their alle-
to God into guilt and
were he permitted to range
e, and unrestrainedly to
his whole diabolical skill,
las! might he not effect
eir depraved posterity!
me not be understood to
the crime of our first
transgression; nor of
the transgressions of their
ed descendants. No;
standing the temptation,
which they were assailed,
cted with perfect freedom;
rom the circumstances of
ituation, when duly con-
d, every mind must be con-
l, that no reasonable ex-

cuse could be pleaded in their behalf. Their descendants, also, notwithstanding their depravity, and all the temptations, with which they are beset, are perfectly free in all their moral conduct; and therefore can have no reasonable excuse for any of their sins. Still, it is of high importance, that we be apprized of the subtilty of our adversary the Devil, who, as a roaring lion, constantly goeth about, seeking whom he may devour.

3. It is reasonable to conclude that Satan will employ every exertion in his power utterly to destroy the children of men.

Under the covenant of works, man had a season of trial, during which he was exposed to the wiles of the tempter. Under the dispensation of grace, men have also a term of probation. The first trial was, whether man in perfection would hold fast his integrity; the present trial is, whether men in their fallen state will repent and return to God. The alternative at first was, If you eat not of the forbidden tree, you shall live; but if you eat of it, dying you shall die: at present it is, If you will repent and believe on the Son of God, you shall have everlasting life; but if not, you shall never see life, but the wrath of God will eternally abide on you. Adam, during his first probation, could forfeit a life which he then had; and his fallen children, during *their* probation, may fail of obtaining a life which is graciously offered them. It is evident, therefore, that if there was room for Satan to employ his malicious subtilty to the ruin of Adam in his primeval state; there is not less room for him to employ it

to the final destruction of unbelievers in their present situation.

4. We may learn something of the manner, in which Satan may be expected to proceed with mankind, with a view to their final destruction.

When he tempted the mother of our race, Satan did not declare his true character and design, but assumed a disguise, and made use of the instrumentality of a creature the least likely to awaken her suspicion. Similar to this, it is reasonable to conclude, will be his manner, generally, in his various temptations. At the time of his first temptation, there were none of the human race, whom he could employ as his instrument or organ; but now alas! there are many; and as after he had effected his purpose with Eve, he employed her to tempt Adam, so it should now be expected, that he will employ one to tempt another, and some to tempt many. Of this we are also particularly premonished. The false prophets of the Old Testament, and the false teachers of the New, are expressly represented as the instruments, the prophets, and ministers of Satan. And how often, alas! does this subtile and cruel adversary employ not only false teachers to deceive many; but a friend to deceive a friend, a brother to deceive a brother, a husband to deceive his wife, and the wife her husband, a father to deceive his children, the aged to deceive the young, and the young to deceive one another. Have we not the most affecting reason to believe, that besides his suggestions immediately to the minds of those, whom he seeks to destroy, it is with the infernal tempter a very common to make use of men o descriptions, and in th conditions of life, to t destroy their fellow me

It is observable, n that in his first tempta old serpent found means into question the plain God; and was studiou dress himself to the pass to those propensities of which were the most e ceptible of excitement. tice like this he may al pected to continue. well aware, that, as lor declarations of God's believed to be true, an lowed to be present to his insidious suggestion likely to have but littl to unsettle the minds of respect to divine truth some means to divert th tion from it, will ever be a primary aim.

Yea, hath God said, not give indulgence to and sense; ye shall not g to the desires of your he devote yourselves to th ures of the world: How be? Is not God a being nite benevolence? Doe delight in the happines creatures? Has he n you various appetites, pensities, and surroun with the objects of the fication, on purpose t might have enjoyment then, can it be suppos he would restrain you dulgence? Yea, hath G that if you rejoice in you and let your hearts chee the days of your youth, a in the ways of your he in the sight of your eyes

ll these things, bring you judgment. How is this le? Is not the season of the proper season of plea- Is it not for the benefit ur health and spirits, as s for your happiness, to ve indulgence to youthful nities? Can you, then, e that a God of infinite ss would restrain your ures?—Yea, hath God said, Except ye be born again, not see the kingdom of ; that, except ye deny lves, take up the cross, llow Christ, ye cannot be ciples; that, whether ye drink, or whatever you u must do all with a view glory? How can these be? Of what profit to re any of your self-denials vices? If you be kind and able one to another, and or to render yourselves thers as comfortable and as you can, is it not all required of you?—Yea, od said, The wicked shall ned into hell, shall go into everlasting punish- shall be destroyed without r, and never see life? Has id so? Are these the de- ons of a being of infinite lence and mercy? How ssible? Has not God so he world, as to give his egotten Son to die for its tion? And will he, after ffer any to perish? Will d of mercy punish any of r, frail creatures forever? a disparagement of his in- goodness to suppose it.— e, ye thoughtless, unsta- d credulous! Beware, es- y, dear exposed youth! s is the smooth, seductive language of the old deceiver; of him who was a liar and a mur- derer from the beginning! It is precisely in the same spirit, and of the same tenor, with the lan- guage, which he held to the mother of our race, and the fatal consequences of which are felt to this day, and will be felt to all eternity!

When the tempter had pre- vailed to unsettle the mind of Eve, with respect to the divine word, he immediately addressed himself to her passions, and re- presented the great advantages to accrue from a compliance with his proposal. This artifice also, he will still continue to practise. He will represent to you, how much wiser, and how much hap- pier you would be, would you but hearken to him. Would you but adopt these liberal sen- timents, these rational views and constructions of God's word, cast away your precise and rigid no- tions, and indulge yourselves freely in those innocent plea- sures to which the bounty and goodness of your Creator invite you; how vastly it would con- tribute to your happiness, to your reputation, and even to your usefulness in the world.

Such, it is thought, is but a just specimen of the manner in which Satan should be expected to proceed in his attempts to complete your eternal ruin.

5. How vastly important it is, that all should be on their guard against the temptations of the old and subtile adversary.

It is certainly important to be remembered by all, how that the serpent by his subtilty beguiled our primitive parents. *They* were then innocent, and *he* but little practised in the arts of se-

duction; but we their children are depraved, and the tempter has now, for thousands of years, been growing in knowledge, in craft, and malignity. Who then should reckon with such confidence on being able to withstand him, as to disdain all warning and caution against his insidious and malignant wiles? Is not his influence over our fallen race so extensive and dominant, that he has been divinely denominated the prince, and the god, of this world? Does he not circumvent, and bind fast in his chains, multitudes, who rely with the greatest assurance on their own wisdom, and virtue, and firmness? And while they promise themselves liberty, are they not, in fact, the servants of corruption, and fatally bound over to perdition?

Eve's first mistake appears to have consisted in attempting to answer the tempter's ensnaring questions. She ought not to have listened for a moment. But she consented to a parley, and, ere she was aware, she was ruined. Be warned, then, ye children of deceived parents; and suffer not the deceiver a second time to undo you. Confide not in your own strength, but commit yourselves to Him, who was early promised to bruise the serpent's head. SYLVANUS.

QUESTIONS UPON A CASE OF DISCIPLINE.

MESSRS. EDITORS,

AGREEABLY to the law of Christ, Hymeneus, a member of the church at Ephesus, was regularly excommunicated for what was deemed a grievous and scandalous offence. Afterwards, without being restored to the Ephesian church, and without any evidence of repentance, the same Hymeneus was received to the communion of the church at Sardis. To his being thus received, Eubulus, a worthy member of the church at Sardis, was conscientiously opposed; and after stating to his brethren the reasons of his dissent, representing to them that he could not in conscience commune with Hymeneus, and using all proper means to convince them of the impropriety of their receiving, as they had done, an excommunicated person, he withdrew from their communion.

Was Eubulus justifiable in thus refusing to commune with the excommunicated Hymeneus, and the church which thus received him? Or was his withdrawment a disciplinable offence? If solely on account of his withdrawment, in the manner and for the reason specified, he had been excommunicated from the church at Sardis; could he, on application, and giving good evidence of a christian temper and character, have been regularly received to the communion of any other church?

These questions are respectfully submitted, and an answer to them is earnestly desired.

A. C.

ERRATA.

In the last number of the Panoplist,
p. 216, l. 17, from bottom, for *ingenuous* read *ingenious*.
p. 228, l. 9, from bottom, for *willingly* r. *wittingly*.
p. 230, l. 17, from top for *early* r. *clearly*.

SELECTIONS.

om *The Christian Observer* ing *Resolutions*, and recom- o our Readers to keep them laces of retirement for secret and to read them statedly week. We doubt not they ontribute to make them feel unworthiness, and their need oeate with the Father;" and ay suggest some useful hints amination. EDITORS.]

....

ESOLUTIONS.

regard the favor and g enjoyment of God, as f all my plans; and nake the consideration influence, as much as the minutest actions of

regard the obedience, mediation, and inter- f Christ, as the only g cause of all those blessings which conduce nd, as the pardon of e with God, and the g influences of his Spi-

ontinually keep in mind tion to walk in Christ's d to be holy as he is one, which if I do not hall in vain hope to en- ; and I will ever pray pirit of God, in the be- through his operation n this holy frame be

cultivate an habitual God's presence, and of ntableness to him; of ess of time, and of my n to improve it.

study for the future to ell, not so much in the an, as in that of God; at end, will be particularly watchful against the love of human praise or distinction, and fear of shame; desisting from my purpose when I feel these to be my only motives, and endeavouring by prayer to overcome them when I perceive them to mix with such as are more pure.

I will consider love to God and zeal for his glory as my highest duties, and study to improve daily in these divine affections; and I will judge of my progress in them, not by transient fervors of the mind, but by my habitual tempers, by my punctual performance of the self-denying duties of christianity, by my cheerful acquiescence in all God's dispensations, and by the love, the humility, and the meekness which I am enabled to exercise to those around me.

I will study to live a life of dependance on Christ, and of faith in his word; making it the sole and exclusive measure of my belief and practice.

I will particularly study to restrain all wanderings of the mind in the public and private exercises of God's worship; to banish, as much as I can, vain and worldly conversation, and vain and worldly thoughts from my mind and lips, on the Lord's-day; and to give all my household the time requisite for hallowing it.

I will guard against formality and vanity, especially in family worship; and fit myself, by previous reflection and prayer, for its due performance.

I will be particularly guarded against the intrusion of impure thoughts. I will turn away my eyes from beholding what might lead to them, shut my ears against polluting conversation, and restrain my tongue from every licentious word; and I will carefully avoid every circumstance which I know to have formerly excited improper feelings, and forbid my thoughts to dwell for a moment on past scenes of sensual pleasure.

I will watch against every rising of covetous desire, and while I carefully repress all tendency to improper expense, or the careless profusion of any of God's gifts, I will seek out proper objects with whom to share those good things of which God has made me the steward, and of which he will require an account. I will ask every night, whose distresses have I this day relieved?

I will no longer put off to a future day, or leave the business of the present day or hour, but will apply myself to it, deny myself to sloth and the love of ease, and exercise a constant and self-denying attention, to what is my proper work.

I will keep truth inviolate in the smallest as well as in the greatest matters.

I will in no case affect knowledge which I have not.

I will read no book but with attention; and I will read none which tend to inflame the mind, or to excite improper sentiments. I will be ready to communicate and also to receive knowledge; and I will be open to conviction, ever receiving correction and reproof meekly and thankfully, never questioning merely for the sake of dispute, nor ever retorting upon any reprover.

I will watch against all s
ciliousness in look or manne
sourness of mind in disput
impatience of contradictic
my intercourse with all, wh
common acquaintance or the
intimate relative, as wife, b
er, &c.; and I will listen
patience and kindness to
arguments and reasonings of
ers, however impertinent
may appear at the moment.

I will also watch against a
ish exclusive attachment t
own comfort, and study t
equally solicitous for the co
of others, and to repress
rising of impatience at the
ble which this may occasi
me.

I will endeavor to cult
a temper of more benignit
wards all; and I will a
more to the outward expre
of love and kindness, neve
lowing passion to dictate w
may say, but studying to a
others as I could reasonably
to be dealt with.

I will watch particularl
gainst all hastiness of spiri
wards inferiors, and espe
those who need my help;
will listen composedly to
representations, and render
all the justice and all the l
ness in my power, consist
with my other duties.

I will not only not use r
words to any, but I will g
against every circumstanc
look and manner, which
tend unnecessarily to woun
feelings of others.

I will not allow the ill con
of others towards me to l
my kindness and good wi
them.

I will not reprove my serv
in anger, but in love; an

ıxious to remind them of
›ligations to God than to

not chide or correct my
in passion, nor use peev-
uage towards them; and
to correcting them, I
prayer to God; and I
be turned aside by false
by indolence, from duly
ng their faults, which I
remind them to be sins
God.

l never use threatening
e, but by way of preven-
d without any mixture of
; and I will study, not
my voice to be elevated
ordinary tone, in talk-
any.

l guard against all excess
or drinking; never al-
complaisance for any to
a moment the clear exer-
my reason, or discompose
t, by leading me beyond
unds of strict modera-

, from this time forward,
t hindered by unavoida-
umstances, regularly de-
least one half hour in the
g, and one half hour in
ing, exclusively to those
s which lie between God
soul.

l, every day, make the
nt of purity, humility,
s, lowliness of heart, ac-
vatchfulness, calmness of
indness of manner, sin-
nd spiritual-mindedness,
e graces in which I con-
yself more particularly
e, the subject of special
nest supplication at the
of Grace.

l read every day in pri-
ortion of scripture, with
on and prayer.

I will be daily engaged in the work of intercession.

I will, at least, once every day, call to mind with due solemnity, the innumerable instances of God's providential goodness to me, recollecting with deep self-abasement what I was in....in..... and in...., and humbly adoring the infinite mercy of God, which has thus far caused me to differ.

I will also call to mind every day my lamentable failures in duty, my many actions whereby God has been dishonoured and my soul injured, even since it has pleased him to convince me of my obligation to love and serve him; and I will improve the remembrance as an incitement to greater watchfulness, circumspection, and self-distrust.

I will consider the study of my heart as one main business of my life; and I will enter every evening, if possible, into a serious review of the past day, and of the manner in which I have kept this engagement, and into a solemn consideration of the fitness of my soul for entering on the eternal world.

I will anxiously study to reform whatever I shall find amiss; and of whatever defect in the performance of my duty I may be sensible, whatever corrupt propensity I may discover, of whatever sinful thoughts, words, or actions, I may have been guilty, I will endeavor to improve as an incitement more deeply to repent of sin, more highly to value the love of my crucified Redeemer, and more implicitly to rely on his atoning merits, for pardon and acceptance, and on the sanctifying grace of the Holy Spirit, for victory over sin, and advance-

ment in purity and holiness of heart and life.

May the spirit of all grace fill my heart with heavenly wisdom, and form me anew in my Saviour's image! May the bright example of Jesus Christ be ever before my eyes; and may his lessons be ever graven on my heart! Through his blood may my defiled and guilty conscience be cleansed from all sin! May he reign in my heart, and ever continue the object of my ardent desire, of my undeviating reliance, of my cheerful homage, of my lively and active gratitude, and of my highest love! And may the God and Father of our Lord Jesus Christ, the Father of everlasting compassion, the God of grace and peace, sanctify me wholly, and through the blood of the everlasting covenant make me perfect in every good work to do his will, that I may be enabled ever to render to the Father, Son, and Spirit, one God, the praise and glory of all I have, am, or hope for. Amen.

Ch. Ob.

FRAGMENTS.

"THERE is nothing more prejudicial to the feelings of a devout heart, than an habit of disputing on religious subjects. It gives the mind a sceptical turn, and an aptness to call in question the most established truths."

"It is impossible to preserve a deep reverence for the Deity, when his attributes, and even his existence, are made the subjects of familiar debate.

"Fanciful allusions to scripture expressions for the sake of displaying wit, and exciting a laugh, are highly criminal, as they serve to bring t
Writings into contemp

"Superstition origi
connecting objects nat
different, with those
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It is the *fondness* for th
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GRACE AND WOR

I would then abho
deplore my frailty, bl
remembrance of my b
cast myself into the arm
mercy, and own all
derivable from grace.
own, it is grace th
grace which calls; g
justifies; grace that
grace that accepts a san
always frail and impe
at the same time, I wo
over myself, I would
self to duty, I would
*my salvation with fear
bling*; and while I ack
grace does all, and m
merit nothing, I would
I might expect every th
my own efforts.

"Religion is among
powerful causes of e
When any thing com
becomes an object of m
tation, it cannot be
to the mind. *They w
love religion hate it.*
to God, perfectly abh
thor of their being.
him, "with all their h
all their mind, with
soul, and with all thei
He never presents hims
thoughts, but to men
larm them."

Burke, in his letters to Parliament on the subject of France, 1796.

MEDITATION.

Light is sweet, and a pleasant thing it is for the eyes to behold the sun."

. my soul, and stand the abounding mercy d, who has called thee kness into his marvel-

By nature I was blind, t is lovely or of good I saw no beauty in the ld I should desire him. f mind was at enmity God of my life; I de- the knowledge of his n had so darkened my ding, that religion ap- needless thing; yea it some. But as the be- veller, who has jour- through the shades of h pleasure beholds the day; so in a far nobler s my soul enamoured ted, when the Sun of ess shone on my once mind, dispelling the s of sin and ignorance, ing me to the favor and of God. Now reli- longer a task but a privilege. Wisdom's pleasant, and all her peace. My bible no s covered with dust, it with sweet delight, Jesus in every page. ght unto my feet, and to my path. The Holy Spirit takes of the things of Christ and reveals them to me; and I find them sweet indeed, sweeter than honey, or the honeycomb. Reader art thou a friend of God; or art thou still going on in thy sin and rebellion against the Author of all thy mercy? If so, living and dying without repentance, far better thou hadst never been born; for if born but once, thou must die twice. Without a new birth thou canst not enter the kingdom of heaven; for heaven is a prepared place for a prepared people. But if thou art renewed by divine grace, and art walking in the light of God's countenance, thy light is sweet indeed. To thee it is pleasant to behold that glorious natural luminary; because in the light thereof thou seest the variegated beauties that surrounds thee, each proclaiming its Almighty Former, and each affording matter for meditation and praise. But when the Sun of Righteousness shines into thy soul, it gives thee pleasure beyond the conceptions of the men of the world. Then thou hast joy and peace in believing. Jesus is precious unto thee; his name is as ointment poured forth. He is thy choicest flower; the rose of Sharon; the fairest lilly of the vale; the chief among ten thousand, and altogether lovely.

REVIEW.

CYCLOPŒDIA, VOL. III. PART II.

nued from page 217.

the word AUGER, we ll account of the in- that valuable imple- l. *New Series.* ment, the *Screw Auger*, by the late William Henry, Esq. of Lancaster, Pennsylvania. The account is given by John Joseph Henry, Esq. the inventor's son.

The article AURORA BOREA-

LIS is enlarged by a judicious insertion of the reasoning by which Dr. Franklin supports his hypothesis, that the northern lights are occasioned by the operations of electricity.

AUSTERLITZ is enlarged with some account of the memorable battle of Dec. 2nd, 1805, at that place. We are sorry the account is not more full and accurate, as it seems to be little more than a careless transcript from French bulletins.

Under the word AXIOM, the American editors, have inserted the following observations, among many others; viz.

"It is likewise well known, that all the ancient philosophers admitted as an axiom the maxim *ex nihilo nihil fit*, without considering that this necessarily led to the eternity, and consequently independence, of matter, which modern philosophy teaches us to consider as absurd."

We would suggest whether the meaning of the maxim *ex nihilo nihil fit* is not, that if any thing is made it must be made out of something previously existing, or must proceed from God; or, in other words, that *no thing can create itself*.

The paragraph inserted closes with a very good definition of an axiom.

"The true criterion of an axiom seems to be," says the writer, "in the first place, the manifest absurdity of denying it, or maintaining its opposite; and in the second place, the impossibility of proving it by any thing more evident than itself."

The BAHAMA ISLANDS are enriched with a minute description of their products, reefs, situation, and trade.

Under BALLS of FIRE, the hypothesis that these strange bodies descend from the moon, is stated, and attempted to be supported.

The city of BALTIMORE has received considerable additions, and is ranked as the third commercial city in the United States.

Under the account of Archbishop BANCROFT, some traits of his character are stated, which tend to mitigate, in some degree, the severity with which he is treated in the English edition.

The article BANK has received some additions with respect to the great banking institutions in Europe, and an account of thirty-four banks in the U. States, the united capital of which is $26,707,000. Of these banks seventeen are in New England, with a capital of $3,360,000. On examination we find the united capital of these banks to be $1,635,000 more than is here stated; and that there are in New England thirty-eight banks not mentioned in this account, with a capital of $7,767,000. We may add, therefore, as additional bank capital in New England $9,402,000, which with $26,707,000, makes $36,109,000. If additions have been made proportionably, to the banking capital of the southern States, within a few years past, this species of property considerably exceeds $40,000,000 in the American union.

Under BARCA mention is made by the American Editors, of the march through that country, and the attack upon Derne by our countrymen and their followers, in April, 1805, under the command of Gen. Eaton.

No other articles in this number, demand attention in such a review as is embraced in our plan. The additional matter occupies nearly thirty pages introduced under seventy articles, five of which are new.

(To be continued.)

REVIEW OF REVIEWS.

To the Editors of the Panoplist.

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id in your number for
review of the additional
printed for the use of
Brattle Street. That
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have produced, may be
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be hoped, neither you
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ymns collected at the
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of the society, were by
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If the work is in any
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iety may, perhaps, af-
ter all be a better judge, than the reviewer, of the deficiencies necessary to be supplied by a supplementary collection; and any one, acquainted with the defects of Tate and Brady, and of our former hymns, both in variety and appropriate subjects, will easily believe that the present supplement, however imperfect in your opinion, it may be, might have been collected without partiality, without fear, without reproach, and, perhaps too, even with a serious and simple regard to the purity and harmony of christian worship.

3. The *alterations* in the hymns, (except two or three, *not one* of which has happened to fall under your displeasure) are ALL taken from other collections of established reputation, long since published in England and America. Dr. Kippis, the friend, pupil, and biographer of Dr. Doddridge, has furnished most of them. The reviewer ought to know, that where a miscellaneous selection is made from various sources, there is no obligation to preserve the original words of an author, as there is where you are giving an edition of his works. Even if this right were *ever* doubted, it can be no longer, when we have had the authority of the most respectable names, and the tacit consent of innumerable christian churches for such alterations. Dr. Watts himself has said, in the preface to his *own* hymns, that "what is provided for public singing should give sincere consciences as little disturbance as possible;" and he adds, with a generosity truly christian, that "where any unpleasing word is found in his hymns, he that leads the worship may substitute a better, for blessed be God" says he, "we are not *confined* to the words of *any* man in our public solemnities."

The society in Brattle Street, is I presume, less solicitous to know, whether they are singing the very words or sentiments of Watts and Doddridge, than whether they can

join with seriousness and pleasure in this part of worship; and they are not a little curious to learn, why, at the present moment, the indignation of the reviewer should have burst all at once on this little collection, when so many churches of Christ in New-England have been singing peaceably, for more than *ten* years, the alterations admitted by Dr. Belknap.

The observations on Pope's Universal Prayer, and on the names of Roscoe and Darwin, discover a prejudice, which is truly to be pitied, and at the same time, so irreconcileable with any enlightened spirit of christianity, as happily to counteract the tendency of the remarks. What notions must those men entertain of the nature of praise, who not only look for a system of divinity in a *supplementary* collection of hymns, but who think it a serious objection to some devotional poetry on the divine perfections, that a deist might unite in the use of it? Why do they not *rather rejoice*, that the truths of natural religion are so clear, as to have convinced the mind, and even to have called forth the powers and the praises of men *suspected* of incredulity? Or, how can such christians continue to sing in their churches, with any consistency, some of the finest hymns of David, in which a *deist* would perhaps find as little of what is *peculiar to christianity*, as in the hymns of Pope and Darwin.

It is not my duty, gentlemen, to arraign your motives, as it was to correct your insinuations; but I should be glad to feel more at a loss than I am, to imagine your true reasons for exciting a prejudice against a book, which you acknowledge contains nothing false; which you *knew* to be only a second part; and which you had no *right* to insinuate was not the unanimous choice of the society. But even if the facts were otherwise, when, till these days of scrutiny, was it ever heard of in New England, that a society was called to account by an unauthorized reviewer for an addition to its hymn book? or expected to consult with any other church upon the subject, especially in a town like this, where the hymn books are almost as various as the congregations? Surely you could not indulge a secret hope, that, when you were suffering those murmurs, inuendos, and shrewd hints of heresy to escape, you should disturb the happiness and harmony of a christian church?

It is to be hoped, gentlemen, that when you again favor the public with remarks upon a book of hymns, that you will first consider whether it belongs to the public, or to an *individual society*; whether it professes to be a *complete* collection, or only a supplement to another; and especially, if you should make another experiment upon the church in Brattle Street, that you will remember, that it was originally founded upon the purest principles of christian freedom; that it is bound by no human platform of doctrine or of discipline; and that it recognizes no other "union of churches," than the voluntary and uncontrolled fellowship of those christians, whether societies or individuals, who chuse to unite with them in worship, or in ordinances, or in acts of christian friendship. If all the facts now stated had been known or recollected, the pages of the Panoplist might have been spared for matter, more generally interesting to the public, and to that cause in which you have engaged; and this communication would not have been required from one of the committee, chosen to collect these hymns for the use of the society in

BRATTLE STREET.

Boston, Oct. 6, 1808.

REMARKS ON THE COMMUNICATION FROM BRATTLE STREET.

WITH the reservation expressly made in our last number, we publish the preceding communication. For if every author, whose book is reviewed in our pages, were permitted to make replies and rejoinders, to as great a length as he might wish, the principal design of our publication would be frustrated.

We have extended our remarks on this, and on a former communication of the same kind, not because we considered these communications of sufficient importance to demand so much of our attention; but because we were willing to avail ourselves of the opportunity they afforded us, of giving our sentiments more fully on

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"derive from the apostle, a care of *all* the churches."

We have never yet perused any *statutes of limitation*, which definitely mete out the bounds of reviewers, and say, thus far shall ye come and no farther. If the committee are in possession of them, it is a privilege which we have not enjoyed. Until we find a copy of such laws, sanctioned by the literary and religious public, we shall not hold ourselves bound to refrain from telling our readers, what we think of books exposed, so far as we could judge, to indiscriminate sale, in one of the public book-stores, in a great town, whenever we think justice and propriety will warrant us in doing it.

Another ground of objection to our review is, that "we are a *domestic* police." This is the first time that we remember to have seen it alleged against a review, that it was not a *foreign* one. Perhaps it would please better, if the collection might have been reviewed in a foreign country. We do not think it necessary to take up the time of our readers in answering such an objection. We cannot suppose, any validity will be attached to it. Another objection to our review is, that we are "self appointed reviewers." This objection is as *novel*, as the other. For our part, we know not in what portion of the world, reviewers have been appointed, by the suffrages of the literary public! Nor have we yet seen it satisfactorily proved, that all reviews, which are not published by this *chosen body*, are *assuming*, improper, and unworthy of notice!

When this is proved, we shall freely confess, that we are faulty; and until this be done, we shall claim to ourselves the same right of telling our readers what we think of any book, as the editors of every magazine of a similar nature with ours, claim, all the world over.

As to our ecclesiastical power, we claim no apostolic right over "all the churches." We assume no authority to regulate their internal worship. They are not obligated by any rules, which are given in our pages, because they are ours. If our observa-

tions comport with the truth, and the testimony of the living God, so far they may justly be deemed worthy of attention, from any church.

On the other hand, we feel ourselves bound to state, that it is no "assumption" in us, as editors of a magazine, extensively diffused among the religious public of our country, to conduct it on a plan, similar to that which has been adopted in Europe and this country by other editors, and been sanctioned by the approbation of millions. We are a part of the community, who profess the religion of Jesus. If we are not altogether mistaken in our own feelings, we have a serious regard to the welfare of religion. We have, and we claim, the same right to give our opinions on any measures, which are connected with the prosperity of religion, as other professing christians. If any particular church can claim an exemption, given by the great Head of all the churches, from all remarks upon its doctrine or practice, then it must produce a new bible, and a new system of brotherly relation. For our part, we do not feel a wish to be out of the reach of advice, or admonition. We know that we need it; and we esteem it a precious privilege, that others feel themselves bound by christianity to give it, when we err.

We are constrained to believe, that other professing christians are not yet perfect; and while this is the case, we find no statutes in the laws of Christ, placing them above all friendly admonition. If this were so; if any particular church were placed in a situation so *independent*, as to forbid its errors to be exposed, or its proceedings to be examined, the christian world would be cleft to shivers, without the hope of union or strength.

If we had taken any particular measure, and found ourselves admonished of an error in it, by any of our christian brethren, we should hold ourselves bound to answer the charges, rather than except to the right of making them. We should think ourselves not very modestly employed, in saying to our offended brethren, "Who made you rulers and judges over us?" In short, christians cannot claim an
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ne intentionof the Communi- we are told in the beginning mention a few facts which, hoped, the reviewer did not did not recollect." If the ee" will take the trouble to the first part of our review, found that we had a distinct n, that the hymns in ques- : *supplementary*. But this welt upon so much, in the nication," that we must berty of making a few addi- rvations.

hymns are introduced, it "supply the deficiencies"

We are sorry to say, that tures, as to the design of now established. This contains, what the former were deficient in, accord- judgment of the "commit- e *supplement* contains, as we much of natural religion, directly to undeify the Sa- e world. These are "de- necessary to be supplied." n the matter leaks out. should not call *deficiencies*, of christian worship. We lge a difference between us it fundamental principles. d not to be dictators, as to riduals must believe; but its not to say, that when ations are attempted in the God it is the most fair and thod of proceeding, to make statement of *supposed defi-* and intended *amendments*. "in the use of which a de- nite," and which take away from the Prince of Peace," ssary supplements" to pre- -books, let a church be ex- d so, and then they will act eyes open.

estly declare, that we can- ibe to the propriety of such ts. Instead of being satis- s *supplementary* argument, ore confirmed in the propri- former remarks.

rd fact and assertion, "that erations of which we have d were taken from collec- tions of established reputation, and that there is no obligation to preserve the original words of an author, when we are not giving an edition of his works," is we frankly confess, a fact, which we did not know, an assertion we did not expect, notwithstanding the Communication declares "we ought to know them." Let us examine this novel doctrine

If a minister should publish a sermon, in which numerous quotations are made from the bible, as he is not giving an edition of the bible, he is under no obligation to preserve the original words of the author; particularly if he finds them *altered a little* by writers of established reputation, in his view. He cannot be accused of a want of fidelity, if he strictly copies after great men. He has only made a "miscellaneous selection."

If there are any men of sufficient erudition to demonstrate the correctness of such a doctrine, we have never seen them, nor read their works. We feel ourselves under no obligation, to be acquainted with such facts as these.

We do not blush to confess our ignorance of any rule of justice or propriety, which will permit us to introduce into the church of God, a hymn mangled, shorn of all its beauty and evangelical glory, under the name of Watts or Doddridge, or any other author, through whatever hands it may have passed. If a false coin has passed through the hands of kings and princes, it would not justify us, in insisting that our creditor should take it as a true one.

"But Dr. Kippis, the friend, pupil, and biographer of Dr. Doddridge, has furnished most of these alterations." Here again the design of this *supplement* comes out. Who does not know that Dr. Kippis denied the divinity of his Saviour? And who does not know, that he altered hymns so as to exclude this fundamental truth? And who will not see, that when Dr. Kippis' alterations are followed, it is a fair presumption the same object is in view.

"But the consent of innumerable churches has been given to such alterations." *Of innumerable churches!* Blessed be God, innumerable churches

have not yet followed any man, who robbed the Saviour of his divinity! *Of innumerable churches!* No—while the bible lasts, so many churches on earth will never be found, to deny their Saviour the glory, which the church triumphant in heaven ascribe to him! Our credulity will not keep pace here, with the "Communication."

But take all the churches, and all the names, you please, to sanction *alterations;* still thy are *alterations:* and whether they are published under the title of *supplements*, or *miscellaneous selections*, or any thing else, they are not to be given to the reader, as the works of the author. Mere grammatical alterations we care nothing about. But when the very life, and soul, and beauty of an author, are taken away, we are under no *obligation to know*, that he may be so treated, without the reader's being advertised of it. It matters not through what hands such garblings have come. Authors of established reputation in the church of God, ought not to be made to say or sanction, what they never designed to.

We have objected and we still object, that the names of Watts, Doddridge, and other excellent men, should be given to any church, as sanctioning the practice of taking away "hosannas from the Prince of Peace." Turn it which way you please, it cannot be defended. Individuals who reverence Doddridge, are not to be led by any trick of publishing, to suppose that he could write hymns on the character and mission of the Saviour, and keep his divinity entirely out of sight. We think, justice and propriety demand, that when his hymns are mangled, so as to present deformity rather than beauty, some notice should be given to the reader.

Having freely offered our sentiments respecting the three "facts," stated in the "Communication," we should be content to let the subject drop, were it not that we might be deemed guilty of neglect, in passing over the rest of the Communication in silence. We shall therefore subjoin a few observations, on the remaining part of it.

We are told, that "the society in Brattle Street are not a little curious to know, why the indign the reviewer should have at once, upon their little co when so many churches in N land have been peaceably sin more than ten years the alt admitted by Dr. Belknap."

We presume it will be rem ed, that our Magazine has not existence *for more than ten ye* that we are not obligated to all the books, which have be lished, before we had an ex We cannot think, that it is auspicious circumstance, for thor to be asking, at eve "why did you not rather revi other book, than *mine?* Wh ness had you with *my* book might be asked, why have reviewed all the works o ages; but we should not h selves bound to take the t answering such questions.

We cannot review every is published, and we, "ex ed" as we are said to be, the liberty of choosing for o In the case before us, we hav been moved by "indignatio prejudice, nor personalities. viewed the hymns, because a right to review them if we and our consciences bear us that we intended not "to dis harmony and happiness of an tian church."

Controversy we dislike; p ities in writing we abhor. ther intend to court the one dulge the other. But we be deterred by either, from the path of duty. We belie the divinity of Jesus Christ damental article of the faith. While we conduct zine, we feel it our duty to every effort which comes wi knowledge, whether secret whether in hymns or pampl any other way, to undermine ticle of our faith, once deliv the saints. We shall not question the right of any one lish what he thinks fit, on t ject. Nor, if our right also to is called in question, shall don it.

"Our observations on Pop versal Prayer, and on the

Darwin," it is said, "dis-judice, which is truly to and, at the same time, so able with any *enlightened* hristianity, as happily to the tendency of the re-

no *pity* for our ignorance ect to these things. We ly avow, that we have not to that "enlightened hristianity," which can ces to sing in the temple God,

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ection, in our review, a-mas selected from the men, suspected of infideli-hat the association of ideas case, would mar all the of devotion. There is no of resorting to such men, to praising God, when we have nough, which has flowed pens of writers, whose pi-ever been called in ques-e do not object to a hymn, ecause it contains truths, ists may be compelled to dge.

ll we have no such hanker-supplementary hymns, "in which a deist might unite," n our christian worship im-ithout them. The God deist worships, if he can worship at all, is not the e scriptures. He is "Je-Jove, or Lord," just as the r pleases. The Father, Holy Ghost is the God we worship. Hymns, which the idea of the true God, er the purpose of such as ith Pope, or Darwin. We "enlightened" enough to all the gods, who are wor-are only one, under differ-s. Nor do we yet find, ruths of natural religion inced the minds, and call-the powers and praises of ted of incredulity." The of infidels is a term, which not *light* enough, well to un-

And if we had, we are not particularly ambitious of forming any junction with them. We bless God for the light of nature; we cheerfully praise him for it; but we are not accustomed to believe that infidels truly discern this light, until the almighty voice of Jesus bids them receive their sight.

We are again reminded, at the close of the "Communication," to keep our distance from any thing, which respects the Church in Brattle Street, which is so free and independent as to be "bound by no human platform of doctrine, or discipline."

We were somewhat surprized to see so repeated efforts made, in this "Communication," to turn our review into a party production, and rouse the personal feelings of a numerous Society. We honestly disclaim any intention to stigmatize the Church in Brattle Street. We have —and we think we can have—no motives for such a proceeding. But we have taken the liberty to give our opinion, and the reasons for it, respecting their *supplementary* hymns. We trust there are very many individuals in that Church, who will feel that we have no personal motives, and who will weigh with candor the reasons which we have offered.

If the committee really feel, that what we have said, is altogether unjust, *pitiable, and inconsistent with an enlightened spirit of christianity*, and are truly established in a system of church *independence*, above hope or fear, why be troubled, at our review? It was altogether a harmless thing, on their own ground.

Our wonder is, that such *uninteresting matter* should have excited so much interest, as appears in the "Communication."

We have reviewed a considerable number of books, but this is the first that has called forth a denial of our right, to tell our readers what we think of new publications. It is the first time we have ever heard it suggested, that a book, printed for a large society, and exposed to public sale in one of the book-stores of a great town, was not *published*. The public will judge whether the "facts," stated in the "Communication," abate any thing from the justice of what we have said in our re-

view; and whether they do not confirm the conjectures which were there made.

We hazard one more *conjecture*. If we had published an eulogium on these *hymns*, and earnestly pressed it upon all the churches to adopt them as a part of their worship, we *conjecture*, that we should never have received any exceptions to our right of making their merits public. But as we could not in conscience recommend them, we felt it a duty in our station to say what we have said. We have given reasons for our disapprobation, which have not been answered, and which we will venture to say cannot be. *Hinc illæ lachrymæ.*

When a book is published, we think it a duty for the author to be persuaded, on good grounds, that it is capable of being defended, against all criticism, which shall condemn it. An appeal to jurisdiction, in such a case, looks too much like a tacit confession, that the cause is desperate on any other ground.

We are sensible, that we hold a very difficult station. We feel, that we are liable to err, but when our errors are shewn, we will retract them. We feel our responsibility to God, and to the public. When we write, our intention is, to be influenced neither by partiality, nor by fear. No personal attacks, nor ridicule, nor threats, will move us. We adore the name of Jesus, and while we have the use of our powers, we shall employ them, in vindicating the honors due to him. While the church *triumphant* is employed in singing "Worthy is the Lamb, that was slain," it shall be our endeavor that the church militant may unite, without a discordant note, that heaven and earth may be filled with the praises of God, our Redeemer.

EDITORS.

RELIGIOUS INTELLIGENCE.

UNITED STATES.

A summary account of the State of Religion within the bounds of the Synod of New-York and New-Jersey, in the present year, 1808.

A STANDING rule of the Synod of New-York and New-Jersey is, to spend a portion of their time, at their stated meetings, in hearing from each of their members a summary account of the state of religion in the congregations and neighborhood to which they belong. The following is a summary statement of the result of this conversation at their late sessions in Newark, October, 1808.

"The Synod heard from each of their members an account of the state of religion within their bounds, from which it appears, that during the last year, there have been, in many of their churches, extraordinary revivals of religion, and greater numbers added to the church than in many years past.

"These revivals of religion have been most remarkable within the bounds of the presbytery of New-York. There the kingdom of Satan appears to have been greatly shaken; combinations against religion have been destroyed; prayer meetings on sabbath morning, for the purpose of imploring the presence and blessing of God on the public ordinances of his house, and religious societies on other days have been established in many places, and well attended. Many persons, grossly immoral in their conduct, and some distinguished for their zeal in avowing and promoting deistical principles, have been arrested by the influences of the Spirit, and hopefully converted. The graces of the people of God appear to have been quickened; a spirit of prayer poured out upon them, and the number of praying people greatly increased. During the year past, within the bounds of that presbytery, more than eleven hundred members have been added to the communion of the church, the greater proportion of whom are young persons. The distinguishing doctrines of grace, as recognized in the Confession of Faith of our church, have been remarkably acknowledged and rejoiced in by the subjects of this work.

"In the bounds of the other presbyteries belonging to the Synod, appearances are flattering. In some congregations in these presbyteries there are pleasing revivals, and throughout them generally the preaching of the word is heard with avidity; the vacant congregations are anxious

to be supplied with pastors, and there appears to be an increasing attention to the things of religion.

"Throughout our bounds generally catechetical instruction has been particularly attended to, and appears to have produced happy effects. We rejoice that the fervor felt during the revivals has been unaccompanied with any irregular ardors of enthusiasm. It is also worthy of notice and gratitude, that a far greater number of young men than usual are now preparing for the ministry; and among the youth who have been subjects of these revivals, many have it in view in the same way to consecrate themselves to the service of their Redeemer.

"From one of our brethren in Connecticut, acting as a corresponding with us, the pleasing intelligence was received of revivals in many parts of that state.

"For these mercies we desire humbly to praise the great Head of the church, and unite our fervent petitions to our exalted Redeemer, that he would not take from us his Holy Spirit, but cause the influences of his grace to descend on our churches *as rain upon the mown grass; as showers that water the earth;* that his kingdom may come, and the whole earth be filled with his glory. Amen.

N. B. The Synod of New-York and New-Jersey consists of four presbyteries, viz. Long-Island, Hudson, New-York and New-Brunswick.

Mr. Editor,

The establishment of a Bible Society having long been a favorite object of many persons in this country, a gentleman of this city addressed a communication relative thereto to his friend in London. In reply, the following letter accompanied with a donation, conditioned on the establishment of such a society, has lately been received.

London, 24th June, 1808.

My Dear Friend,

The receipt of your esteemed favor of the 12th of October last year, afforded me peculiar pleasure, and I desire to rejoice in the opening prospect of a Bible Society being established in the United States. What time is so auspicious as the present? When uncertainty and disappointment are particularly stamped on worldly undertakings, when commerce in every channel is interrupted, and when the kingdoms of this world are tottering to their foundation, surely christians are loudly called upon to look around and consider the part which they have to act in such circumstances; and can there be a question that it is to promote, with increasing zeal the interests of that spiritual kingdom which is righteousness, joy and peace in the Holy Ghost.

The spread of the holy scriptures is undoubtedly the means best adapted to promote this valuable end, the means which has already been greatly blessed, and on which a divine blessing may still be confidently expected. But in such an undertaking great difficulties may be looked for; on such occasions the great adversary of souls is never inactive, being always alive to his interest amongst men, and perhaps never more so that when any good work is contemplated on an extensive scale. Yet I trust it is the Lord's work, and he will not suffer it to fail, but grant a spirit of union amongst christians of all denominations, and crown it with an abundant blessing.

In the event of such a society being formed, I have no doubt that the sum of 100*l.* sterling would be obtained by way of assistance from the Bible Society here; and the application would be made with pleasure if it be wished; indeed such an intimation has, I understand, been given to the Rev. Mr. Codman of Boston, who left London in the spring for that place.

By captain Otto you will receive a small packet containing the last report of the Bible Society, that of the newly established penitentiary, &c. which will I hope be acceptable to you, and particularly the Baptist Missionary report, if you have not already seen it; in many papers it appears legibly inscribed:

"Go on and prosper for the Lord is with you."

The interruption which the work is suffering of late, must be a trial of christian fortitude and confidence; but how wonderfully are circumstances, apparently adverse, overruled for abundant good; be it then our consolation that our God reigneth, and that he does all things well. I am, my dear sir, your affectionate friend.

Should the Bible Society be formed you will do me the favor to contribute 20 dollars as a donation on my behalf.

At the last meeting of the Presbytery of New-York, it appeared from the reports of the members of it, that there had been, during the last year, added to the churches within the bounds of that presbytery 1120 communicants. As this presbytery has under its care twenty-one churches, the total number above stated, will give, on an average, fifty-three communicants to each church. A large addition for one year! Let christians praise God for the effusion of his grace on that district of the church, and pray for the outpouring of his Spirit on the church universal.

Information has been received that

a general revival of religion among all denominations of christians has taken place in England. The particulars of this important news have not yet been received. We hope to obtain them speedily, and most earnestly desire that they may equal, nay, exceed the general account. The temple of the Lord is building in troublous times.

EAST INDIES.

Letter from the Rev. Robert Morrison to Robert Ralston, Esq. dated Canton, February 10th, 1808.

DEAR SIR,

SINCE I wrote to you by Mr. Latimer, I have, by the Lord's good hand upon me, been pursuing the study of the Chinese language. I applied rather too closely, which affected my health, to preserve which I slackened in some degree my exertions. The person who assisted me regularly has, during the last month, on that account, ceased to call upon me.

No person has as yet said any thing against my continuance, and I hope will not. When the Lord's time comes, (O that it may be now come) a great door and effectual will be opened for introducing into this immense empire the glorious gospel.

My expenditure is in this country very considerable, which has been a source of some uneasiness to me.

I endeavor to speak to my domestics of the true God and of Jesus Christ. There are three or four to whom I communicate some instruction in the English language, with a view of blending with it divine truth.

During the last fortnight, the Chinese have been given up entirely to visiting each other, feasting, &c. in consequence of the new year, which with them commenced on the 28th of January. At one o'clock of the morning, they began to make the suburbs resound with the noise of crackers, the striking of bells and drums, &c. I rose at two and went to the temple of Pak-ti Poo-saat, where were crowds of worshippers, keeping the flame on the altar incessantly blazing, with the gilt paper which they were throwing upon it; burning candles and matches of sandal wood, &c. When they knelt before the idol at their individual devotions, (for they have no social worship) they almost trod on each other, the temple was so crowded. Not only in their temples, which are numerous, but also in the corner of the streets they were bowing before their dumb idols.

O that they were turned from them to the living God! Pray my brother that it may soon be, and that he who now addresses you, may in some small degree be assisting therein.

I am, in the faith of our Lord and Saviour, yours affectionately,

ROBERT MORRISON.

LITERARY AND PHILOSOPHICAL INTELLIGENCE.

UNITED STATES.

THE UNIVERSITY OF PENNSYLVANIA.

THE Medical Department of the University of Pennsylvania is rapidly increasing in respectability, and in the number of its pupils. The aggregate amount of the Students, during the last winter, was not less than 270, or 275. The greatest number of these were from Pennsylvania, and from the states south and west of Pennsylvania. A few were from New-England: a greater number from the state of New-Jersey; two or three from the West-India Islands; and at least two from Europe.

On the 27th of April last, a public examination of the Medical Candidates was held in the presence of the Trustees and Faculty of the University, and a number of the citizens; and on the following day, the degree of Doctor of Medicine was conferred upon sixty gentlemen, each of whom had written and submitted to the Medical Professors an Inaugural Dissertation, which they publicly defended.*

The degrees were conferred on the Graduates by JOHN MCDOWELL, LL.D. who is now the Provost (or Principal) of the University; after which an Address was delivered to them by DR. BARTON, the Dean of the Medical Faculty, for the present year. This Address will be published.

By a late regulation of the Trustees of the University, the medical graduates are not obliged to *publish* their Inaugural Dissertations. After the dissertations have been submitted to the Medical Faculty, *if they are approved of*, the publication is altogether optional; or entirely the act of the graduate. In consequence of this regulation, which has now been in operation for two terms, only a small number of the dissertations have been printed and published. Of the sixty,

* *The list of the Graduates is here necessarily omitted for the want of room.*

have been published. Others, are intended for publication, ire or in part; and some of aps, in a state more improved hors themselves) than that in were originally presented to l Faculty.

er of this account does not hes- it as his own *individual* opin- e present existing regulation tees, in regard to the Inaugu- tions, is an improvement up- mer system. To *compel* a , who acknowledges that he new or important to commu- e world (and whose dissertа- d, on examination, to have no ever to *original* merit,) to ap- e the public as an author, se the mildest phrase, an *un*- rocedure. It is not meant to ed, that such is the character Inaugural Dissertations which rto, been published in Phila- o far is this from being the t is believed, that few univer- ny country, have produced ectable original dissertations *(not a few)* of those which rious times, particularly since 792, been presented to the nd Medical Professors of the of Pennsylvania. These dis- have not only procured re pu- eir authors, but have even serv- e the reputation of the school them birth.

well known that many of the lissertations of this and other s are, at best, but mere tran- d even imperfect transcripts, ions or doctrines of the profes- ers are crude and unfinished ces, such as only serve to di- reputation of the school; and d, as their authors, at the ex- a year or two, are ashamed to see, or acknowledge. Surely, it is advisable that such essays should not be *permitted* to be published; or, at least, it is proper that the authors should not be *constrained* to publish them.

It may be said, however, as it often has been said, that the new regulation of the Trustees (a regulation introduced at the request of the Medical Professors) serves to deprive the public of some *important* dissertations. Whatever foundation there may be for this suspicion, it is certain, that the new rule does not necessarily lead to this evil. On the contrary, it is even probable, that the dissertations which are really worthy of publication will, sooner or later, be printed and published in a more finished form than that in which they were originally presented to the professors. In regard to several of the dissertations of the present year, it is known to be the intention of the graduates to publish them, when they shall have more leisure for the task, or shall have repeated, upon a more enlarged scale, the experimental parts of their essays.

PRUSSIA.

Servitude abolished.—The king of Prussia has issued an edict from Memel, in which he ordains that after the day of St. Martin, 1810, servitude in all its kinds shall be abolished in the Prussian monarchy. The rank of citizen shall be at liberty to acquire the honors of nobility, and the nobles may devote themselves without degradation, to the useful occupations and employments of the citizens. No distinction shall be henceforth admitted between the noble and the citizen in the army; one may obtain promotion as readily as the other. The use of the cane is prohibited. It is expressly forbidden to have recourse to the mode of punishment by that instrument.

Panorama.

LIST OF NEW PUBLICATIONS.

ORIGINAL WORKS.

iversal spread of the gospel. i preached at Northampton, e Hampshire Missionary t their annual meeting Au- , 1808. By Rev. Timothy M. pastor of the first church ille, Massachusetts. To annexed, the Annual Report rustees of the Hampshire Missionary Society, at the meeting of the Society, Aug. 25, A. D. 1808. Northampton: W. Butler.

A Sermon preached at Northampton, October 27th, 1808, at the opening of Northampton Bridge. By Samuel Willard: Minister of Deerfield. Northampton: Bull and Butler.

The Messiah of the Scriptures. A Sermon, preached at the Tabernacle

in Salem, April 8th, 1808. Also, at Beverly, May 1st, 1808. By Samuel Worcester, A. M. pastor of the Tabernacle church in Salem. Boston: Lincoln and Edmands.

A Discourse delivered before the society for propagating the Gospel among the Indians and others in North America, at their anniversary meeting in Boston, November 3, 1808. By Abiel Holmes, D. D. minister of the first church in Cambridge. Boston: Farrand, Mallory, and Co. Belcher and Armstrong, printers.

Memoir of the Northern Kingdom, written A. D. 1872, by the late Rev. Williamson Jahnsenykes, LL.D. and Hon. Member of the Royal American Board of Literature, in six letters to his son. "*Olim meminisse juvabit.*" Now first published, Quebeck, A.D. 1901.

The Columbian Preacher, or, a collection of original sermons, from preachers of eminence in the United States. Embracing the distinguishing doctrines of grace. Volume I. Catskill, Nathan Elliot.

A Sermon, preached before the Female Charitable Society of Newburyport, May 17, 1808. By Elijah Parish, D. D. pastor of the church in Byfield. Published at the request of the Managers. Newburyport: Thomas and Whipple.

An Address to the members of the Merrimack Humane Society, at their Anniversary meeting in Newburyport, September 6, 1808. By Michael Hodge, jun. esq. Newburyport: Thomas and Whipple.

NEW EDITIONS.

Poems, by the Rev. George Crabbe One vol. 12mo. of about 300 pages, on a fine medium paper, at one dollar in extra boards, or one dollar 25 cents, neatly bound and lettered. Philadelphia: Bradford and Inskeep.

A Monitor for an Apprentice; or, a Sure Guide to gain both esteem and estate; with rules for his conduct to his master and to others. By a Lord Mayor of London. To which is added, advice to a young man on his entrance into the world. By I. Watts, D. D. And two Essays, by Dr. Benjamin Franklin. First American from the sixth London edition. Boston: Ebenezer Blake. Belcher strong, Printers.

Particulars respecting Condemnation, and Execu jor Henry Alexander Ca the Armagh Assizes, A 1808, for killing in a du Alexander Boyd. Toge two letters by major Car to his confidential frien several months previous demnation; the other to h the day previous to his and which he continues dating from hour to hour, in a few moments of his e a letter by Mrs. Campbell demned husband in pri memorial to his majesty, the life of her husband. Cushing.

The Works of the Re Edwards, minister of th Northampton, Massachu afterwards president of in New-Jersey. In eigh the four first only publish cester: Isaiah Thomas,

Debates, Resolutions, proceedings of the Conve Commonwealth of Mas convened at Boston, on January, 1788, and conti the 7th of February foll the purpose of assenting ifying the constitution rec by the grand federal conv gether with the yeas and decision of the grand qu which the Federal con prefixed; and to which the amendments which made thereto. Boston: Munroe, and J. Cushing.

Solitude, considered w to its influence upon the the heart. Written origin man, by M. Zimmerma Counsellor and Physician annic Majesty at Hanove lated from the French of cier. New-London, print and Eells, for Thomas an Newburyport.

A Compendious Histo England, designed for S private families. By Jedi D. D. and Elijah Parish, mented with a neat Ma England. Second editio

by the Authors. 12 mo. price 1,12 1-2 cents. 1808. at Newburyport, by Thomas & Whipple, Proprietors of the

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THE PRESS.

and Whipple, of Newbu-
M. Carey, of Philadel-

phia, propose to print by subscription, four kinds of quarto Bibles, to be published in December, at six, seven, ten, and twelve dollars, to be handsomely printed, on good paper, and neatly and strongly bound, in plain or elegant bindings, to be embellished with from ten to twenty Maps and Historical Engravings.

OBITUARY.

LEVI HART.

were in life more beloved, death more lamented, than HART of Preston, whose announced last week. was the son of Thomas of Southington, in Con- Being early of a slender constitution; his father to give him a public educa- before he was prepared to age, the death of his father him of paternal care. A knowledge however, and desire to accomplish his purpose, enabled him to surmount difficulty, and obtain the Yale college in 1760. While of college, he made a public of that religion which all his future conduct, and chief of which, his whole was devoted. On leaving commenced the study of with the late Doctor Bellamy soon after he was licensed he was invited in 1762, to pastoral care of the church and tion in the second society in where he continued and to preach and perform all duties, until a short time death; which happened 1808, Æt. 70. Endowed by with a sound, and vigorous standing, Dr. Hart had not neglected improve his mind with literature. He had pursued with unassiduity science in general; especially that which was connected with his profession; and was able "to give a reason, of that was in him." Much desired for an accurate knowledge of human nature, and discernment of character; of a social and communicative turn of mind, his talents were not permitted to lie dormant. His frequent calls to heal breaches in other churches: (in his own he had none,) his being often elected to preside in Ecclesiastical Councils; the number of young gentlemen who were by him trained up to the ministry; his election to the office of trustee of Dartmouth, and afterwards of Yale college, and of the Missionary Society, of which he was one of the founders, sufficiently attest in what estimation he was held by the public. Much as he was publicly esteemed; those only who were acquainted with his private and domestic life, could justly appreciate his character. Benevolent and placid in his disposition; of amiable manners, unassuming demeanor, and great delicacy: he never intentionally wounded the feelings of any; but always encouraged the modest and diffident. As a husband and father; he was tender and affectionate, perhaps to an extreme. As a friend, open, candid, honest, and sincere. As a neighbor, kind, obliging and affable. As a gentleman in his own house; courteous, hospitable, and truly polite, to a numerous circle of friends, to whom it was always open. But most of all he shone as a faithful minister of the religion of Jesus Christ. Having been set apart to the work of the ministry; he thought it his duty to be "instant in season and out of season," and "to spend and be spent" in the service of his divine Lord and master. He adopted St. Paul's rule "to become

all things to all men that thereby he might gain some." In doing this however, he never yielded up his principles, nor gave any countenance to the vicious. What Dr. Hart was as a preacher, cannot be better expressed, than in the following passage from Cowper; and to no man within the knowledge of the writer, were these lines more applicable.

"*I would express him, simple, grave, sincere,*
In doctrine, uncorrupt, in language plain,
And plain in manner. Decent, solemn, chaste,
And natural in gesture. Much impress'd
Himself, as conscious of his awful charge,
And anxious that the flock he feeds,
May feel it too. Affectionate in look,
And tender in address, as well becomes
A messenger of grace, to guilty men."

That the gospel might be preached to every creature, was his constant prayer; and to extend its influence employed his unremitting exertions. It was this which occasioned his ardent zeal to promote missions and missionary societies; and was principally the theme of a correspondence, for several years, with many highly respectable characters in Europe, of different religious denominations.

Within the sphere of his personal exertions, it was not sufficient for him that he publicly preached. His private visits in his parish were constant, stated, and universal. He thought it better to visit the house of mourning, than the house of feasting; and continually sought out the abodes of affliction, and sorrow, of poverty and distress. He considered the time when the mind was softened by affliction, as one best calculated to make some useful impression, and this he always attempted manner peculiarly soothing er calculated to wound. H soothed the poor by his co but assisted their wants, little, which by an exact e was enabled to save from ary: and both by precept ple, animated others more the same.

In short he was a father ple of his charge; the ste derly conduct for which th tinguished, bear testimony fulness among them. T tion to him in his last sick with each other in acts o towards him; their tears tations at his death and dence how much they love how deeply they felt the lo had lived, so he died, wi serenity, and christian co

"*The chamber where the meets his fate,*
Is privileg'd beyond the co
Of virtuous life, *quite in heaven.*"

His funeral was attende neighboring clergy; and lent sermon preached by Benedict, D. D. of Plainfi these words, "Your fath are they? and the prophet live forever?" Zech. i. 5. large and attentive concour ple, hung upon the lips of t er, while he described so prominent features of the c the deceased; and evinced, hearts affectionately respon justice of his delineation. mains were deposited by t a deceased wife, at whose had erected a plain stone, inscription, "And Jacob lar upon Rachael's grave."

TO CORRESPONDENTS.

We were reluctantly constrained to postpone the second number of "*A of the Old School,*" which is in type, to give room for matter which we we to insert in this number.——*Sylvanus* will reward the reader, who will teresting communication, an attentive perusal.——*Paul* is received, a grounds we have already prescribed for ourselves in respect to communi this subject, shall be admitted. We think his subject of great moment to harmony, and prosperity of our churches, and wish it may be amply discu pages; but by all means with christian candor and freedom.——We thar *Ellwood* for his curious and useful communication, which shall have the place in our *miscellaneous* department.——*Seraiah* is not forgotten.— Obituary and Ordination notices, and several articles of domestic and for ligence, are on hand, for our next number.

THE

PANOPLIST,

AND

MISSIONARY MAGAZINE UNITED.

No. 7. DECEMBER, 1808. VOL. I.

BIOGRAPHY.

BRIEF ACCOUNT OF THE REV. DR. GUYSE.

Dr. JOHN GUYSE was born in Hertford (Great Britain) of respectable and pious parents. By the blessing of God on a religious education, he was early brought to a saving acquaintance with the truth as it is in Jesus. He became a member of the church of protestant dissenters in his native town, at the age of fourteen years. As his heart was early fixed on the christian ministry, his education was modelled with a view to this interesting object. Under the superintendance of eminent instructors, he applied his mind to the learned languages, and to the various branches of general science, with exemplary diligence, and with correspondent success.

Having entered on his chosen employment in his twentieth year, he was soon invited to officiate at Hertford, as assistant to Mr. Haworth, then advanced in years. On his decease, Mr. Guyse received a unanimous call to take the pastoral charge of his people. With this invitation he complied, though not without much trembling, and many unaffected reluctancies, excited by a humble consciousness of his own insufficiency, and of the arduous nature of the work before him. But going forth in the strength of the Lord God, he was favored with many tokens of the divine presence and blessing. His ministerial labors were in a high degree acceptable and useful. He contended earnestly for the great doctrines of the gospel. He was vigilant and firm in resisting the errors of the times. The dangerous principles of Arianism, which some, with great assiduity, attempted to propagate among his people, he vigorously and successfully opposed.

Several years afterward, he received an invitation to London. His health had been, for some time, much impaired; and he had found himself unable to perform the various duties of his ministerial function as he wished, at Hertford. This circumstance prevailed with him to accept the proposal from London; and accordingly, he took leave of his beloved people on the 26th of July, 1727.

He now found himself in a most important and extensive sphere of usefulness; and his eminent talents were exerted with increased effect. His reputation as a scholar, a christian, and a

divine, was greatly diffused. Indeed, in every attitude in which his character and conduct could be viewed, they appeared uniform and amiable; worthy the christian, and the christian minister. In his religious principles, he was open, firm, and consistent; not ashamed to confess the truths he believed; not afraid to vindicate them when opposed. As a preacher, he was endued with rare and eminent gifts. He was *mighty in the scriptures*, and with surprising facility drew from those sacred stores, whatever the subject or occasion seemed to require. His sermons, replete with weighty and well digested matter, conveyed in an unaffected, luminous style, were highly acceptable and edifying. As a pastor, he was diligent and able, faithful and affectionate. He bore the immortal interests of his flock most tenderly upon his heart, and in all things, studied to promote their peace and edification. He was an *example to believers;* and to *all* a witness of the divine excellence and efficacy of the truths he taught.

Such solid worth could not but engage a correspondent esteem. His people regarded and revered him in an uncommon degree. To his brethren in the ministry, he was much endeared; and his character was honored as extensively as it was known.

Amid the various and complicated employments of the ministry, Dr. Guyse found time for the composition of several works which entitle him to a distinguished place among English divines. He was united with Dr. Watts, and four other of his brethren, in the preaching and publication of those discourses which have generally been styled, from t
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death.

This amiable and

man, having devoted a long life to the service of God and his generation, was signally favored in his latter end. He left the world with the utmost composure, and with a hope full of immortality. To the friends who attended him in his confinement, he *witnessed a good confession.* He repeatedly declared, that his faith continued unshaken—fixed on the Rock of Ages; that no intervening cloud darkened his hopes—hopes which were built on the blood and righteousness of the dear Redeemer. "Thanks be to God," said he, "I have no doubt, no difficulty upon my mind, as to my eternal state. If I had, I could not bear what I now feel. I know in whom I have believed. Here my faith rests. The peculiar doctrines of the gospel which I have long preached, are now the support of my soul. I live upon them every day; and thence derive my never failing comfort." At another time—"How good is my God to me! How often has he made good to me that promise, *As thy days are, so shall thy strength be!*"

His frequent request to those who were about him to the last, was, that they would read the word of God, and join with him in prayer. The sixth chapter of the second Epistle to the Corinthians afforded him special supports and consolations. He commented on it to this effect:

For we know that if our earthly house of this tabernacle were dissolved, &c.——"Oh! when shall it be dissolved indeed? When shall this mortal put on immortality?"

In this we groan earnestly, desiring to be clothed upon, &c. "This, this is my earnest desire, and what I am waiting for."

For we that are in this tabernacle, do groan, being burdened. "For this I groan daily and ere long shall groan no more."

Now, he that hath wrought us for the self-same thing, is God; who also hath given unto us the earnest of the Spirit.—"This I have, this I do enjoy, and therefore am I confident. I am not afraid of death; I am rather afraid that I should err on the other hand, in being too desirous of it."

On the morning of the Lord's day on which he died, the language of his heart and lips was still the same. "When," said he, "shall I get through this valley." Some of the last words which he was capable of pronouncing intelligibly, were these: "O my God! thou who hast always been with me, wilt not leave me."

Mark the perfect man, and behold the upright; for the end of that man is peace.

Dr. Guyse sustained a public character the unusual period of 60 years. He took leave of mortality November 22, 1761, in the 81st year of his age.

SKETCH OF THE LIFE OF LADY RACHEL RUSSEL.

BY LINDLEY MURRAY.

Lady Rachel Russel, daughter of the earl of Southampton, was born about the year 1636. She appears to have possessed a truly noble mind, a solid understanding, an amiable and a benevolent temper. Her pious resignation, and religious deportment, under the pressure of very deep distress, afford a highly instructive example, and

an eminent instance of the power of religion to sustain the mind in the greatest storms and dangers, when the waves of affliction threaten to overwhelm it.

It is well known, that the husband of this lady, William, lord Russel, was beheaded in the reign of Charles the second; that he was a man of great merit; and that he sustained the execution of his severe sentence, with christian and invincible fortitude. During the period of her illustrious husband's troubles, she conducted herself with a mixture of the most tender affection, and the most surprising magnanimity. She appeared in court at his trial; and when the attorney-general told him, "He might employ the hand of one of his servants in waiting, to take notes of the evidence for his use," lord Russel answered, that "he asked none, but that of the lady who sat by him." The spectators, at these words, turned their eyes, and beheld the daughter of the virtuous Southampton rising up to assist her lord in this his utmost distress: a thrill of anguish ran through the assembly. After his condemnation, she threw herself at the king's feet; and pleaded, but alas! in vain, the merits and loyalty of her father, in order to save her husband.

When the time of separation came, her conduct appears to be worthy of the highest admiration: for without a sigh or tear, she took her last farewell of her husband, though it might have been expected, as they were so happy in each other, and no wife could possibly surpass her in affection, that the torrent of her distress would have overflowed its banks, and b mighty for restraint. Lor sel parted from his lady composed silence; and ing how greatly she wa ported, said, after she wa "The bitterness of death past:" for he loved and ed her beyond expressio declared that "she had great blessing to him; a served, that he should ha miserable, if she had not ed so great magnanimity joined to her tenderness, to have desired him to do thing to save his life." "There was a signal pro of God, in giving him wife, in whom were uni ble birth and fortune, gr derstanding, great religi great kindness to himself that her behavior in tremity, exceeded all."

After the death of h upon the scaffold, this e woman, encompassed w darkest clouds of affliction ed to be absorbed in a r concern, to behave prope der the afflicting hand o and to fulfil the duties n volved upon herself al the care, education, dispo happiness of her children living remains of her lord had been so dear to hi which were, for his s well as their own, so herself.

The following short from a few of her letters. the humble and pious f her mind; the great bet derived from her afflictio the comfortable hope sh tained of her future rest licity.

——"You, my frien

as both, and how we liv-
t allow I have just cause
ail my loss. I know it
mon with others to lose a
; but few can glory in
ppiness of having lived
ch a one, and few, con-
tly, can lament the like
Who but must shrink at
blow, till, by the mighty
the Holy Spirit, they let
t of God, which he has
to their hearts, interpose?
I did stedfastly believe,
not be dejected; for I
njure myself to say, I
mind any inferior con-
to supply this loss. No;
willingly forsake this
this vexatious, trouble-
rld; in which I have no
siness, than to rid my
m sin, and secure my
interests; to bear, with
e and courage, my emi-
isfortunes, and ever here-
be above the smiles and
of it: and having finish-
remnant of the work ap-
me on earth, joyfully to
the heavenly perfection
's good time, when, by
ite mercy, I may be ac-
worthy to enter into
e place of rest and repose,
he is gone for whom I
"

—"The future part of my
ill not, I expect, pass as
I would choose.—Sense
g enough been satisfied;
so long, I know not how
by faith: yet the pleas-
ream that fed it near four-
ears together being gone, I
o sort of refreshment but
I can repair to that living
tain, whence all flows;
I look not at the things
are seen, but at those which are not seen, expecting that day which will settle and compose all my tumultuous thoughts, in perpetual peace and quiet."

——"The consideration of the other world is not only a very great, but, in my small judgment, the only support under the greatest of afflictions that can befal us here. The enlivening heat of those glories, is sufficient to animate and refresh us, in our dark passage through this world: and notwithstanding I am below the meanest of God's servants, and have not, in the least degree, lived answerably to those opportunities I have had; yet my Mediator is my judge, and he will not despise weak beginnings, though there be more smoke than flame. He will help us in believing; and, though he suffer us to be cast down, will not cast us off, if we commit our cause to him.—I strive to reflect how large my portion of good things has been; and though they are passed away, no more to return, yet I have a pleasant work to do, to dress up my soul for my desired change, and fit it for the converse of angels, and the spirits of just men made perfect; among whom, my hope is, my loved lord is one; and my often repeated prayer to God is, that if I have a reasonable ground for that hope, it may give refreshment to my poor soul."

——"From the enticing delights of the world, I can, after this event, be better weaned. I was too rich in possessions, while I possessed him. All relish now is gone. I bless God for it; and pray that I may more and more turn the stream of my affections upwards, and set my

heart upon the ever-satisfying perfections of God: not starting at his darkest providences, but remembering continually, that either his glory, justice, or power, is advanced by every one of them, and that mercy is over all his works; as we shall one day, with ravishing delight behold. In the mean time, I endeavor to suppress all wild imaginations, which a melancholy mind is apt to let in, and to say, with the man in the gospel, 'I believe, help thou my unbelief.'"

——"It is the grace of God which disposes me to ask for, and thirst after such comforts as the world cannot give. What comforts it can give, I am most sure I have felt, and experienced to be uncertain and perishing. Such I will never more, the grace of God assisting, look after: and yet I expect a joyful day after some mournful ones; and though I walk sadly through the valley of death, I will fear no evil, humbling myself under the mighty hand of God, who will save in the day of trouble. He knows my sorrows, and the weakness of my person: I commit myself and mine to him.—The saddest state to a good soul, will one day end in rest. This is my best comfort, and a greater we cannot have; yet the degree is raised, when we consider that we shall not only rest, but live in regions of unspeakable bliss. This should lead us sweetly through the dark passage of the world; and suffer us to start at nothing we either meet with, or our fear suggest may happen to us."

To lady Essex, she wrote as as follows:—"I beseech God one day to speak peace to our afflicted minds, and not t
us to be disappointed of o
hope. But we must wait
day of consolation, till th
passes away: an unki
trustless world this has
us. Why it has been su
knows best. All his dispe
serve the end of his provi
and they are over beauti
must be good, and good
one of us; and even th
mal ones are so to us, if
bear evidence to our ow
that are better for our affl
which is often the case wi
who suffer wrongfully.
reasonably believe our
have found that rest we
hope for; and what better
can you or I desire, in
ley of the shadow of
are walking through
rougher our path is, the
lightful and ravishing wi
great change."

She survived lord Ru
bove forty years, and
ued his widow to the end
life. She died in the yea
in the 87th year of her ag
continued hope and trust
who had been the staf
life, and her support in
tion, is evidenced by the
ing declaration, made n
before the end of her
"God has not denied me t
port of his Holy Spirit,
my long day of calamit
enabled me, in some mea
rejoice in him as my port
ever. He has provided a
for all our griefs, by h
promises of another life,
there is no death, nor an
nor trouble, but fulness
in the presence of Him wh
us, and who will love
ever."

RELIGIOUS COMMUNICATIONS.

ON THE DIVINITY OF CHRIST. NO. II.

(Continued from page 211.)

But the point of chief importance to be ascertained is, whether Christ the Son of God be truly a divine person, the true God, infinitely superior to every mere creature. This is denied by many, who acknowledge his pre-existence, and that he is superior to every other created being.

Let us then seriously, humbly, and impartially search the scriptures, the only sure and perfect rule of our faith. May the Holy Spirit of truth lead and guide us into the knowledge of the truth!

That we may be able to judge what is truth, I shall endeavor to state as briefly and plainly, as I can, the scriptural arguments in favor of the divinity of Christ.

I will, then, consider the chief objections to this doctrine, and what may be offered in answer to them.

The first head of arguments in favor of the divinity of the Son of God is, that the scriptures ascribe to him those names, titles, and attributes, which belong only to the living and true God. JEHOVAH is a name which belongs to God alone. It signifies the eternal, necessary being. Isai. xlii. 8. *I am* JEHOVAH, *that is my name, and my glory* (the glory of this my holy and reverend name) *I will not give to another.* Isai. xxxvii. 20. *That all the kingdoms of the earth may know that thou art the* LORD, (JEHOVAH) *even thou only.* Neh. ix. 6. *Thou, even thou, art* LORD (JEHOVAH) *alone.* Psal. xcv. 4. *The* LORD (JEHOVAH) *is a great God, and a great King above all gods.* Psal. lxxxiii. 18. *Thou, whose name alone is* JEHOVAH, *art the most high over all the earth.*

Now the Son of God has this name, JEHOVAH, often given to him in the scriptures. The *righteous branch*, foretold Jer. xxiii. 6, is the Messiah. *And this is the name whereby he shall be called* JEHOVAH *our righteousness.* That name which belongs to God alone, is here given to Christ.

But it is objected that Moses called the name of an altar JEHOVAH Nissi, that is, the LORD my banner. I answer. It is plain that it was meant only for a memorial that God's presence with his people was as a banner to them. No one could imagine that the altar was God, or that it was a banner. But the Messiah is truly what his name imports—*He is our righteousness: He is of God made unto us righteousness.* 1 Cor. i. 30. And he who is our righteousness has JEHOVAH for his name. It is objected more plausibly, that it is said in Jer. xxxiii. 16, that Jerusalem, or the church, should be called, *the* LORD *our righteousness.* But this text may be rendered more agreeably to the original. *And he who shall call her is the* LORD *our righteousness.* Even Socinus and Crellius agree that this name is not here given to Jerusalem, but to the Messiah.

This divine and incommunica-

ble name is often given to the Son of God. Some more examples may be adduced, which seem unexceptionable. The apostle John, speaking of the Jews, who believed not, says, chap. xii. 39, that the prophecy of Esaias was fulfilled in them. *He hath blinded their eyes, and hardened their hearts*, &c and adds, *these things said Esaias when he saw his glory*, that is, the glory of Christ; for no other person is mentioned, to whom the phrase *his glory* can be referred. Now it is plain from Isaiah vi. from which these words are quoted, that it was the glory of JEHOVAH that the prophet saw; and John says, that this glory which he saw was the glory of Christ. If the apostle rightly understood and applied the words of the prophet, Christ is JEHOVAH. Again in Psal. xcvii. *JEHOVAH reigneth. . . . . Worship him all ye gods.* So the angels are styled. The apostle understood this to be spoken of the Son of God, and applies it to him. Heb. i. 6. *When he bringeth the first begotten into the world he saith, And let all the angels of God worship him.* And was it not JEHOVAH who laid the foundations of the earth, and are not the heavens the work of his hands? Psal. cii. This is taken for granted at present, but it shall be proved in its proper place. This the apostle applies to the Son of God, as spoken to, or of him. Heb. i. 10. So also are those words. Psal. xlv. 6. *Thy throne, O GOD, is for ever and ever; the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.* That is, the saints whom he is not ashamed to call his brethren. See Heb. i. 8, 9. Again Psal. xcv. *O come, let us sing to JEHOVAH. . . . . To-day, if you will hear his voice, harden not your hearts.* The apostle quotes these words, Heb. iii. 7, as a caution against refusing to hear the voice of Christ. In Zech. xii. 10, JEHOVAH says, *I will pour out upon the house of David, and the inhabitants of Jerusalem, a spirit of grace and supplication, and they shall look on ME whom they have pierced.* John applies this prophecy to the piercing of Christ upon the cross. John xix. 37.

Further, it is certain from the testimony of Christ and the evangelists, that the words of Malachi, chap. iii. 1. *Behold, I send my messenger, and he shall prepare the way before me:* and the words of Isaiah, chap. xl. 3. *The voice of one crying in the wilderness, prepare ye the way of JEHOVAH*, &c. are a prophecy of John the Baptist. Of him the angel said to his father Zacharias, that *many of the children of Israel he should turn to the Lord their God. And that he should go before him in the spirit and power of Elias, to make ready a people prepared for the Lord.* Luke i. 16, 17. Christ also says of him, *This is Elias, who was to come.* Mat. xi. 14. Zacharias also, his father, thus prophesied of him, *Thou child shalt be called the prophet of the highest, for thou shalt go before the face of the LORD, to prepare his ways.* It appears, then, that it was before the face of the LORD, JEHOVAH, the God of Israel, that John was sent to

s way. It is also cer- Christ is the person be- om John was sent to the way for him. There- st is the LORD, JEHO- e God of Israel. We o a prophecy of Christ, 10, 11, in these words: *rejoice, O daughter of for lo I come, and will the midst of thee, saith* . This was literally hen Christ the divine e styled JEHOVAH, was , and dwelt personally dst of his people. It *And many nations shall d to the LORD in that shall be my people, and ell in the midst of thee, u shalt know that the f hosts hath sent me to* Observe, the person here g is JEHOVAH. The na- hich shall join themselves LORD, he says shall be *ople.*" And his people now that the LORD of *sent him*, that is, *sent* unto them. Is it not hat Christ, the person *LORD of Hosts sent to dth us*, here takes the HOVAH to himself? e expression we also have a I. 7, where God thus : *I will have mercy on se of Judah, and will m by the LORD (JEHO- eir God.* If these words erstood (as they are by positors) of that salva- ich Christ hath wrought people, then it appears rist the Saviour is JEHO- In Isaiah xliii. 11, God peaks, *I am the LORD AH) and besides me there Saviour.* But Christ is iour of mankind by way of eminence. This character is expressed in the name that was given to him by the direction of Gabriel. Neither is there salvation in any other, for there is no other name under heaven given among men, whereby we must be saved. If there be no Saviour besides JEHOVAH, must we not acknowledge that Christ is JEHOVAH? And may we not fitly apply to him the phrase God our Saviour, which so often occurs in the New-Testament?

Other divine names and titles are also given to the Son of God. Two or three examples may be adduced from the prophecies, before we proceed to examine the writings of the apostles.

Isaiah ix. 6, contains a prophecy of Christ in these words: *Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his Name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.* Here are divine names and titles, *mighty God, everlasting Father*, which we never find given to mere creatures. In Isa. vii. 14, there is also a prophecy, which Matthew says was fulfilled in the birth of Christ. *Behold, a virgin shall conceive and bear a son, and shall call his name* IMMANUEL, which being interpreted is, God with us. When it is said of Christ that his name *shall be called Emmanuel*, the meaning is, that he should be what Immanuel properly signifies; that is, God with us. In this, as well as the text last quoted, the name *El*, which critics say is peculiar to the true God, is predicated of the Son of God. Many other examples might be

given from the writings of the prophets. I shall quote but one more, in which another of the divine names is applied to Christ. It is Malachi iii. 1. *The Lord* (Haadon) *whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in.* That the Messiah, *the angel of the covenant*, is the Lord here spoken of, both Jews and christians agree. And that he is a divine person, appears, since the prophet ascribes to him one of the names of the true God, whom the Jews worshipped. He is *the Lord;* and that he is not an inferior Lord is evident, because the temple, the house of the Lord God of Israel, which was dedicated to him, and in which he was worshipped, is called *his temple. The Lord whom ye seek, shall come suddenly into his temple.* Shall we doubt to acknowledge his Deity, to whom the names, and temple of the true God belong?

Thus far the divinity of Christ has been argued from the testimony of the prophets concerning him, as explained and applied by Christ and the apostles. In our next number we shall examine the inspired writings of the New-Testament.

A Christian of the Old School.

(To be continued).

ON CREEDS.

Of the controversies, which take place in the world, there are few, which excite a general or permanent interest. Most of them, as they arise out of the peculiar circumstances of certain places, are thought important only in those places, and elsewhere are regarded with indifference. At the present day it is the fate of New England, or more correctly of a small portion of Massachusetts, to be agitated by a dispute, which in a few years will either be buried in oblivion, or, if remembered, will be preserved by the ecclesiastical historian for the same purpose, that a rare production of nature is placed in a cabinet of curiosities. The remembrance of it will be kept alive merely to represent the astonishing discordance of sentiment which may exist, and to place before the eye one of the multiplied forms of error.

The controversy, to which we refer, rests principally upon the following points, *whether it is right, under any circumstances, to require a confession of faith,* and if it is lawful to insist upon a confession, *whether it be right to require one, not expressed in the language of the scripture?* To many minds the case will be so plain, that the decision will be instantaneous; and it will seem an unnecessary labor to collect the arguments in favor of the side espoused. But where a position is contested, it seems a duty, which one rational man owes to another, to bring forth his strong reasons, that if possible they may carry conviction to his antagonist.

Is it then right to require of any one a confession of his faith? Before a man is admitted to the communion of a christian church, is it lawful to require a declaration of his belief in the christian doctrines? Before he is entrusted with the care of any benefaction, is it lawful to require his assent to certain truths, which the benefaction is designed to

ns? Before a man is plac- the head of a literary or us institution, is it lawful fire a profession of his at- nt to that system of learn- religion, which the foun- ught it his duty to en- e? We might proceed to ly questions of this kind, e should still find it an rd task to answer them. ould still be in the per- situation of the man, who lled upon to *prove*, that ght shone around him. ver, we shall endeavor to fy our convictions and re- er the present to a state of ; though we much fear, e shall unavoidably be less ved in arranging the evi- for what is so evident in than in removing the ob- s, which may be made to

us suppose a man enriched ealth, and no less enrich- h liberality of spirit, de- his property to the sup- f certain religious senti- , which he sincerely believes of the utmost importance. has an incontestable right te this disposition of that n of earthly good, which ounty of God had given it is equally clear, that he ttempt to secure the ac- ishment of the object, he has in view, by requir- confession of faith; unless eclaration of one's belief hing unlawful in itslf. But hall charge it as a crime a man, that he expresses ntiments? that he makes acquainted with his opin- or that he even arranges system either his political iples, or the doctrines of religion, which he has embraced? We trust that the voice, which dares to make an assertion, or ever responds to the conviction of the mind, will not assume the tone of reprehension on this subject; for in this case we should be almost reminded of the man who was fierce for moderation, and who possessed so much liberality, that he was liberal in slander. It seems impossible, that the right of requiring a confession of faith, or as a few men will have it, of "*imposing a creed*," should in an instance of this kind be denied. But still the enforcement of this right may be deemed unwise and idle, as, in the opinion of some, it affords no security against a perversion of the design. At present we are inquiring not what is convenient and discreet, but what is lawful.

Another and a more important instance, which presents itself, respects admission into the christian church. Is it lawful to require of any one, who is proposed for its fellowship, a declaration of his views of the doctrines of the gospel? or are we justified in insisting only that he profess his belief, that *the scriptures contain a revelation of the will of God?* If the sacred volume discloses no truths, or if it discloses nothing in an intelligible manner, if every thing is uncertain and nothing can be ascertained, the latter requisition, ought indeed to limit us. To go beyond it, to demand a settled opinion where the materials for forming it are not given, to expect light where there is nothing but darkness, would be indeed most absurd and unjust. But if the scriptures do unfold the character, the counsels, the ways, and the com-

mandments of God, if the plan of redemption by Jesus Christ is clearly revealed, if the duties of christians are made known; then to neglect inquiring of every applicant for the communion of the church what are his views of these subjects, and whether he believes what is disclosed to us, is an inexcusable and criminal disregard of the truth, which *holy men, inspired by the Holy Ghost*, have communicated for the instruction of the ignorant and the salvation of the lost.

Before a man can be entrusted with a civil office he must bind himself by an oath to discharge its duties; and to attempt to discharge them without knowing what they are, would not be less ridiculous, than for the blind man to think of directing his nightly walks by the north star. And shall the doors of the church of Christ be thrown open to every one, who merely expresses his assent to the authority of the scripture, when in fact he may know nothing of the doctrines of the sacred volume, and may even reject the most important and sublime truths, which it reveals? Shall free admission to the most sacred and awful rite be given to those, who are ignorant of its design? Shall *they* be accounted believers, christians, saints, who consider the contents of the volume of inspiration as a chaotic mass; and find nothing intelligible about it, except its title, *this is a revelation from heaven?* If you reject this indiscriminate admission to the privileges of the church of the holy Saviour, if you make any distinctions, if, though you overlook the doctrines, which you associate so closely with creeds, you yet insist upon any acquaintance with the *duties* of christianity, if you require any knowledge of the precepts of the gospel, thus far you impose a creed; it is not indeed so broad and so long as your neighbor's, which unites doctrines to duties, but it is a creed; and it restricts the mind and restrains the freedom of motion, though its bands are not so tight, nor its weight so ponderous as his.

To be thorough, then, in abolishing the use of confessions of faith, it is necessary completely to break down the wall of partition between the church and the world; no inquiries must be made; the broad mantle of modern charity must cover every failing; and the liberal, unbigotted minister of the gospel must welcome to the supper, which was instituted only for the true disciples of Jesus Christ, must welcome to the feast of the righteous, every one, who is disposed to approach, however immersed he may be in iniquity, however his mind may be besotted in ignorance, and however incapable he may be of *discerning the Lord's body*. In this goodly company we should find men of all heresies and of all sins. The Antinomian would enjoy sweet fellowship with the Pelagian; he who worships the Lord Jesus as *the mighty God*, would commune with the man, who regards him only as a creature, and who counts the worship of him as idolatry; the Papist would eat the same body and drink the same blood with the Socinian; and the zealous observer of the divine commands, who yields his whole soul to the obedience of faith, would greet as his chris-

tian brother the miserable slave of unholy passions. We would hope there were no such ministers of the gospel, so regardless of the honor of their Master, and so treacherous to his cause. The purity of the christian church, so far as a careful enquiry respecting the moral conduct of those, who wish for admission, and respecting their knowledge of the principal doctrines and duties of christianity can secure it, we seriously believe to be of the highest importance to the interests of religion; and when we see professing christians not distinguished for the holiness of their lives, when we see the church of God confounded with the synagogue of satan, our feelings oblige us to adopt the exclamation of the prophet, "O, that my head were waters, and mine eyes fountains of tears!" To preserve this purity of the church, it is necessary that there be some examination of the applicants for the communion; and if this examination is resorted to then a confession of faith is virtually demanded, and the answer to every inquiry composes one article of a creed.

One other instance will conclude our illustration of the lawfulness of requiring a confession of faith. It is among the most important duties of ministers of the gospel to induct others into the sacred office; and unless they are willing to assist in elevating to the most dignified, the most interesting, the most responsible station, men, entirely disqualified for it, and whose false instructions may plunge thousands of immortal souls into hopeless misery; unless they are willing to entrust men, of whom they know nothing, with a power, the abuse of which will bring with it the most tremendous consequences; it is indispensably necessary, that they make inquiries respecting the religious sentiments, which are embraced. They are under the most solemn obligations to commit the gospel to *faithful men, who shall be able to teach others also;* and as no duty can be imposed upon them without an implied permission to use the necessary means to accomplish it, they may proceed to *examine* the candidate for the ministry. If they do examine him, if they require his acknowledgment of a single doctrine of the christian system as evidence of his ability to teach, they then subject him to the torture of a creed.

We know not in what way an attempt can be made to escape the force of this reasoning, except by the explicit denial of the power of ascertaining a single truth of scripture. It is possible, that some may consider the word of God as an unintelligible book, as a maze, in which the honest inquirer is inevitably bewildered, or as presenting truths, which it is of little consequence whether we admit or reject. With these men, who bring such an impeachment upon the character of Him, who inspired the sacred volume, we have nothing to do. But, it may be asked, who is the man that shall lay claim to infallibility, that shall settle the terms of salvation, and shall dare to impose his dogmas upon others? This is the great objection, and it may not be a useless employment to show its futility.

The first remark which occurs

is, that this objection of necessity implies, that not one essential truth can be certainly ascertained; for if a single doctrine, which is essential to the salvation of the soul, is seen in a blaze of light, this doctrine may be declared to be fundamental, and those who reject it may be pronounced despisers of the truth of heaven. What the scripture reveals as necessary to be believed, may be declared to be thus necessary, without exposure to the charge of assuming dominion over another's faith. Is it then a fact, that we may open the sacred volume and search for instruction, but shall ever be precluded from the possibility of obtaining knowledge? Shall we always find a mist before our eyes, which will prevent us from seeing what is presented to us? Can we discern no truth? Can we rely upon no promise? We hear the thunders of the divine law; but perhaps our senses are disordered! We listen to the invitations of a merciful Saviour, who died the just for the unjust; but it may be the voice of a deceiver! Eternity is spread before us; but it is the illusion of enchantment! It is a pleasing reflection, that this uncertain, wavering, hesitating kind of faith, if faith it can be called, does not dishonor every one, who professes a regard *to the sure word of prophecy*, and that there are some, *who know in whom they have believed*, some to whom the *scripture is profitable for doctrine and instruction in righteousness.* If then we are capable of discerning the form of any important truth of revelation, which we are required to contemplate we immediately become invested with authority to say those who will not fix their upon it, incur the penalty of obedience. What we *k* be true, we may infallibly to be so.

Another remark, which be made upon the objection stated, is this, that it en disarms the minister of the pel. He may preach, but be with no effect; unsettle self, he can enforce nothin energy. Unless he enjoi reception of the christian trines and the observance christian precepts with which a full conviction the right only can inspire; he speaks with the authe one, who knows the trut voice will be as the idle If he deals in doubts and bilities, it will be hardly ble, that he should prov means of saving his people the wrath to come. On thi ject we cannot repress our ments. For a man unset his religious faith, and who not embrace with his whol the important doctrines gospel, to take upon himse charge of guiding others way to heaven, we think sumption, which can be es ed only from the wide, and ite mischief, inevitably ing from it.

Much is always said abo nature of the human min different causes which ope induce belief, the impossi of producing uniformity timent, and the advantage discordance of views in fu ing an opportunity for the cise of that candor and ch whose praises are resound every side. All this is

st still, if the scripture
he belief of certain doc-
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of the authority of Je-
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wider difference, than
Dr. Priestly and a deist.
n shall not your charity
the latter? And if it
him, why shall the spec-
atheist, who perhaps
much of God and lives
a life, as the deist, be
t from your liberal and
le hopes?
reat number of sects into
e christian world is di-
a consideration, which
with many in produc-
rersion to creeds. But
we would ask, Do you
belief of a single chris-
trine is required in the
If you do not, how does
your christianity differ from deism? If you do, we ask you to designate the doctrine. This then is a doctrine, a knowledge of which you think, necessary to salvation, and the rejection of which you think proves a man destitute of the christian faith. With him therefore you cannot commune. Before you will receive him to your fellowship, you would impose upon him a creed. You first require the submission of his understanding to the article, which composes your confession of faith. Exclaim no more then against that in others, which you practise yourself.

Either acknowledge the utter impossibility of ascertaining the truth, and deny the duty of supporting it, or yield your objections to creeds. The claims of infallibility, which have been advanced by the church of Rome, and the errors, which are found mingled with the truths, contained in many confessions of faith, may be brought forward against the cause, which we are espousing; but unless it is contended, that the certain knowledge of the christian doctrines is beyond the reach of human intellect, unless we are cast afloat upon the waves of opinion, of probability, of uncertainty, of doubt, with no fixed star and no unvarying needle to direct us, the objection is disarmed of its force. For bigotry there is no excuse; we are supporting no articles of belief, but which are in scripture declared to be necessary; we attach ourselves to no terms of salvation, but which are there settled; and thus far we not only think ourselves justified in going, but if we did not take this ground, we are persuaded we should be guil-

ty of reproaching the Father of Lights, of contemning his truth, of betraying his cause.

But it will be said, may you not err in some articles of your belief? May you not deceive yourself, while you think you are *holding the mystery of the faith in a pure conscience?* And may you not require what is not necessary as evidence of the christian character? If I do this, I must answer for it not to a human tribunal, but at the judgment seat of Christ. I must follow conscience, even though it be not enlightened; and if through an evil heart, through deep rooted prejudice, and perverting passions, I have embraced falsehood, the light of the great day will make it manifest. Till then, those, who acknowledge themselves unfixed in their sentiments, and incapable of discerning the great doctrines and injunctions of the gospel, can with no consistency and no reason pronounce me mistaken, or reprehend me for my conduct.

Thus much then we think is plain, that it is not unlawful under certain circumstances, to require a confession of faith.

The other question now presents itself, *is it right to insist upon a confession, not expressed in the language of scripture?* Much may be said of the sufficiency of the sacred volume, of the clearness with which its essential doctrines are expressed, and of the imposibility of guarding against a dishonest subscription; but it is not to prevent the subcription of dishonest men, who are capable of declaring their belief of what they do not believe, that creeds are formed. It is idle to expect, that either scriptural or unscriptural ex-

pressions would be of a against these men. Th pend will be subscribed even in this case the obj may be in part effected; will be careful not to d the sincerity of their pro lest they should be cut o the privileges, which in quence of it they enjo thus the truths collected guarded from an open h and will be honored with spect of at least a profe tachment to them.

It is in regard to thos stand forth boldly and h in the support of errors, t ous to the souls of me creeds are principally di and it is in cases of thi that the question of pr between a confession e in the language of scripto a confession expressed in guage understood alike men becomes most import may excite surprise, that subject there should be a ference of opinion. The and cannot in fact be a m hesitation in the mind of telligent man, who adm propriety of ascertaining timents of another; for e every one know, that m fully believe what is fa that those, who admit th ture to be a revelation fr and assert the truth o part, may yet misapprehen doctrine, pervert the mea every expression, and dist bend to their preconcei false opinions every repu tion, which is made? simple statement will brin ficient answer to all the sioned eloquence, which employed against the im

e termed *unscriptural* f faith. You inquire who professes himself ristian, whether he be- declaration of scrip- *God worketh all things counsel of his own will?* ys yes. You ask him ther he believes, that *of God is concerned duction of every event?* no, for that would God the author of sin! e of him, whether he e scriptural assertion, *Christ is the Word, made flesh, which was dwelling with God, and God?* and he expresses . You then ask him, e believes that Christ *fore he came into the* hether he considers him *ing more than a mere* d he says no! You in- ire whether he believes ure, that *except a man gain he cannot see the of God*, and that men *by the washing of re- and renewing of the st?* and he says yes. again in human lan- ether he believes *there Ghost*, and he will say, *tell!* We could pur- ustration to an indefin- ; but the further pur- is unnecessary. By g a confession of faith ases of scripture a *ver-* ment may indeed be se- d this is all. You ob- owledge of sentiment; no security against er- one, who admits the ity of the sacred vol- openly reject a single which it contains. to him any passage, and he yields to it; but propose to him the same thing in words, which the ingenuity of error has not rendered ambiguous, in language, of the meaning of which you and he have but one opinion, and you will know what he is, you will perhaps find him an opposer of the truth.

But what right, it may be asked, has any one to assert, that his construction is true? This is the last refuge of those, with whom we are contending, and this is only bringing forward again the subject of the *lawfulness of creeds*, which has been already discussed. A few thoughts, however, in relation to it may here be added. It has sometimes been said, that a man may be very honest in his inquiries after the truth, who yet is unsettled in his judgment with respect to the principal doctrines of the gospel. In reply to this representation we would observe, that the best and only evidence of honesty in research, where the means of information are afforded, is the reception of the truth. He who after reading the scriptures, misapprehends the great and prominent doctrines of revelation, proves himself to be blind. He shuts his eyes to the light, which beams from the objects before him. He may be sincere in his errors; and so is every man, who forms any opinions. But his confidence that he is in the right way will not render him the less likely to plunge down the precipice, towards which he is securely hastening; nor does it diminish the obligation, which is laid upon us, to warn him and those, whom he misleads, of their impending ruin. W.

ON CHURCH GOVERNMENT.

Quest. If a council, called by a church to ordain a man to be her pastor, find him to be, in their opinion, heretical, and therefore refuse to ordain him; may the church convene a second council, and may they, judging him to be orthodox, proceed to ordain him?

Under a government which appoints courts of justice of different ranks, a superior may correct the errors of an inferior tribunal. In the present question this is not contemplated. The second council is of no higher grade than the first. In several respects it is inferior to it.

Whatever liberty may be indulged in choosing a mutual council, as an arbitration between parties, a church, it is conceived, is not allowed any great power of selecting the members of a council, which is to act under the authority of Christ. If in an ordaining council, a few friends, of the candidate be invited from a distance, to assist, it is doubted whether the gospel warrants their affecting the result, which would be given by those of the council, who belong to the vicinity. Impartiality is essential in instituting courts of judicature; and it is liable to be disregarded if any considerable liberty of choice for the occasion be allowed. And, it is thought, experience teaches that for a church to pass by her sisters, who are near, in calling an ordaining council from a distance, to serve a particular design, exposes it to schism.

In the Old Testament and in the New, elders are mentioned as rulers; elders of cities, and elders of churches, whose
tion is appropriate to t
eral cities and churche
also signified that Christ
ters are to limit thems
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a *line* or *measure* beyon
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Is it perfectly evident,
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church of Ephesus t
who said they were ap
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But it is believed this ex
authority was at Ephes
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not at Smyrna, Antioch
remote city. Paul's
expresses this limitation.
heed—to all the flock, o
which the Holy Ghost ha
you overseers, to feed th
of God." To *feed*, as t
inal word signifies in o
stances, is to rule; it
includes ruling, and d
extends to ordaining pa
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limited to those over wh
Holy Ghost makes elde
seers, it evidently extend
as is necessary to an adm
tion by a council or pres
such as Paul addressed.
far as the writer has noti
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Will any say? The church give authority to the council, and may therefore convene what ministers and churches she pleases. *If it be so*; why does the council assume the form of a judicatory? Why are pastors and delegates called for? And why are my agents employed by the church otherwise than to perform the parts of the ordination? But,

If the council receive their authority from Christ, to act for him in regulating concerns of his kingdom, the manner of their appointment should accord with his direction, and with the business they are to perform. They are to judge whether the church and congregation be in fit condition to receive the pastor elect, and whether he be a suitable person to be ordained over them. But if the church after hearing the result of their first council, that they find the man in their opinion, heretical, persist in the desire to have him ordained, and he concur with them, in convening a second council, in what view will the members of it be chosen? Will it not be, at all events, to have the ordination take place? It is understood that whatever be a man's sentiments, if his talents are good and his person acceptable, he may find brethren to give him countenance. And will it not be the calculation of the church and candidate to guard against a second disappointment, by selecting members for the council, that will either call his sentiments orthodox, or not be conscientiously scrupulous about opinions, and will be sure to gratify the church by ordaining their chosen pastor. A council so called, however respectable the personal characters of the members may be, will not be entitled to confidence, as an impartial tribunal, judging for Jesus Christ.

The act of the church in calling the second council, is to be viewed as the act of a majority of the brethren, but not of every individual. The rejection of the opinion of her first council, for imputing heretical sentiments to her pastor elect, makes it reasonable to conclude, that she either has departed from the faith in which she formerly held communion with her sister churches and individual members, or is less solicitous to preserve that faith than to be gratified in her chosen minister. Individuals, and it is to be supposed their numbers and piety are respectable, may adhere to their faith and to the result of the council, that has had regular cognizance of the question, between their brethren and them. There are now two parties, for the majority have made themselves a party, by appealing to a second council, in which the minority cannot concur. Their consciences forbid their acting in the choice, or if they be willing to submit the question anew to a council mutually chosen, or called from the vicinage without selection, this is not agreed to. The majority, commanding the vote of the church, make the choice, the candidate uniting with them, and the voice of the minority is not heard. As to the question between them, whether the result of the first council shall stand in favor of the minority, or be set aside, and the man be ordained in gratification of the majority, the choice of the council is wholly *ex-parte*, though they be more

honorably termed an ordaining council.

In all these views the second council does not stand on equal ground with the first; which is allowed to have been called in the order of the gospel, free from party views or party choice. But were there in all these respects an equality between them, it is not perceived that the second council could act, without violating first principles of duty.

"Obey them that have the rule over you, and submit yourselves." Against the authority of the first council there is no objection. They acted within their measure. Had they ordained the candidate, he would have been an elder, whom the Holy Ghost would have made an overseer. The authority of the council is no less to be respected in declaring him in their opinion heretical, and unprofitable to be ordained. "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." These are passages for the consideration of the second council, the church and the candidate, to say, if they can, that they do not disobey the ordinance of God. Again,

"Thou shalt not respect the person of the poor, nor honor the person of the mighty." The minority as to influence are the poor, the majority are the mighty. And to set aside a judgment out of respect to a party, that it may be gratified with a favorable decision on a new hearing, is equally forbidden, as to be actuated by the same consideration to give a partial judgment. Further,

"A bishop must be blameless, apt to teach, and of good report of them which are without." A man, who is found, on a regular hearing, to be heretical, is not blameless, is not apt to teach the pure doctrines of Jesus, and is not of good report of them who are without, being condemned of heresy by those within.

"Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure." Is it decent, or consistent with any rule of order, or authority in the church, for a council to convene on a call to ordain a man, already judged unworthy, and yet lying under the sentence pronounced by another council? In this way every condemnation of heresy, either in a candidate or a pastor, may be annulled; and no one can be excluded from the ministry for holding unscriptural opinions. But

Shall he be ordained, and then a mutual council be called, by him and the aggrieved, to try him on the charge of heresy, which after taking previous measures they shall allege against him? Which is the least absurd, to appoint a man to office, and then institute a tribunal to see if he be fit for it; or to punish a man on suspicion of a crime, and then give him a trial, to see whether he be guilty? Beside,

This man has already been tried, and convicted on the most unexceptionable testimony, his own declarations. The trial was before a tribunal against which there lies no objection. He, truly, cannot object to it; for in accepting the call of the church, and offering himself to be ordained by the council which she had called with his approbation,

imself under their juris-
. And they possessed
authority to examine
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by the laws and by the tribunal of the place, in which the action criminated is said to have been done. A heathen that professedly becomes a christian, is amenable not to his former heathen friends, but to the church to which he joins himself. And he who removes from one part to another of the kingdom of Christ, there makes an appeal to the authority of the church, is bound to submit to its decision.

PAUL.

THE above remarks, as well as some others of a similar character published in former numbers of this work, have been admitted on the principle expressly of encouraging free inquiry on subjects pertaining to the order and discipline of the churches. In admitting them, therefore we are not to be considered as giving our own opinions on the points in question; but answers to them, ably and candidly written, we hold ourselves equally ready to admit. Our own opinions however, may, in some form or other, in due time appear.

EDITORS.

SELECTIONS.

s view of the pulpit and preachers in a celebrated passage of his Task
n so highly and deservedly admired, that any thing from him on the
of preaching can hardly fail to engage attention. The following remarks
e, found in two of his letters to his friend the Rev. Mr. Newton, and publish-
ne third volume of his "Life and Posthumous Works," by Hayley, may
unacceptable nor without their use. EDITORS.]

E REV. JOHN NEWTON.

June 17, 1783.

EAR FRIEND,

UR letter reached Mr. S—— while Mr. —— was with him. Whether it wrought any change in *his* opinion of that gentleman as a preacher, I know not; but for my own part I give

you full credit for the soundness and rectitude of *yours*. No man was ever *scolded* out of his sins. The heart, corrupt as it is, and because it is so, becomes angry if it be not treated with some management and good manners, and *scolds* again. A surly mastiff will bear perhaps to be stroked, though he will growl even under that operation; but if you touch him roughly he will bite. There is no grace that the spirit of self can counterfeit with more success, than a religious zeal. A man thinks he is fighting for Christ, and he is fighting for his own notions. He thinks he is skilfully searching the hearts of others, when he is only gratifying the malignity of his own; and charitably supposes his hearers destitute of all grace, that he may shine the more in his own eyes by comparison. When he has performed this notable task, he wonders that they are not converted; "he has given it them soundly, and if they do not tremble and confess that God is in him of a truth, he gives them up as reprobate, incorrigible, and lost for ever." But a man that loves me, if he sees me in an error, will pity me, and calmly endeavor to convince me of it and persuade me to forsake it. If he has great and good news to tell me, he will not do it *angrily*, and in much heat and discomposure of spirit. It is not therefore easy to conceive on what ground a minister can justify a conduct which only proves that he does not understand his errand. The absurdity of it would certainly strike him if he were not himself deluded.

A people will always love a minister if a minister seems to love his people. The old *simile agit in simile*, is case more exactly verified; fore you were beloved at and if you preached Chickesaws and Choctaws, be equally beloved by the

WILLIAM COWPE

IN another letter to Mr, ton, dated March 29, 17 ferring to the same Mr. Mr. Cowper offers sim marks.

"Mr. S——, who was so much admired pulpit, would he equally in his own, at least by all ble judges, were he not so be angry with his congre This hurts him, and had understanding and eloqu Paul himself, would sti him. He seldom, hard indeed, preaches a gent tempered sermon, but I highly commended; but of temper, indulged to a that may be called *scoldin* feats the end of preaching.

REFLECTIONS ON A DEPA FROM GOD.

IT is desirable, not o the establishment of a chr peace, that he should be in the exercises of his ho ing; but it is desirable that he should live and wa tinually under the light o countenance, that he may even in tribulations and his heavenly Father. So even days and weeks, nay months are spent witho least ray of comfort, or return of enlivening hope, upon the soul. But these scenes of spiritual ad

are not unfrequently ac-
nied with bodily affliction,
originate in a deviation
at path of rectitude pre-
in the word of God. The
in of holiness, though
ded without the tempes-
torms of life, is marked
road of sweet serenity,
t to the pilgrim's eye!

w the trav'ller wearied on his
y—
footsteps of his wonted path,
beneath the load—the scenes of
ed hue, withdraw the mind,
obscure his parting rays of
e!"

little time has been spent
ing the word, in prayer,
e more public means of
the Lord is oftentimes
to send some painful vis-
of his providence on those,
e peculiar objects of his
o bring them to a sense of
ves. But these gloomy
ations, though painful for
sent, are always produc-
ultimate good to the souls
afflicted; being designed
r heavenly Father to make
artakers of his holiness,
ey may be mete to be re-
into mansions of everlast-
t. Amidst all the moment-
uble of believers, labour-
der the pressure of spiritual
poral afflictions, they are
t to forget the good things
od has done for them in
s past. But remember, O
an! that the Lord has dealt bountifully with thee; and let the consideration of it tend to invigorate thy mind, and rouse thee to prayer, thankfulness, and praise! Salvation is still of the Lord, and those who trust in HIM shall not be ashamed. 'Tis he, and he alone, who can give the witness of the Spirit of all truth, that we may be enabled to live by experience of the hope that is within us. Reflect, therefore, upon the difficulties thou hast already been enabled to surmount, and be diligently found in the means of grace. Look no more to frames and feelings, nor temporal calamities; but remember that the merciful attribute of a God in Jesus Christ is what faith fixes its hope upon; for he who cometh unto God by prayer, must first believe that he is gracious.—Retire then, O child of sorrow! into the closet of thine heart, and "examine thyself"—Is there not a cause?—Look simply towards God in his word, and he will give thee a heart to understand, and a propensity again to holy things. Strive, in the strength that is given thee, to press forward in the holy exercise of a living faith; impressed with an humble assurance of what the Lord has already done for thy soul in seasons past; for he has dealt bountifully with thee; and it is thy duty to rejoice even in tribulations, and glorify the God of thy mercies.

Evan. Mag.

MISCELLANEOUS.

Editors,

lmost all the collections of
d Poetry," which I have seen,
much admired hymns, are generally found in them, and in various other compilations, of a serious and moral character. This is one

proof of their excellence, and encreases the desire to ascertain their real author, and this is the motive of the present inquiry. I refer more particularly to those for which credit is given to ADDISON; but as this eminent writer does not need, (and I think would not desire) dishonest fame, to add to his evergreen wreath, it may be worth our time to pursue the inquiry, for the pleasure of doing justice, to forgotten merit.

As these collections, now multiply so fast, it is much to be desired, that the error, if it is one, should be corrected, in all future compilations and editions, or the doubts removed, and the name of the illustrious *Addison*, continue to receive the meed of praise; and should this humble tribute to the name and virtues of *Marvell*, ever meet the eye of a British critical reviewer, I shall have reason to congratulate myself, if it excite to a further *Review* and investigation, and if possible, the question be once for all, settled beyond further doubt or controversy.

These hymns are so well known, that to recite the first line of each, may be a sufficient intimation to the reader.

One is a paraphrase on the 19th psalm.

"*The spacious firmament on high,*"

Another is of the 23d psalm,

"*The Lord my pasture shall prepare.*"

Another is of the 114th psalm.

"*When Israel freed from Pharaoh's hand,*"

Another is on the — psalm, or "*David's Hymn of Gratitude.*"

"*When all thy mercies, O my God,*"

Another (in some collections) is called "*The Traveller's Psalm,*"

* *In Thompson's edition of Marvell, there are* 13 *verses to this hymn. In Dr. Belknap's collection and some others, there are only* 12.—*In the Birmingham collection, there are* 15, *but it is divided into two hymns, and the first verse is repeated, so as to make* 15 *in the whole. If the two last quoted hymns were meant as versions or paraphrases of* particular *psalms, they are not expressed by Thompson, nor in any of the collections which I have examined.*

"*How are thy servants blest*"

Perhaps there are others I am not yet informed.

In the 453d No. of the Mr. Addison himself, giv following account.

"*I have already comm the public, some pieces of* DI ETRY, *and as they have met favorable reception, I shall to time, publish any work o nature, which has not yet a print, and may be accepta readers.*"

In the preface to Thomp

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* "The works of And vell, Esq. poetical, controv political, containing ma letters, poems, and tracts, fore printed, with a new author, by Capt. Edward T In 3 vols. [large 4to.] printed for the editor, by H win, and sold by Dodsley i (and several other book tioned,) A. D. 1776."

The title page is here co a view to make this work, erally known, especially to I cannot resist, expressing that this, or a better, (if th better) life, of that incorru riot, *Andrew Marvell*, we found in our bookstores, i compressed and cheaper edition; which might be v done, in one quarto vol. of size, by using the *long pri* instead of the *pica*, as in t edition. My object will be completely attained, if should stimulate some p bookseller, to undertake an the works of Marvell in Bos perhaps to Plutarch, no bo my knowledge or recollecti so expand the fine feelings o or give more exquisite ple those who are charmed wi public virtue, in *Aristides* ens), *Regulus* of Rome, *X* Spain, *Sully* of France, *Jo* of Holland, or *Joseph Reed* ica, will here read the life of a man, worthy with them a niche in the Pantheon of

This would be profitable indeed, to young gentlemen

tal ANDREW MARVELL, following information.
ventured to give the excel-
itions, of this great and ex-
ter, because they have never
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an imperfect state The
of his poems, is published
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ke, 52 years after the death
rvell; but his political and
l works, were never yet col-
late Mr. THOMAS HOL-
erable memory, had once a
making a collection of his
and advertisements were
that purpose, by the
Millar; and all the MSS.
racts, collected for that pur-
afterwards given me, by his
friend. In this design, the
Robert Nettleton assisted, and
hers, since his death, have
ly allowed to me by his kins-
Thomas Raikes."

son proceeds to claim the
tioned hymns as the produc-
hat most excellent man,
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Charles the 2d.

e the chaff to the wheat."

e the tinsel titles—what is

(Marvell) and says—"*How these came to Mr Addison's hands I cannot explain, but by his words, they seem to be remitted by correspondents, and might perhaps come from the relations of Marvell.*" He also vindicates the right of Marvell, to several other pieces, on lighter subjects, and thus asserts their authenticity—"Since the death of Mr. T. Hollis, I have been favored by his successor, with many anecdotes, MSS. and scarce compositions of our author, such as I was unable to procure any where else; and by the attention and friendship of Mr. Raikes, I have been put in possession of a volume of Mr. Marvell's poems, *some written with his own hand*, and the rest copied by his order."

In Thompson's edition, thus printed from Marvell's MSS. book, he supplies omissions, corrects the mistakes, mutilations, or variations, of the editor of the "STATE POEMS," of *Cooke*, and others, as he says—"*for I have given his words, as they were written by his own pen.*"

A concise account of A. Marvell,

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the smoke, which envelopes *Eugene*, or *Marlboro'*—the *Hawke's* and the *Wolf's*, to the serene light which surrounds from a ray of the DIVINITY, shining through the mind of *Andrew Marvell.*

Under his portrait, in the first of these volumes, we read—

"ANDREW MARVELL,

member for Kingston upon Hull, in the parliaments which began 25th April, 1660, and 8th May, 1661. The last commoner who received allowance from his constituents, and the friend and protector of

JOHN MILTON.

Drawn and engraved 1776, by James Basire, from a portrait, painted in the year 1660, which was in the possession of THOMAS HOLLIS, of Lincoln's Inn, F. R. and A. S. S.

But whether fate or art, unwin'd his thread,
Remains in doubt; fame's lasting register
Shall leave his name inroll'd, as great as those,
Who at PHILLIPI, *for their country fell.*"

may be found in *Watkins' Biographical Dictionary*; perhaps as much as might be expected, in such a work; but I should be highly gratified to hear of any other author, who has written the life, or given any further account, of this admirable man.

You, gentlemen, or your correspondents, whose extensive reading and acquaintance, with the poets in our language, are far above mine, will do me a favour, and probably others, by investigating these claims, and rendering to the true author, the merit of these charming hymns.

THOMAS ELWOOD.

From the Christian Observer.

SIR,

My situation as a minister of a parish, in a part of the kingdom where a great many soldiers have been successively quartered during the late war, has afforded me much opportunity of observing and inquiring into the state of religion amongst that class of men. Although, for the most part, the character and conduct of the military presents a picture of impiety and licentiousness, from which the mind of the serious christian turns with mingled abhorrence and pity, yet I feel much satisfaction in being able to bear testimony to several instances of genuine piety, even under all the difficulties and disadvantages which are attached to the life and habits of the soldier. I have spent many hours, in the course of the last five years, in very profitable and edifying communication with men of this description, who have withstood the temptations and opposition which the present state of the military calling presents; and who have unremittingly persevered in the profession and practice of religion, notwithstanding the influence and persuasion of evil companions, nay, too often the threats and persecution of their officers. The trials to which those, who are more than usually concerned for the welfare of their souls, are exposed from the ill-will and derision of the world, is well known, but few, if any, are placed under more trying circumstances than the religious soldier. The hatred, scorn, and persecution, which he generally meets with, is far greater than that which usually falls to the lot of religious people in lower classes, who are placed in other situations of life.

Shortly after the return of the Duke of York from Holland, one of the regiments, which had suffered very materially in the different engagements, was quartered in my parish. A private soldier called upon me one morning after divine service, with a request that I would explain a part of my discourse, which he had just heard, expressing, at the same time, much interest in the whole subject of it. I found him a very well-informed man, of unfeigned piety, and much scriptural knowledge. His language and address betrayed evident marks of strong natural sense, aided by unusual acquaintance with the word of God, and the operations of grace upon the heart.

From this man I received a very interesting detail of circumstances which occurred during the campaign in Holland, including a particular account of the temper and behaviour of many individuals before and during the heat of battle. Such anecdotes, from a sensible and pious man, I consider as very valuable, for although I am at no loss in obtaining minute accounts of military operations from various quarters, both public and private, the religious history of a battle is not always to be procured. I may possibly take some future opportunity of communicating to you this man's remarks on the state of his comrades during that awful season between life and death which battle occasions.

He frequently called upon me during the continuance of the regiment in my neighborhood, and every succeeding interview gave me fresh proofs of his religious attainments. At that time he was the only man in the regiment who made any profession of religion, and on that account was ridiculed and despised by the greater part of his companions.

At length the regiment was nearly repaired, by fresh recruits, for the loss sustained in Holland, and ordered to join a camp then forming for the purpose of collecting troops for the Egyptian expedition, under the command of sir R[illegible]

A few days before their de- W——, for that was his ought with him another pri- e same regiment, who had d a particular desire to speak , but of whom he knew very cept that in some of the en- ts in Holland he had been voluntarily to seek danger, lessly to hazard his person, h a desperate resolution of himself of life. On being in- to me alone, the stranger t he hoped I should excuse ty he had taken of coming to hat I would purchase a small hich he had brought, in or- able him to supply himself w necessaries preparatory to ge to Egypt, as he had no ans of raising a little money. a tall young man, of a dark t countenance, having some- his aspect, speech, and ad- nich struck me as being above nt appearance. On opening l which he did not do with- confusion, it proved to con- me clergyman's bands, one ligious books, and some man- sermons. "Sir," said he, ll hear with surprise, and I ention it without some un- what I have for a long time d from every one around me, n in reality a brother clergy- ough now disguised in the a common soldier. My a clergyman in Wales; ated me himself for the and procured me ordination, itle to a curacy at ——, in ty of W——: my name is I continued upon that cure ars, during which time, I am say, through much impru- d inattention to the decorum uited my character, I con- several debts, which I had eans nor prospect of paying. disgrace and imprisonment, ving my father's inability to e, I quitted the town, and he resolution of enlisting as , which I shortly afterwards was soon sent on the expe- Holland, whence I lately re-

That you may have no as to the truth of my story, may possibly induce you to sympathize with a brother clergyman in distress, I will shew you several letters and papers which, when you have read, I trust you will give me credit for the truth of my relation." He also wrote some sentences in my presence, which proved his handwriting to be the same with that of the manuscript sermons he had requested me to purchase. On examining the letters, (some of which were from his father, expostulating with him on his extravagance); and putting a variety of questions to him, I felt fully satisfied as to the truth of his story.

I was greatly concerned at what he had related, and began to enter into a close and friendly expostulation with him on the inconsistency of his present situation with the sacred profession to which he was bound by ties the most indissoluble: I urged the duty of his endeavoring to return, if possible, to the discharge of his ministerial duties with a mind influenced and improved by the experience of past hardships and misfortunes. As he did not appear disposed to follow this advice, I brought forward, with much earnestness, every argument which scripture or reason suggested to my mind on the subject, and begged that he would permit me to endeavor to procure his discharge from the army, by a representation of his case to the duke of York. Although he spoke to me with much civility, and thanked me for my advice, and the offer I had made, yet I was sorry to perceive a great reluctance on his part to avail himself of my counsel, and but little appearance of remorse for what had past: he talked like a man weary of the world, who had no desire to continue in it, and no hope of sustaining a respectable character in it; it was plain that no impression of a religious kind had been made upon his mind. The peculiarity of his situation, and the occasion of his coming, led him, at the same time, to pay attention to what I said. I entered into a long conversation with him on the nature and design of christianity in general, as well as of the pastoral office in particular, examined him as to his views of the doctrines of the gospel, and explained my own to him very fully: I entreated him to take what I

had said in good part, and urged him, by every sacred consideration, to act the part which it appeared to me his duty and interest to adopt. He said but little in reply, and almost declined saying any more. I therefore purchased his little parcel, gave him a couple of books and dismissed him with a blessing, once more entreating him to lay to heart what I had said. In two days the regiment went away, nor did I see either W——, or Mr. E—— before their departure.

A circumstance of so singular a nature frequently occupied my thoughts afterwards, and whenever I wore the bands which I had purchased from Mr. E——, I felt an increased interest in his behalf. From that time, till the return of our troops from Egypt, I had no opportunity of hearing any thing respecting him, except that a clergyman of his name had certainly officiated at the town which he had specified, a few years since: this I learned from a native of the place.

In June last my old acquaintance W—— called upon me, and said he was just arrived from Egypt, and had a great deal to say to me. With the same excellence of heart and head, as he had testified on every former occasion, he entered into a clear and satisfactory account of the events of the Egyptian expedition, describing in a very affecting manner, the outward hardships and dangers he had encountered, as well as the inward consolation and support which he had derived from the power of religion on his mind.

"I have now," continued he, "a story to relate which I am certain you will feel a deep concern in. You, without doubt, remember that young clergyman whom I brought to your house the year before last, the Rev. Mr. E——. At that time I knew very little of him; he, however, shortly after we had left you, observed, with some emotion, that what you said to him had made more impression upon his mind than any thing he had ever heard in the course of his life. He then made me also acquainted with his history, to which I was before a stranger. From that day I was confined in the hospital with a fever, and did not see him *again before* our departure for Egypt We embarked on board of different ships; it was not, therefore, till our arrival at Malta that we met together. Mr. E—— took an immediate opportunity of saying, 'W—— I have long wished to see you, I want to tell you how greatly indebted I feel to that dear friend of yours at ———. I can never forget him: his words made a deep impression on my heart, and I trust by the blessing of God, they will yet make a still deeper.'

I found on conversing with him, that since I saw him he had become affected with a deep sense of his spiritual danger, and by meditation and secret prayer during the voyage, had acquired much insight into religion. He shewed strong marks of penitence, and gave a favorable hope of an important change having taken place in his views and dispositions. I was always happy to find, on the reassembling of the regiment after the voyage, that among the recruits were a few very seriously disposed. Mr. E—— and myself soon formed a little religious society amongst them, which gradually increased to the number of twenty-four: we met as often as possible to read the Bible together, converse on the concerns of eternity, and unite in prayer to Almighty God for his blessing on our endeavors. We derived much benefit from these meetings. Mr. E——, in particular, expressed himself highly delighted by such a profitable mode of passing those hours which in our line of life are too generally devoted to drinking, debauchery, and profaneness. In his confidential conversations with me, he frequently mentioned your name, and shewed me the substance of your friendly advice to him, which he had from memory committed to paper.

"When we arrived on the coast of Africa, Mr. E—— and myself were in the same boat at the time of our landing at Aboukir. Throughout the whole of the tremendous fire which, for a considerable time, the French artillery kept upon us, I observed great coolness and patient fortitude in his countenance. His deportment was very different from what I had seen when we served together in Holland. At that time he always appeared desperate and care-

I thought I could perceive
blended with humility,
lently proceeded from a
: exalted source. We
ıe mercy of God, escaped
hat day. Our little society
ts meetings as regularly as
circumstances of our situ-
l permit. Mr. E—— was
ır times engaged with the
rwards, and always be-
ı before and during the
much steady, and I may
y courage.
evening preceding the 21st
ır whole society met toge-
E—— said, in the presence
'I cannot account for the
ression which had seized
hat I shall not survive the
)-morrow's engagement :
possession ever occupied
ts on any former occasion,
efore, strongly affected by
'it be thy will, O God, thy
ne!' We then united in
ether for him, for our-
l for all our brethren in
eching God to prepare us
il trial, and give us grace
meet death with joyful
receive his sparing mercy,
should be preserved, with
Knowing the importance
day's battle, and the little
stood of all meeting again
)rld, we embraced each
peculiar attachment, and
ommendation to the God
of battle and the Preserver of souls. Oh, sir! it was a happy, but trying season to us; I saw Mr. E—— an hour before the horrors of that bloody day commenced; his words were, 'Pray earnestly for me, and if I am killed, and you should be spared, give my last blessing to our worthy and dear friend at ——; tell Mr. ——,' continued he, 'that I owe him more than worlds can repay: he first opened my heart to conviction, and God has blessed it to repentance: through the unspeakable mercies of Christ, I can die with comfort."

"After the severe engagement which followed, wherein the brave Abercrombie fell, according to agreement, our little society met. Every life was spared except that of poor Mr. E——, whose head was taken off by a cannon ball at an early period of the action. Such was the will of God. Whilst therefore, we returned hearty thanks for our preservation, we blessed God's goodness for sparing the life of our departed brother, till by a lively exercise of faith and repentance, as we had every reason to trust, God had made him his own. I now also bless God, that I have had this opportunity of seeing and relating to you a story, which I know you rejoice to hear."

Without farther comment, Mr. Editor, I send you the above relation, which I have committed to writing with as much faithfulness and accuracy as I am able. L. R.

A REFLECTION

Close of the Year, occasioned by hearing the bells at Midnight.

me of mirth? who can rejoice
important time, so swiftly

eflection's monitory voice,
power that wooes us to be

departed months, adieu!
that knows your value can
y?
that asks reflection's cons-
view,
ıours fled unimprov'd away?
warning voice, e'er yet they

ize the precious minutes,
them thine:
t thou account for so much
:
lent for purposes divine?"

O let my heart her needful dictates hear,
To her the solemn midnight hour I give,
And ask, while musing on the finish'd year,
How have I spent the time, and why I live?

How have I spent the time? reflection say?
She answers "wasted many a precious hour,
In careless indolence lost many a day,
When heaven demanded every active power.

Why do I live? "Past errors to deplore,
Low at the feet of sovereign grace to bow,
For strength divine intreat (while I adore,)
To dedicate to heaven the fleeting now."

Jesus, to thee, to thy atoning blood,
To thy unsully'd righteousness I fly:
O thou, my Judge, my Saviour, and my God,
Instruct me how to live and how to die.

Mrs. Steele.

REVIEW.

DR. REES' CYCLOPÆDIA, VOL. II. PART II.

(Continued from page 274.)

To the article ANT are added descriptions of two *species* of this *genus* of insects found in Guiana and Surrinam.

Under ANTELOPE the American Editors have given a description of a very beautiful species of this animal from the account of captain Lewis. It is found in Louisiana, and is called the Missouri Antelope. The opinion has heretofore been, that none of these animals were to be found in America. We are informed, that since the publication of this part of the Cyclopædia, captain Lewis has sent another species from the same quarter, and has denominated it the big horned Antelope.

In the article ANTICHRIST, after a brief description of this prophetical person the English *Editors proceed thus:*

"Had the right of private judgment, says an excellent writer, been always adopted and maintained, Antichrist could never have been; and when that sacred right comes to be universally asserted, and men follow the voice of their own reason and consciences, Antichrist can be no more."

Such loose and fallacious reasoning is very properly reprehended by the American Editors in the following paragraph.

"The sentiment of this "excellent writer" however, seems, in the present instance, to be only partially just, and very unguardedly expressed. We may indeed admit, that the possession and exercise of the right of private judgment, would have prevented, if not the rise, yet the spread and the extensive influence, of the antichristian corruptions of the papal hierarchy. But will any one affirm, as a general truth, that when "the right of private judgment is adopted and maintained," men never embrace and propagate antichristian sentiments, sentiments contrary to the doctrine and authority of Christ? Surely infidelity, as well as several positive heresies both of ancient and modern date. Nor does it admit of a doubt, that the propagators of heresy have "adopted and maintained the right of private judgment," and that their followers and abettors may not only have exercised this right in fact, but have uniformly boasted that they did so. The right of private judgment is indeed precious and invaluable, but like all other excellences it is liable to abuse, and the abuse of it has not only produced instances unfortunately not only of individuals, but of societies that have been as completely antichristian as any who have been governed by superstition, or trammelled by papal power. The desire of being thought to "assert" and maintain this right often [illegible] the source of their [illegible]," in those who [illegible] principle [illegible] of system [illegible] truth and [illegible]. In a word, "the excellent writer" referred to, seems, in effect, to have confirmed, that when men judge for themselves, they never judge erroneously; than which a greater error cannot, we believe, be easily mentioned.

The principal opinions of christians with respect to antichrist are stated, and among the rest some very excentric opinions at the close of which the reviewer breaks out, (as if contempt upon all endeavours after correctness on this subject) in the following manner:

'How endless are conjectures! Some of the Jews, we are told, actually took Cromwell for Christ, whilst some Papists have hoped to prove him Antichrist.' Pasquin assures us he has not so much as looked into the Bodleian library, but has written on purpose to demonstrate the falsity of the proposition."

his the American Editors
bjoined the following re-

tless conjectures may be end-
extravagance and nonsense may
d on subjects the most impor-
ll this, however, ought not to
prejudice against such subjects
es, nor lead any to suppose that
sible to arrive at the truth and
in regard to them. Since the
on begun by Luther, the great
sible Protestant writers have
sidered popery as *pre-eminent-*
tichrist of the New Testament.
known that the standing opin-
e papists is, that the heathen
mperors and the mahometan
ere Antichrist. Admit that
e intended, and take in also all
ies that have risen in the chris-
ch, and they adopt no inconsis-
m."

METER, a new article,
s a long and particular
tion of an optical instru-
nvented by Mr. William
l. The great use of this
ent is to measure angles
reater accuracy than can
e by Hadley's quadrant,
extant.

PAROS has added to it a
tion of the magnificent
or subterranean grotto,
nich the island is distin-
.

ONINUS' *Wall* is inserted
he name Antoninus. It
utely and satisfactorily
ed. Our readers we pre-
generally know, that this
tended from the Frith of
o the Clyde, and is about
lish miles in length.

ONIS *St.* a town of New
, is described with some
larity in the American
. We object to the word
ies" in an English com-
n, when we are in no
f a legitimate word to ex-
he same idea.

he article APALACHIAN *Mountains* necessary corrections have been made. The English editors were so ill informed as to say, that the highest summit of the White Mountains was not elevated more than 3000 feet from the sea; though the common estimate, and the one adopted by Dr. Belknap, is 10,000 feet. The American editors think that the greatest height is not more than 7800 feet.

APHELION and APOGEE have received many additions and corrections.

Under the article APPLE-TREE, a long and minute account of the apples produced in the United States is inserted. It would seem from the richness and variety of this kind of fruit, as it is now cultivated in the middle States, that no country is more productive in this respect, than our own can be with a moderate share of expense and attention.*

VOL. IV. PART I.

BAROMETER has received some corrections and additions; among the latter is a new *formula* for calculating heights by this instrument, taken from the Mecanique Celeste of La Place, particularly explained and illustrated, and reduced to English measures.

BARROLOO is a new article containing some account of a nation in Southern Africa, the people of which are said to live in large cities, carry on extensive manufactures, and cultivate a fertile country. This country is supposed to lie between 20° and 23° south latitude. The account is given by Mr. Barrow, who received it in the interior of

* The foregoing articles were omitted in their place.

Africa from a Mongrel Hottentot.

Bartram, John, a new article contains a particular account of that laborious and ingenious botanist. It is not a little to the honor of this man, and of our country, that he was called in one of of the letters of Linnæus, "the greatest natural botanist in the world."

To Batavia considerable additions have been made, tending to shew the extreme unwholesomeness of this opulent and populous city. It is a most melancholy thought that while thousands are passing into eternity, the survivors, who behold this spectacle with their own eyes, should be spending their time in folly and sin, totally regardless of death and a judgment to come.

Battalion has been greatly enlarged by the addition of the principal part of the instructions drawn up for the order and discipline of the troops of the United States, by the baron Steuben. The English article, however, contains the latest improvements.

In Bavian's Kloof an interesting account is given of the good that has been done by the benevolent exertions of the Moravian Missionaries among the natives of that place. This is a new article. We were somewhat surprised to find the following sentence introduced from one who had travelled in that region. Speaking of the Missionaries the writer says:

"Adopting the idea of the humane and ingenious count Rumford, their first great object seemed to be that of making men *happy* that they might afterwards become *virtuous*, which is certainly much sounder philosophy than the reverse of the proposition."

Whether the doctrine here attributed to count Rumford be correctly attributed to him we know not; but let the doctrine be whose it may, we are convinced it is erroneous. The Moravian Missionaries are too well acquainted with the human character, to act upon such a principle. Accordingly whoever is conversant with accounts of African missions, or with any missions among savages, is not ignorant, that the only way to collect a permanent congregation among them, and to lead them a single step towards civilization, is to excite their concern for the salvation of their souls. Most unquestionably the way to make men *happy, is first* to make them *virtuous;* and this is equally true, whether they are civilized or savage, ignorant or enlightened.

Bear, in zoology, is much enlarged, and several interesting anecdotes are inserted, which afford a particular account of this tenant of the American forest.

In the article Beelzebub there is an attempt made, similar to the one under Angel, to convince the reader, that there are no such *evil spirits* as the sacred writings have been hitherto almost universally understood to describe. But all such attempts will be without effect upon those, who consider the word of God as a *plain* revelation of his will, and a *true* account of his government, so far as it relates to the wants and salvation of men. The American editors have added a paragraph in which they say, that 'of such reasoning the direct tendency is, to destroy the authority and use of revelation altogether.'

ame of Dr. BELKNAP
operly constitutes a new
His memory deserves to
ired for his zeal and per-
ce in collecting andpub-
historical and biograph-
formation with respect
ative country. Greater
larity would have been de-
an account of a writer so
y known and respected.
are not satisfied that the
a publisher takes suffi-
to obtain articles of
biography. We will
ate what characters the
ave a claim, as we think,
serted in such a publi-
All the venerable names
men who took a leading
promoting the settlement
e colonies ought here to
place; all who were dis-
hed in their day for abili-
patriotism in public of-
all who were eminent in
of the learned professions;
heroes and patriots who
nished themselves during
olution; and particular-
who have written any thing
moderate worth. We
are that the necessary in-
ion for all this must cost
; but the publisher of
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rouble rather than suffer
rk to be deficient in so
ant a particular. Gen-
can be found in the Un-
ho, if applied to, can fur-
uch valuable information
s head. Our histories al-
in print, contain many no-
f distinguished men, which
ily be condensed and in-
If a life or a character
y imperfect, it is better
othing; that is, if it be
t as far as it goes.

In the number now under review some account ought to have been afforded of Dr. Bellamy, formerly pastor of the church in Bethlem, (Conn.) an able and laborious preacher of the gospel, and the author of an excellent treatise entitled, "True Religion Delineated."

In the last number, (Vol. III. P. II.) we looked in vain for the name of Dr. Backus, late of Somers, (Conn.) an eminent instructor of young gentlemen for the ministry, and the author of "Sermons on Regeneration," and of several occasional sermons.

The publisher ought not to plead ignorance of men whose works are in most book-stores in the country; and certainly no other plea can avail him.

The article ATONEMENT is republished at the close of this number, with large additions by the American editors, in which misrepresentations and mistakes are corrected, and the doctrine of the Atonement set in a truly scriptural light, in an extract from bishop Butler's Analogy.

In this number, 36 articles have received additions, which put together would fill about 26 pages; there are also 12 new articles which take up rather more than five pages.

VOL. IV. PART II.

BENEZET, *Anthony*, an eminent example of active and persevering benevolence, has his virtues and his exertions here commemorated. He was of French descent, born in England, and lived the greatest part of his life at Philadelphia, where he died. Every such instance in-

serted by the American Editors will be an additional favor conferred on the public.

Bengal is enlarged with some new and useful information respecting that rich and populous province of India.

Bentley, *Richard*, in Biography, is enlarged by an entertaining extract from the life of the celebrated Richard Cumberland, his grandson.

The account of bishop Berkeley contains some additional traits in the character of that good man, which Americans ought both to record and remember with gratitude; particularly his munificence to Yale College, and his zeal for the promotion of learning in America. We are happy to mention, that a painting, on which the portrait of the bishop is one among several other figures, has lately been presented to Yale College.

In the article Berlin some account is given of the curiosities to be seen in that great city; and among the rest mention is made

"Of the portrait of the elector William the Great, in a large model of gilt brass, and of the four cardinal virtues, of a gigantic size, placed on pedestals near it."

The American Editors, after noticing the dreadful consequences of the battle of Jena, and the fact that Berlin fell into the possession of the French, rather humourously observe, that

"The acquisition made in this rich capital to the museum of Paris, in paintings, statues, and other rarities, have been numerous and valuable. Nay, it is uncertain whether, in the thirst for this species of spoil, even the "Four Cardinal Virtues," mentioned in the above account, have been spared; and whether they will not prove as great curiosities at Paris, as they have lately been in Berlin."

In the account of bishop Ber-

eridge, the English Edit occasion to shew their ment to what is called *religion*, by inserting se pressions calculated to that high reverence, wh pious persons have bee habit of cherishing, tow memory and character venerable bishop. It m surprise in us, that so consistent a Calvinist, an so eminent for vital piet this excellent prelate, have it said of him, by t prefer the dogmas of th philosophy to the plai tion of the Divine Will, devotion inclined to mys and that he has been "for his avowed oppo rational sentiments of re The article, however, c by saying, that

"All have concurred in all the praise of the strictest integ cere piety, of exemplary chari great zeal for religion."

The American Edito subjoined a paragraph i to correct the insinuat gainst the writings of the which we should insert, with the faulty part of ceding character, were that the insertion of i take up too much room.

The article Bible we rused and examined with tention, which so impo subject demands. Sever are very profitably take stating the principal ar in favor of the genuines authenticity of the Sacre ings. The American have seen it necessary to several remarks by way tion against some hasty sions, which savor of versy, if not of heresy.

however, this part of the is well worthy of perusal. istory is then given of the pal copies and editions of ble in the Hebrew, Greek, Samaritan, Chaldee, Ara- riac, Coptic, Sahidic, (the ge of Upper Egypt,) E- , Armenian, Georgian, , Gothic, Russian, Span- alian, French, German, h, Indian, (North Amer- Saxon, English, Welch, nd Gællic languages. The Dr. Kennicott, and M. in preparing their respec- itions of the Hebrew Bi- s detailed with some mi- ss. Under the head of h Bibles, an argument is into, the object of which rove, that there ought to w translation of the scrip-

We confess that we are nvinced by any arguments e seen here, or elsewhere, ew translation is expedi- the present time. When- momentous a business is ap, it will behove chris- o pray, that those who in charge to transmit the f life to future millions, joy the special presence Father of Lights.

article BIDDLE, *John*, af- complete specimen of the les and prejudices of the Editors on any subject to the Socinian contro-

Mr. Biddle, it seems, rought into notice more century and an half ago, persecution which he suf- n account of certain he- opinions, which he adopt- taught. All persecution gious opinions, is unjus- ; but that Mr. Biddle remarkable for "powers of reasoning, piety, and devo- tion," as he is here described to have been, we may be allowed to doubt, if Neal has given a true extract from the catechisms he published,

"In which," says this writer, "he maintains, 1st. That God is confined to a certain place. 2. That he has a bodily shape. 3. That he has passions. 4. That he is neither omnipotent nor unchange- able. 5. That we are not to believe three persons in the Godhead. 6. That Jesus Christ has not the nature of God, but only a divine Lordship. 7. That he was not a priest upon earth, nor did reconcile men to God. And 8. That there is no Deity in the Holy Ghost."

This statement is taken from a paragraph subjoined by the A- merican Editors; and as it is quoted from Neal, whom the English Editors cite as one of their authorities for this article, it cannot well be objected to by them.

The article BISHOP is elabo- rately and carefully compiled. The American Editors have in- serted a few paragraphs, where, as they conceive, the arguments in favor of Episcopacy are not stated fairly, and with their full force. In the first of these par- agraphs, they give the following brief statement of what is con- fessed, and what asserted, by mod- ern advocates of Episcopacy:

"Episcopalians confess, that during the lives of most of the apostles, and while the church was under their episcopacy, the words "bishop" and "presbyter" were synonymous. But they assert three grades of the ministry; they leave to mere custom the application of the names; and they affirm as an historical fact, that cus- tom, after the decease of the apostles, appropriated the word "bishop" to the higher grade of the ministry by them- selves appointed to succeed them."

The article BLASPHEMY *against the Holy Ghost* remains unopin- ed by the Ameri- though it con-

ions with respect to this sin, which are utterly indefensible. Perhaps it was thought these opinions would do no harm, as the article contains some explanations of the passages in which the subject is mentioned by our Saviour, which are not far from being correct. As this is a subject of awful importance, and one on which many persons have had groundless fears, we take the opportunity of giving what we believe to be a true definition of *blasphemy against the Holy Ghost. It is the malicious speaking against the agency or operations of the Divine Spirit, when sufficient evidence is presented to the mind of the speaker, that the agency or the operations spoken against are really divine.* The necessary constituents of this sin, if the foregoing definition is correct, are, first, that it be *against the Holy Spirit;* secondly, that it be *a speaking against Him;* thirdly, that there be *malice* in the speaker; and, fourthly, that there be such *evidence* that any candid person would be convinced, (and possibly such evidence that the speaker himself *is* convinced,) that the agency spoken against is from God.

We expected to have found some account of JOHN BLAIR Esq. of Virginia, one of the patriots who assisted in forming the Constitution of the United States, but were disappointed. Nor do we recollect to have seen the name of ABRAHAM BALDWIN, in its place, another member of that illustrious convention, which organized our present government.

In this number about ten pages of new matter are introduced, under twenty-six articles, two of which are new. We shall not be at the trouble hereafter of mentioning the proportion of new matter, or the number of articles which have been inserted, or enlarged; but shall only select such matter for review as, shall hereafter come within the rules we have heretofore prescribed to ourselves.

(To be continued.)

RELIGIOUS INTELLIGENCE.

UNITED STATES.

VERMONT.

THE general convention of congregational and presbyterian ministers, in Vermont, viewing the distribution of cheap religious tracts, one of the most effectual methods of disseminating evangelical truth, have recommended, and the Missionary Society have established, the "*Vermont Religious Tract Society*," of which the trustees of the Missionary Society, for the time being, are the trustees, and Dr. William G. Hooker, of Middlebury, general Tract agent.

A new periodical work, entitled, "*The Adviser*, or Vermont Evangelical Magazine," of 24 pages, at 25 cents a quarter, is to commence with the commencement of the year 1809. The profits to go to the Vermont Missionary Society.

CANADA.

The practice of distributing small, cheap religious tracts, among the poor, has, within the last ten or twelve years, been carried to a vast extent, particularly in Great Britain,

nited States of America. riod many millions have :ously distributed in New e have reason to believe ual and everlasting bene- people. We are happy t this useful charity has introduced among the anada by the Rev. Thad- d, a missionary, aided by utions of a number of in Montreal, and other se names we cheerfully public, through the me- e Panoplist and Maga- example and stimulus to go and do likewise."

al, Rev. Dr. J. Mountain Somerville 1 10, Rev. R. . Monk, chief justice, 2, 'Gill 2, Sir J. Johnson 4 M'Gillivray 5, P. M'Far- Ogilvy 4, Wm. Hollowell . 2, Henderson, Armour, . Stansfield 1, Logan & uldjo & Co. 2, Bellows & r. L. J. Brown 1, J. Sew- y, 2, D. Ogden, attorney, Arnoldi 1, J. A. Gray 1, 1, W. G. Pell 1, Wm. P. Shorts 1, F. Genner- loss 2, T. Gibb 1, J. Frob- Woolrich 1, N. Mower 1, 1, J. Cormack 2, J. Hol-). Fisher 1 50, J. Black- Todd 1, J. Seabrook 1, l, A. Anderson 1, J. Auld- l, W. Hunter 1, J. M'An- n. Logan 1, Northrop & eid 2, W. Stuart, attor- M'Nab 1, T. Holmes 1 50, 2, Wm. Sheppard 1, T. . Mafiatt 1, N. Menulien 1, R. Stoors 1.

illage of *St. Andrews*, on r, Walter, Ware, & Co. S. Gardner 1, Capt. S. J. Hutchins 1, R. Don- Matthews 1, E. Willis-

illage of *St. John's*, J. M'- $1, J. Woods 1, Jo. A. Campbell 1.

agee river, Capt. J. Baker sbee 1, Judge H. Horton

ell, Rev. J. Strachan $2, — * 2, S. Campbell 1, J. J. M'Lean 2, — * Hough- ton 2, D. M'Auley 1, Wm. Jones 1, J. F. L——— * 2.

From the Evangelical Intelligencer.

Maryville, Sept. 16, 1808.

Rev. Sir.

The period has at last arrived, on which I have long fixed my eager eye.

The Cherokee nation has at length determined to become men and citizens. Towards this my exertions have been unremittingly directed since the commencement of my mission to them. A few days ago, in full council, they adopted a constitution, which embraces a simple principle of government. The legislative and judicial powers are vested in a general council, and lesser ones subordinate. All criminal accusations must be established by testimony; and no more executions must be made by the avenger of blood; the infliction of punishment is made a governmental transaction. Small companies in each district are to have the power of our sheriffs to apprehend supposed criminals; and to execute according to the decree of the council. This could not be done as with us by an individual, there being no way properly to bind him; it must therefore be done by a company that one may be a check on another.

They have actually made some laws and entered them on record to stand as written laws of the nation; and you would have been astonished at the *etiquette* with which they performed this business; from council to council messages were passing and repassing according to the rules of parliament. One law is that no murderer shall be punished until he has been proved guilty before the council. Another that all Indians who have stock to a certain number specified, shall pay two dollars annually to support their national government; that every white man in the nation, of every description, shall pay one dollar per annum for the same purpose; and some whose names are mentioned are rated as high as five.

* *These names are illegible, and some others we fear are mispelled, from the difficulty of reading the manuscript.*

That all Indians shall be obliged to pay for crossing at ferries in the nation, as the whites do; that all ferries are to be taxed for the same purpose, some as high as fifty dollars, some thirty, some twenty, &c.

Laws are likewise enacted to establish their companies as mentioned above, and give them their proper power. The laws are in the following style, "Be it enacted by the general council of the Cherokee nation," &c.

I suspect their next step will be the partitioning out their lands, and entering into regular habits of husbandry. Thus far are the Cherokees advanced; further I believe than any other nation of Indians in America. These advantages they cannot lose; and as soon as they are civilized their way will be open for the establishment of regular religious society; may the Lord soon hasten it. This is the most critical and eventful period I have ever seen; it is a time of anxiety to my mind; and a time which calls forth all the energy in the minds of the Indians. I feel, my friend, that I need more grace, and more strength of body and mind for this great business. Money will also be needed. The support of this mission may seem to be at a great expense, but let it be recollected that the object is great; and I hope it will not be lost for want of a little of that treasure which God has so abundantly bestowed on his people. I would cheerfully sacrifice my *little* all, but it is too inconsiderable to add momentum to this machine. I have one of my schools at a sacrament this day; Oh that it may be a day of power amongst them. Excuse haste, excuse blemishes, pray for me; assist me all you can. Tell your female societies to pray for me, and my little Indians. Yours in the gospel of Christ,

GIDEON BLACKBURN.

Extract of a letter from the Rev. Dr. Bogue of Gosport in England, to Messrs. Lee and Gordon, missionaries for India, detained at Philadelphia.

We were all much disappointed that you did not proceed to India, where you were so much needed and so anxiously expected. It would have been well if you had followed your own judgment in opposition to that of others. By Mr. Cran's last letter we learn that there were no obstacles in your way.

However as things have turned out we are happy that you have found your situation so agreeable, and that you have been placed in scenes of so much usefulness. I hope, that some will have reason through all eternity to bless God for your continuance in the western hemisphere.

I hope you will be able to take your departure soon for the eastern world, and have a happy meeting with the friends at Vizagapatam and Madras.

We had letters lately from Mr. Morrison; the good man was well at Canton in the beginning of this year, living by faith in the providence and grace of God. Uncertain how it might be with him as to his continuance in that place, but determined if possible, to make himself master of the Chinese tongue, in order to present the scriptures to the inhabitants of that country.

Mr. Wray has been about half a year in Demarara with Mr. Paste a planter. He goes on well, and has very encouraging prospects. The negroes begin to be concerned about their eternal salvation.

Mr. Elliot is in Tobago and has just begun to speak the word of life to the people there. His prospects I think are very promising.

Mr. Weissenger is gone to Malta, with a view to learn the modern Greek, and from thence to pass over to Smyrna, or some other place where the Greeks reside. The motto of his life is, "I am a debtor to the Greeks." He is much fitted for the service, and I hope will have the blessing of God.

Mr. Creighton, after being compelled to leave South America, has been employed in Ireland, but it is expected that he will soon go to the East Indies.

The directors have just come to a determination to send out three of the students, Mr. Davies, Mr. Hands, and Mr. Creighton to the East-In-

. Mr. Pazalt, Mr. Wimmer, Adam to the West; Mr. and Mr. Brain are destin-, the capital of the Birman

he Lord will be with them lantly bless them; and that likewise be with you and good ministers of Jesus nd successful missionaries e heathens.

re just had letters from Mr. is well and going on well; ranges was gone to Mad- ount of his health.

The missionaries of Otaheite were laboring with diligence, though not yet with success; yet I think things are very promising.

The missions at the Cape of Good Hope are flourishing. Many heathens have been converted to God in the various stations.

Mr. T. Gordon is at Yonghall in Ireland. He was well some weeks ago, is much esteemed, and will I hope be a blessing to the place. He has commenced his labors with vigor, and I have no doubt of his perseverance and success.

LIST OF NEW PUBLICATIONS.

NEW WORKS.

ladelphia Medical Dictionary, a concise explanation of all the in Medicine, Surgery, Phar- ny, Natural History, Chym- lateria Medica, compiled from uthorities, by John Redman). Philadelphia; T. Dobson.

erican Law Journal and Mis- Repertory, No. III. By John E. Boston; Farrand, Mallory, 08.

nination into the constitution- Embargo Laws, comprising a e arguments on the question Hon. John Davis, Esq. Judge trict Court for Massachusetts, of the U. States vs. Brigantine ried and determined in Salem, pt. term, 1808. By Francis nsellor at law. To which is opinion pronounced by the he constitutional question, aris- trial of the case. Worcester;

ly Bible, containing the Old Covenant, commonly called the ew Testament: translated from . Vols. I. & II. By Charles late Secretary to the Congress nited States. Philadelphia; n. 1808.

on delivered at the ordination John Codman, to the pastoral e second church of Christ in r, Dec. 7, 1808. By William anning; pastor of the church street, Boston. Boston; Josh- y 1808.

A Sermon delivered on the day of public thanksgiving, in the State of Massachusetts, Dec. 1, 1808. By John Lathrop, D. D. minister of the second church in Boston. Boston, Munroe, Francis and Parker. 1808.

Daily Devotions for the closet. To which are added Prayers on particular occasions. First American from the 3d London edition, with various alterations and corrections. By the late Rev. Samuel Merrivalle. Worcester; I. Thomas, jr. 1808.

A Sermon delivered Nov. 26, 1808. At the interment of the Rev. Thomas Cary, A. M. senior pastor of the first religious society in Newburyport. By John Andrews, A. M. surviving pastor. Newburyport; Edward Little. 1808.

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NEW EDITIONS.

A system of theoretical and practical Chymistry, by Frederick Accum, operative chymist, lecturer on practical chymistry, &c. &c. &c. late of the Royal Institution of Great Britain. Philadelphia; Hopkins and Earle. 1808.

The Anatomy of the Gravid Uterus, with practical references, relative to pregnancy and labour. By John Burns, surgeon in Glasgow. Salem; Cushing and Appleton. 1808.

Exposition of the practices and machinations which led to the usurpation of the crown of Spain, and the means adopted by the Emperor of the French to carry it into execution. By Don Pedro Cevallos, first secretary of state and dispatches to His Catholic Majesty, Ferdi-

nand VII. Boston; William Wells, and Farrand, Mallory, & Co. 1808.

The works of Mrs. Anne Steele, complete in two volumes. Comprehending poems on subjects chiefly devotional; and miscellaneous pieces in prose and verse; heretofore published under the title of Theodosia, 2 vols. Boston; Munroe, Francis, and Parker. 1808.

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WORKS IN THE PRESS.

Bradford and Inskeep, Philadelphia, are publishing by subscription, in imperial quarto, price 12 dollars each volume, handsomely half bound in Morocco, on a rich vellum paper, vol. I. of American Ornithology, or the Natural History of the Birds of the United States. Comprehending those resident within our territory, and those that migrate hither from other regions, among which will be found a great number of land and water birds hitherto undescribed, &c. &c. By Alexander Wilson.

Farrand, Mallory, & Co. Suffolk Buildings, have in the press, Letters to the Rev. Thomas Belsham, on some important subjects of theological discussion, referred to in his discourse on occasion of the death of Rev. Joseph Priestly, LL D. F. R. S. and member of several British and foreign academies and philosophical societies. By John Pye Smith, D. D. from the last improved London edition.

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WORKS PROPOSED.

We learn with pleasure, that Mr. William Allen, Regent in the University at Cambridge, has prepared, and is about immediately to publish, in a handsome octavo volume, of about 500 pages; an American Biographical and Historical Dictionary, containing an account of the lives, characters, and writings of the most eminent persons in North America, from the first discovery of the country to the present time, and a summary of the history of the several colonies of the United States.

From the talents and industry of the author, and the access which his situation has given him to the best sources of information, we doubt not his work will be highly deserving the public patronage.

J. Hoff, Charleston, S. C. is publishing a Treatise on Martial Law and Court Martial, as practised in the United States of America, by Alexander Macomb, Esq. Major of the United States corps of engineers, late Judge Advocate on some special trials. M. U. S. M. P. S. &c. &c. Recommended by Major General Pinckney and Major Davie. To contain about 400 pages 8 vo. fine paper, price $3.

LITERARY AND PHILOSOPHICAL INTELLIGENCE.

UNITED STATES.

DOMESTIC IMPROVEMENTS.

It will always afford us great satisfaction to receive and communicate authentic information, with respect to the progress our country is making in the necessary and useful arts of civilized society. We invite our correspondents to furnish us with such facts, as may be interesting to the community. In the present number we can only give our readers a few hints on prominent subjects.

Iron.

The public will doubtless be gratified to learn that an Iron Manufactory, *on an extensive scale*, is establishing at Vergennes in Vermont, by a very respectable company in Boston. When gentlemen of such capital and intelligence undertake such a business, the public has a sure guarantee of its success, and cannot fail to participate with the proprietors in the beneficial consequences.—It would be a delightful task for us to publish what vast things have already been done, within a few years, in this most indispensable branch of industry.

Cotton.

In Rhode Island, Cotton Factories are in a very flourishing condition. There are more spindles employed in that State than in all the rest of the union. An association, consisting of a few very respectable merchants, we understand, is about erecting a new factory, larger than any which exists in this country; and which, it is estimated will cost two hundred thousand dollars.

Fine Wool.

An act passed last spring by the legislature of the State of New-York, granting a bounty on the first Merino

oduced into each county of
e, has had a wonderful effect
ding that valuable breed of

roceedings of the legislature
tate of Connecticut are con-
n proving two facts, that the
Merinos is superior to all oth-
for making superfine cloths ;
it does not in any degree
ate in the fleeces of those
re bred from the pure blood
ountry. This legislature (on
rt of a committee for ascer-
the facts) have presented
anks to the Hon. DAVID
AYS, late minister plenipo-
at the court of Madrid, for
mported into his native State
dred of the Merino breed of
om Spain. They have also
very important immunities to
men in his factory, for ten
come.

hiladelphia Premium Society
arded the first premium, for
e broadcloth ever granted in
a, to Col. HUMPHREYS, for a
f 28 yards, made at Hum-
ille, (Con.) from the wool of
ino flock.

AH WATSON, Esq. of Pitts-
Mass.) with a commendable
carrying into effect the noble
ensive plans of Col. HUM-
s, by introducing into his na-
te the Merino breed of sheep,
manufacture of cloth from
ool. We trust the legislature
achusetts will not be behind
islatures of her sister States,
ork and Connecticut, in pa-
g efforts so patriotic and ben-

ERAL MANUFACTORIES.

reported, that about one hun-
fferent trades are now carry-
with advantage, in Philadel-
The patent shot and porcelain
ctures have recently been in-
ed.—A domestic store is open-
he sale of all American goods,
mission.

hope to have the pleasure of
ng to this subject in a future
r.

EAST INDIES.

POO SULTAUN'S LIBRARY.

oriental library of the late
Sultaun, which on the capture
of Seringapatam, was preserved entire, and consists of 2000 volumes of Arabic, Persian, and Hindustanee manuscripts, was shortly after that event conveyed to Calcutta, and deposited in the college of Fort William, where it much facilitated the labors and pursuits of the professors and students of those languages. The library was, in the year 1805, minutely examined by the Assistant Persian Professor, Capt. Charles Stewart, and a descriptive catalogue, explaining the subject of each volume, memoirs of the author, &c. formed of its contents. Since that gentleman's arrival in England, and appointment to the East India Company's college at Hertford, he has revised the work, and added an Appendix, containing specimens in the Persian language, (accompanied by a translation) from the principal authors quoted in the catalogue, rendering it not only a useful book to the oriental student, but desirable by every person wishing for information on such subjects, or curious of knowing the nature and extent of Mahommedan literature, which, it must be remembered, had arrived to a great degree of splendor when Europe was overcast with ignorance and barbarism.—For the convenience of foreigners, to whom the English letters may not give the exact pronunciation of an oriental word, the titles of the books will be also inscribed in the Arabic character. *Lon. Pap.*

ITALY.

SCULPTURE FOR AMERICA.

The sculptor Thornwalson, at Rome, is now at work on a colossal statue of Liberty, 22 feet in height, for the presidency of Washington, the first that ever went from Italy to America.

MANUSCRIPTS AND BOOKS.

A decree from Milan, dated 10th June, orders, that the director-general of the domains shall take catalogues of the rare manuscripts and books in the suppressed monasteries, &c. and lay the same before the council of state and the general director of public instruction. The archives and libraries shall be put under seal, and the director of public instruction shall make a selection of the books ; the most valuable

will be brought to Milan; the remainder, in part, applied to the use of the Lyceum and secondary schools, and in part sold in the most advantageous manner.

The viceroy of Italy has appointed Dr. Hager, of Paris, professor of the oriental languages in the university of Pavia.

FRONTIERS OF CHINA.

VACCINATION, &c. PORTABLE MEDICINE CHESTS.

Mr. Rehmann, physician to his Serene Highness the Prince of Furstemberg, has lately received a letter from his son, physician to the Russian embassy in China. This letter is dated from Kiachta, on the frontiers of China, 14th October, 1805. Mr. Rehmann, jun. writes, that he has vaccinated a great number of the children of the mogols. "They still retain," says he, "the simple manners and morals of their ancestors. They live under tents, still use the bow, and shoot their arrows with such dexterity, that in a chase with the suite of the Russian ambassador, they killed six times more game than the latter did, although they carried very good fowling pieces and rifle-guns."—Mr. Rehmann writes also, that he has discovered in Tibet a small portable selection of medicines, which may be of great service. It consists of sixty pieces, very elegantly wrapped up in paper; it comprises some remedies used in Europe, but a greater number of which the botanists attached to the embassy had no knowledge. Among them are some small sorts of fruits, or walnuts, with chemical preparations. Mr. Rehmann has presented a list of them translated from the original Tangut. He intends to bring home with him some of these little pharmacopeias, which are very common among the Bucharese; he assures his father, that in consequence of the measures he has employed, vaccination is now propagated from Jekutzh as far as Jakutsh and Ochotzk, and consequently from England to the remotest extremity of the northern part of the globe. He is in hopes of bringing with him some valuable Chinese works for the library of his Serene Highness the Prince of Furstemberg.

POLAND.

UNIVERSITY IN GALLICIA.

Since the establishment of an Austrian government in West Gallicia, much has been done for the cultivation of the public mind, and the universities of Lemberg and Krakaw, which had nearly gone to decay through the dissensions in the old government, have been re-established, and public schools, with capable teachers have been established in most of the principal towns.

BOTANIZING EXCURSION IN TARTARY, &c.

A letter from a person in the Russian embassy, dated at Irkertz, 24th April, 1806, mentions that M. Ridowsky, botanist to the embassy, intends making the following botanical tour, from which that science may expect to receive much valuable assistance. On the 5th of May he leaves Irkutch, and pursues the course of the Lena as far as Jakutz; from thence he traces the Aldan as far as its source in the Mongol mountains. These, as well as the Jablonoi Chrebet (apple mountains) will be explored, as far as the Eastern Ocean. He then goes along that shore as far as Ochotsk, where he expects to arrive in September. From thence he will either travel by land round the bay of Penchina to Kamschatka, or go by sea to Bolcheretzk, and stay there the winter. In the summer of 1807 he will examine the Kurile isles, as near as possible to Japan; and then the Aleutic isles, as far as the continent of America. On his return he will explore Behring's and the Copper isles. The winter he will spend in Kamschatka; and in the third summer he goes through Segalin and the isles in the mouth of the Amur, and will explore that stream upwards through Yellow Mongolia and Nurtchinck, and thence return through Davuria and Siberia. He promises to pay particular attention to the class cryptogamia. *Panorama.*

ESTABLISHMENT OF THE UNIVERSITY OF GOTTINGEN.

The city of Gottingen, in the territories of Hanover, has been lately rebuilt; the streets are all in straight lines, wide, and have a convenient pavement for foot passengers. The population is reckoned at about 10,000 souls, including seven or eight hundred students from all parts of Europe. Gottingen has neither playhouses, commerce, or places of public amusement; of course none but men who have a taste for study will settle here.

Among the chief public establishments are distinguished the lying-in hospital, a beautiful piece of architecture, wherein are combined a salubrious air and internal neatness, with every convenience that the condition of the patient may require: the botanical garden, which is remarkably well kept, and always open to the pupils: the public library, which is composed of nearly 200,000 volumes, in all languages; it contains also a rich collection of engravings, and of ancient as well as modern monuments. It is intended for the use especially of the professors and students. The cabinet of mineralogy is one of the most complete in Europe. Lastly, the hospital, which contains only forty beds, but is kept very clean and comfortable.

The University of Gottingen is composed of a pro-rector, a council, twenty-four established professors, and an equal

r of supernumeraries, or substi-

gro-rector holds his office for only
ths. He represents the king,
perpetual rector; he inscribes the
f the new pupils, is president of
nell, issues his orders to the po-
rd, and, if requisite, can call out
tary. He is the chief civil mag-
of the city. The professors of
ulty successively fill this eminent
n.

council is composed of the pro-
two professors, and two supple-
ies. They decide 1mo, On the of-
of the students, who are amenable
their fatherly tribunal. 2do, On
brences between the inhabitants,
tary, and the students. In this
ter, if of a serious nature, two
of the civil tribunal are called to
the council.

students take the oath of submis-
the academic code, from the day
mes are inscribed till they have
rough the whole course of lec-

The punishments inflicted on
mist in fines, confinement, exile,
graceful banishment. Such stu-
have incurred this last punish-
re excluded for ever from all the
ities of Germany, and all public
ns.

e are four faculties, viz. 1st, the
of Theology, which compre-
he history of the church, morali-
divinity, properly so called. 2d,
ulty of Law, which comprehends
of nature, the law of nations, uni-
istory, the history of Germany,
its different constitutions, Justin-
stitutes, the pandects, canon, civil,
minal law. 3d, The Faculty of
which comprehends anatomy,
ogy, the materia-medica, natural
botany, chemistry, mineralogy,
ding art, pathology, therapeutics,
, and chemistry. 4th, The Fac-
Philosophy, which comprehends
ysics, natural history, mathemat-
ronomy, geography, diplomacy,
statistics, archæology, &c.
professors have from four to six
d livres salary, exclusive of per-
, such as the payments made by
the students who follow the different courses. The lectures are divided into two sessions, and last five months, at the rate of five lessons a week: the lessons occupy at least an hour.

The first lectures begin at the latter end of October, and end a fortnight before Easter. After one month's vacation they are resumed, and last till the latter end of September. The complete academical course of lectures requires at least three years; and yet in order to go through the whole in that interval, a pupil must follow at least four during the half year. He then may be examined, and take his degrees. It is required of the professors, besides the science which they teach, to be versed in the ancient and some of the living languages. They are nominated by the Regency, which never fails of making a proper choice; the public opinion having been previously consulted on the question. *ib.*

LIVERPOOL.

PRODIGIOUS FOSSIL BONES FROM AMERICA.

A gentleman who has just returned from a mineralogical tour of several years in America, has brought from New Orleans such objects of natural history collected during his researches, as will astonish the naturalists of this country. Among others is the remains of an animal of the lion or tyger kind, of such stupendous magnitude, as almost to exceed the bounds of credibility; being on a moderate calculation fifty feet long. A single carnivorous grinder weighs ten pounds, one foot covers a space of four feet by three, and the tail must have been three feet in circumference. It is clear from the structure of the bones, that the animal must have been very fleet, and capable of making immense bounds or leaps.

What could have resisted the impetuosity of such a creature with such power and inclination for destruction? A universal carnage must have followed wherever he moved. The whole of the collection has been purchased for the Museum, the proprietor of which has published the interesting manuscripts of the gentleman who discovered and brought them to this country. *ib.*

ORDINATION.

the 7th inst. was ordained over
econd Church and Society in
nester, the Rev. JOHN COD-
MAN, A. M. son of the late Hon. JOHN CODMAN, Esq. of Boston. The ordaining council was composed

of the following ministers, with their delegates, viz. Rev. DAVID OSGOOD, D. D. of Medford, Moderator, Rev. JOSEPH ECKLEY, D. D. and the Rev. JOSHUA HUNTINGTON, of the Old South Church, in Marlborough street, Boston, Rev. ELIPHALET PORTER, D. D. of the first church in Roxbury; Rev. JEDIDIAH MORSE, D. D. of Charlestown; Rev. THADDEUS M. HARRIS, of the First Church in Dorchester; Rev. JOHN PIERCE, of Brooklyn; Rev. WILLIAM E. CHANNING, of Federal Street Church, Boston; Rev. JOSHUA BATES, of the First Church in Dedham, scribe of the council; Rev. JOSEPH S. BUCKMINSTER, of Brattle Street Church, Boston; Rev. CHARLES LOWELL, of the Church in West Boston; and the Rev. SAMUEL GILE, of Milton.

The candidate, in conformity to the wise custom established by the fathers of New England, exhibited to the Council a well digested and comprehensive confession of his faith, which gave great satisfaction to the friends of evangelical truth, and evinced his warm and decided attachment to the distinguishing doctrines of the reformation.

The council then proceeded to ordination. Introductory prayer, by Rev. Mr. BUCKMINSTER. Sermon, by Rev. Mr. CHANNING. Ordaining Prayer, by Rev. Dr. ECKLEY. Charge, by Rev. Dr. OSGOOD. Right Hand of Fellowship, by Rev. Mr. HARRIS. Concluding Prayer, by Rev. Mr. LOWELL.

The day was pleasant; the assemblage of people uncommonly great, and the religious exercises were performed in a manner highly satisfactory to a numerous and discriminating audience. The sermon was novel in its plan, and written and delivered in a style of uncommon excellence.

On the whole, we consider the settlement of Rev. Mr. CODMAN, in this large, pleasant, and united parish, as an event peculiarly auspicious to the church of Christ in general, and particularly to the branches of it in this vicinity.

OBITUARY.

SKETCH OF GOVERNOR SULLIVAN.

To the number of citizens distinguished by their services to their country, who have terminated their earthly career, must now be added the name of JAMES SULLIVAN, late governor and commander in chief of the Commonwealth of Massachusetts.

He was the fourth son of Mr. John Sullivan, who, about the year 1723, came from Ireland to this country, and settled at Berwick, in the District of Maine. This gentleman was descended from a respectable family, and had received a liberal education. By his personal care and tenderness the late governor SULLIVAN was himself educated, and having lived to the age of upwards of 105 years, he enjoyed the most precious of all rewards to the heart of a father, the satisfaction of witnessing the fruits of his cares in the most affectionate return of filial gratitude, and in the usefulness and public eminence of his son.

Governor SULLIVAN was born at Berwick, on the 22d of April, 1744. After pursuing the study of the law, under his brother the late General John Sullivan, he was admitted to the bar at twenty-one years of age. In a profession prolific of able men, he soon rose to celebrity, and before the dissolution of the colonial government, he had been advanced to the rank of a barrister in the then superior court, and appointed king's attorney for the county in which he resided.

On the approach of the revolution, which established the independence of this nation, he took an early, active, and decided part on the side of his country. Being, in the year 1775, a member of the provincial congress assembled at Watertown, he was, together with the late Hon. W.

and I. Foster, entrusted
fficult commission to Ti-
and Crown Point, for the
of which, that assembly
ed their satisfaction by a vote
, to the commissioners.
as in the same year appoint-
of the court of admiralty,
for the counties in the Dis-
Maine; but never entered on
s of this office, having been
d early in the following year
of the superior court.
the adoption of the present
stitution, to the formation
he contributed as a mem-
convention which present-
the people, he continued a
the supreme judicial court
bruary, 1782, when he re-
t, and returned to the prac-
e bar.
83, he was chosen by the
court a delegate to repre-
State of Massachusetts in
; and in the ensuing year
with the late judge Lowell,
present chief justice of the
wealth, as a commissioner
ettlement of the controversy
sting between the States of
usetts and New York, con-
their respective claims to
tern lands.
as repeatedly chosen to rep-
e town of Boston in the legis-
in 1787, was member of the
e council; the same year,
probate for the county of
; and in 1790, attorney gen-
which office he continued
e, 1807, when he was called
ief magistracy of the Com-
lth.
96, he was appointed by pre-
Washington, agent under the
cle of the British treaty for
the boundaries between the
States and the British prov-

were the public stations, in
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nterrupted confidence of his
. Nor was he less conspicu-
he number of learned, char-
nd public spirited institutions
h he gave his support, and
hich he received marks of
e notice. From the Uni-
versity at Cambridge, he successively received an honorary degree and a doctorate of laws. Of the American Academy of Arts and Sciences he was one of the members from its first institution; among the founders, and many years president of the Massachusetts Historical Society; president of the Massachusetts Congregational Charitable Society; president of the Society for Propagating the Gospel among the Indians and others in North America; and a member of the Humane Society. He was the projecter of the Middlesex Canal, devoted to that object much time and labor, and from its first commencement until his decease, was president of the corporation.

The public stations which he held were not merely offices of profit or of honor, they were posts of laborious and indefatigable duty. They were filled with unquestionable ability, and if in the course of a long political career, in times of turbulence and party bitterness, he did not always escape the common tribute of reproach, which accompanies all illustrious talents, his strongest opponents could never deny that his execution of every public trust, was distinguished by that peculiar quality which was most appropriate to its nature. To all he applied the most unwearied and active industry. As a judge he was universally acknowledged to have displayed, that first of all judicial virtues, impartiality. As the public prosecutor of the State, he tempered the sternness of official severity with the rarer tenderness of humanity. During a period of nearly forty years, his practice at the bar was more various and extensive than that of any other man in the State.

His style of eloquence was original, and adapted to the occasion, the subject, and to the tribunal before which it was displayed. Deeply versed in the general science of the law, and equally well acquainted with the sources of persuasion in the human mind, he was alike qualified for the investigation of the most intricate, and complicated questions of legal discussion, and for the developement of the tissues of fact before juries. The sagacity of his mind so

justly adapted the course of his argument to the persons whom he addressed, that it may be questioned whether a public speaker has ever appeared in this State, whose ascendency over the minds of the juries of the country was so general and so permanent as his.

Amidst the great and constant pressure of business, public and private, which occupied him, by the discharge of his official duties, and by his practice at the bar, he found time for the pursuits of literature and science. Various publications, relating to his profession, and to other objects which interested his affections, successively issued from his pen.

The "History of Land Titles;" "The History of the District of Maine," his Treatises "On the Suability of the States," and "On the Constitutional Liberty of the Press," are his principal publications.

His chief magistracy over the Commonwealth was marked by the moderation and equanimity with which he used his influence to temper the political divisions among the people, and to promote the interests, and to conciliate the dispositions of his fellow citizens. In this honorable endeavor he was not without success, and among the sincere mourners at his departure will be numbered many of those, who were the strenuous opponents of his elevation.

As an individual member of society, his character shines with a milder, yet with an undiminished lustre. In all the relations of social life, his conduct was exemplary. From his early youth he had been a believer of christianity. He felt the obligations of its duties; he participated in the enjoyment of its hopes, and its principles operating upon a warm and affectionate heart, were manifested in that display of filial piety, of conjugal and parental affection, of active friendship, of liberal charity, and of general benevolence, which circulates and diffuses throughout the circle of civil society the choicest blessings of human existence.

In the long and distressed confinement which preceded his decease, though always aware that his disease was beyond the reach of medicine, or of human skill, he suffered with resignation and calmness, and scarcely ever was a complaint heard to escape from him. He often beguiled the tediousness of his sleepless nights with instructive and pleasant conversation. He often spoke with fervent gratitude of the consolations which he experienced; above all, that his illness had not bereft him of his mind, and that he was permitted to close his long and laborious life in the bosom of his family, with the unshaken assurance of renewing his existence in another and a better world.

SKETCH OF REV. THOMAS CARY, A. M.

Mr. Cary was the son of Samuel Cary, Esq. of Charlestown, in this State, where he was born on the 18th of October, 1745. He received the honors of Harvard College in the year 1761; and was ordained May 11th, 1768. The Author of nature and grace had conferred on him talents active and solid, affections warm and tender, sentiments devout and enlightened, charity out of a pure heart, and of a good conscience, and of faith unfeigned. His early promise and maturity were followed up with a steady progress in faithful and fruitful labors; like the rising light, which shines more and more unto the perfect day. His fidelity and affection were met by the people of his charge with reciprocal attention and attachment. He was their sincere instructor, their compassionate comforter, and their social delight. To his brethren in the ministry he was a generous friend, a wise counsellor, and a most pleasant and improving associate. He excelled in the charms of a conversation, springing from benevolence, enlivened by genius, elevated by knowledge, enriched by experience, directed by virtue, and sanctified by piety. He was esteemed very highly in love for his public works; for sound and fervent devotion, for judicious, impressive, pathetic, and edifying discourses. But in the meridian of life, while his friends rejoiced in his light, a holy Providence, whose ways are unsearchable, but

, brought a dark cloud over
d suddenly arrested the gen-
ence of his beams. A para-
order reduced him to the
f the grave. Twenty years
served in the gospel in this
and twenty years he walked
life oppressed with great
y. But his afflictions were
by mercies and consolations.
f the time he was able to at-
e public offices of religion,
sionally to appear himself in
storal station. The bright-
his mind often broke through
ud, in which it was involved;
gave delight to his friends,
t softened by his griefs and
nder sympathy. The trans-
which passed between him
s people, on resigning his ac-
ties, prove their mutual love
eem. When they had settled
gue, who, as a son with a
walked with him, and served
gospel; he remained their
pastor, and was among them
her, entering into their con-
cerns, watching over their welfare, and enjoying the expressions of their kind respect.

His heart was warmly engaged in the interests, the happiness, and the sorrows of his friends; and all within his acquaintance appeared to have their share of his enlarged and benevolent attention. The gospel and the churches of the Lord were objects of his peculiar consideration and exact inquiry. The religion which he preached was his support and solace. During his long debility, he was able to give much of his time to reading. The ecclesiastical history of his country was a favorite study; and the fruits of his studies were conspicuous in his conversation. In his latter days he gradually decayed; the oppression of his disorder increased, till his life subsided into a state of insensibility; and, apparently without a painful struggle of nature, his spirit returned unto God who gave it, on the 24th Nov. 1808, in the 64th year of his age.

Newburyport, Dec. 1808.

POETRY.

A Minister's Reflections on the death of one of his People.

BY PRESIDENT DAVIES.

Or my dear flock one more is gone
T' appear before th' eternal throne,
And pass the grand decisive test:
" Ashes to ashes, dust to dust,"
Surviving friends with tears intrust,
There till the gen'ral doom to rest.

The soul, dismiss'd from cumb'rous clay,
Expatiates in eternal day,
And with the great Jehovah dwells.
The dawn of immortality
With scenes unknown fills all they eye,
And wonders vast and new reveals.

Thus while I'm dreaming life away,
Or books and studies charm the day,
My flock is dying one by one;
Convey'd beyond my warning voice,
To endless pains, or endless joys;
For ever happy or undone.

I too ere long must yield my breath :
My mouth for ever clos'd in death,
Shall sound the gospel trump no more ;
Then while my charge is in my reach,
With fervor let me pray and preach,
And eager catch the flying hour !

Almighty grace, my soul inspire,
And touch my lips with heav'nly fire !
Let faith, and love, and zeal arise !
Oh teach me that divinest art,
To reach the conscience, gain the heart,
And train immortals for the skies.

To an Infant three weeks old.

Can I bid thee, lovely stranger,
Welcome to a world of care !
Where attends thee many a danger,
Where awaits thee many a snare !

Hence, away, ye dark surmises,
Hope presents a fairer scene ;
Many a blooming pleasure rises,
Many a sunbeam shines serene.

O may Providence defend thee !
Circled in its guardian arms,
Dangers may in vain attend thee,
Safe amid surrounding harms.

Shall I wish the world caressing !
Wish thee pleasure, grandeur, wealth ?
No ; but many a nobler blessing ;
Wisdom, virtue, friendship, health.

May'st thou know the gracious Donor,
Early know, and love, and praise !
Then shall real wealth and honor,
Peace and pleasure crown thy days.

MRS. STEELE.

TO CORRESPONDENTS.

W. will accept our thanks for his communication on CREEDS, inserted in this number. It will reward an attentive perusal, especially at this time, when the *standard* of hostility to ecclesiastical order is erected ; and the "old paths, and the good way," by so many forsaken.

The Review of "The Constitution and Statutes of the Theological Seminary at Andover," &c. shall be inserted in our next. Also, if we have room, a review of the Rev. Mr. Emerson's Collection of Psalms and Hymns. Several other communications are on hand, which shall receive due attention.

THE

PANOPLIST,

AND

MISSIONARY MAGAZINE UNITED.

JANUARY, 1809. VOL. I.

BIOGRAPHY.

SKETCH OF THE LIFE OF THE REV. ISAAC WATTS, D. D.

From the Protestant Dissenter's Magazine.

The world has long been in on of memoirs of this d good man, in which rticular concerning him, curiosity, respect, and ip could collect, have d before it, a shorter ac- f him is here given than otherwise be due to such on excellence of charac-

Isaac Watts was born hampton, July 17, 1674, nation for learning very ppeared. He began to atin at four years old, in wledge of which, as well reek language, he made apid progress, under the the Rev. Mr. Pinhorne, yman of the establish- It appears in an elegant le, addressed by the doc- his gentleman, that un- he also studied Hebrew. an offer of education at our Universities, but he it saying, "he deter- o take his lot among the rs." To a foundation idly laid, Mr. Watts ad- most exemplary and in- ble attention to his aca- studies,* which he began ear 1690, under the Rev. Thomas Rowe, and in 1693, the 19th year of his age, he joined the church which was under the care of his tutor, as a communicant. The rich treasures of various and extensive knowledge which he opened to the world, not many years after the close of his academical career, are the best proofs that can be given, both of the diligence and ability with which he applied to his studies. A volume in the Doctor's own hand writing, which was not long ago in the possession of the late Dr. Gibbons, containing not less than twenty-two Latin dissertations upon curious and important subjects, which were evidently his college exercises, is a further proof of the truth of this remark, that Mr. Watts' academical hours were not idly spent. By two English dissertations in the same volume, it appears to have been a practice with the Doctor and his fellow students, to devote part of the Saturday to religious con-

* The companions of his studies were Mr. Josiah Hort, afterwards bishop of Tuam, in Ireland, who died in 1751. Mr. John Hughes, the poet; and the Rev. Samuel Say.

versation and exercises, an example which we earnestly wish candidates for the ministry in all our seminaries of learning would follow.

After his studies in the academy were finished, Mr. Watts, at the age of twenty years, returned to his father's house at Southampton, where he spent two years in reading, meditation, and prayer. It was during this period that he composed far the greater part of his Hymns. Many of his lyrics were written when he was only twenty years old, and some of them before that time. The Hymns, in the form and number we now have them, appeared for the first time, in 1709; but the Psalms, a work which bears evident marks of a maturer judgment, was not printed till ten years afterwards. The Songs for Children, the Hymns affixed to several of his Sermons, and the poetical pieces, which, are inserted in the Reliquiæ Juveniles, and Remnants of Time employed in Prose and Verse, all manifest so many of the beauties of poetry, united with the graces of piety, that it is no wonder they have been, and are still so universally the delight of elegant and good minds. While his Lyrics prove, beyond controversy, that he was capable of the noblest flights of the Muse, his Psalms and Hymns, and especially his Songs for Children, will remain a glorious proof of that genuine greatness of soul, which led him to prefer usefulness to applause, to sacrifice some of the graces of composition, that he might edify and comfort less cultivated minds. It ought, however, to be observed, he has done even this like himself. Personating an angel, or assuming the tongue of an infant, it is still Watts.

Having spent two years thus piously and usefully at his father's house, Mr. Watts was invited by Sir John Hartopp, to reside in his family, at Stoke Newington, near London, as tutor to his son. In this situation he continued five years, and by his behavior and abilities, laid the foundation of that cordial friendship betwixt his pupil and himself, which was terminated only by his death.

On his birth-day, 1698, being twenty-four years of age, this eminent servant of Jesus, publicly appeared as an ambassador from his Lord. The same year he was chosen assistant to Dr. Isaac Chauncy, pastor of the church then meeting in Mark-lane, London. He had always a delicate constitution, and the zeal and fervor with which he began a service, in which his whole soul delighted, is supposed to have brought on a threatening illness of five months, which, almost at the outset, suspended his useful and acceptable labors. On the day on which King William died, March 8, 1701-2, he accepted the call of the church to succeed Dr. Chauncy in the pastoral office. He was ordained the 19th of the same month. A painful illness soon laid him aside for a considerable time, and the church found it necessary to provide him with a stated assistant. The Rev. Samuel Price was chosen to that service in July, 1703. Notwithstanding the help thus afforded him, the Doctor's health continued fluctuating for some years. With the return of it

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public services; and
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the church to be co-
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g interval of sickness,
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season; but by the Di-
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the happiest era of
's life. It was the
his introduction into
of Sir Thomas Abney,
alderman of London,
the most generous
took him, in a very
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his days, a period of
an thirty-six years.
r Thomas was remov-
r world many years
Doctor, yet Lady
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continued to shew him
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ner ladyship survived
ear. The youngest
Miss Elizabeth Ab-
ney, who continued to reside in the house at Newington, died in the year 1782.

In this delightful and religious retreat, for such was the house of the Abneys of Newington, Dr. Watts had every accommodation which affection and respect could bestow for his comfort, and every convenience for study or relaxation, for which his own mind could wish. The time he passed here, which was almost half his life, though frequently checkered with bodily infirmities, was a season of eminent usefulness to the church and the world; he could not indeed appear so frequently as his active and pious spirit wished in the pulpit, but the many sermons, and other works which he composed while in this hospitable abode, are an ample proof that he was a diligent and faithful laborer in his master's vineyard.

Dr. Jennings, in his funeral sermon for him says, "I question whether any author before Dr. Watts, ever appeared with reputation on such a variety of subjects as he has done, both as a prose writer and a poet. However, this I may venture to say, that there is no man now living, of whose works so many have been diffused at home and abroad, which are in such constant use, and translated into such a variety of languages; many of which, I doubt not, will remain more durable monuments of his great talents, than any representation I can make of them, though it were to be graven on pillars of brass." Indeed he himself says in one of his letters in his usual spirit of humility, "I almost blush to think that I have read so little and written so much; the re-

mainder of my life shall be more entirely devoted to the immediate and direct labors of my station."

The lives of studious men are seldom productive of many such events as the biograpber will think sufficiently interesting to lay before the public: this remark fully applies to the life of Dr. Watts: his long abode at Newington was an even day of usefulness, comfort, and honor; is it at all wonderful that such a sun set with a mild, benevolent glory? "He saw," says Dr. Gibbons, from whose memoirs of him this sketch is principally drawn up, "his approaching dissolution with a mind perfectly calm and composed, and without the least alarm or dismay; and I could never discover, though I was frequently with him, the least shadow of a doubt as to his future everlasting happiness, or any thing that looked like an unwillingness to die."—"I have heard him, upon leaving the family after supper, declare with the sweetest composure, 'that if his Master were to say to him he had no more work for him to do, he should be glad to be dismissed that night.' I visited the Doctor on his death-bed, where I found him exceedingly weak and low, the lamp of life very feebly glimmering in its last decay, but he was still in the perfect possession of his understanding. He told me in answer to my inquiry whether he had any pain in his body, that he had none, and acknowledged it as a great mercy. To my second question, how it was with his soul, whether all was comfortable there, he replied it was, and confessed it to be a great mercy."

Mr. Joseph Parker, a person of most respectable character, and the Doctor's amanuensis for about twenty-one years, in a letter to his brother at Southampton, Nov. 26, 1748, gives the following account of his decease: "At length the fatal news is come. The spirit of the good man, my dear master, took its flight from the body, to worlds unseen and joys unknown, yesterday in the afternoon, without a struggle or a groan." Thus did this great and good man, after an eminently holy and useful life, sweetly fall asleep in Jesus. "May I not," says his biographer, whom we have before quoted, "apply his delightful description of a saint launching into eternity, to the Doctor himself:

* "Thus Watts' soul forsakes this mortal strand
Fearless, when the great Master gives command.
Death is the storm, she smiles to hear it roar,
And bids the tempest waft her from the shore.
Then with a skilful helm she sweeps the seas,
And manages the raging storm with ease:
Her faith can govern death: she spreads her wings
Wide to the wind, and as she sails she sings,
And loses by degrees the sight of mortal things.
As the shores lessen, so her joys arise,
The waves roll gentler, and the tempest dies:
Now vast eternity fills all her sight,
She floats on the broad deep with infinite delight,
The seas for ever calm, the skies for ever bright."

Dr. Gibbons, with a laudable zeal for truth and friendship, has, in some notes in this part of his memoirs, vindicated Dr. Watts from the stigma which

* Lyric Poems, Book I.

sons have endeavored
his memory; we think
tice to subjoin one of
this sketch: "Reports
raised, propagated,
ntly believed concern-
Doctor, that he has im-
ch things concerning
as would prove, if they
e, that he sometimes lost
of himself, or suffered
tary eclipse of his intel-
faculties, and I could re-
reader to a biographer
the world a grave nar-
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ss; and I do this from
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f him for several years,
e of them the years of
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nuensis for about twen-
s, and who was in a man-
r with him; and above
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character of Dr. Watts
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f men, and candor, total-
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parent, not only in his
s, but in his whole con-
Like every other eminent character, he had his opponents, and such as endeavored to represent him in an unfavorable light; in such cases he was never known to return evil for evil. Upon a publication of his some few years before his death, he was attacked on one side for going too much into one kind of theological sentiments, and on the other, for approaching too near the contrary extreme: his remark upon this treatment evinced at the same time his candor, and his knowledge of mankind. "A moderator must expected to be boxed on both ears."

Various have been the reports and assertions concerning some change in his sentiments towards the close of his life. The eagerness of zealots of all parties to add so celebrated a name as that of Dr. Watts to the list of their champions, has probably magnified the importance, and misrepresented the nature of this change of sentiments. Whatever it was, it is not of the least moment to the cause of religion, or to the excellence of the Doctor's works: they must stand or fall by their own merits, and as for himself, he has long been in a region where involuntary error will be made no subject of reprehension, and where zeal without piety, charity, and holiness, will not have the smallest influence.*

The works of this great man are not enumerated here, as an account of them can so easily be

* For a further account of this matter, see a publication of the Rev. S. Palmer's, the title of which is, *The Life of the Rev. I. Watts, D. D. by the late Dr. Samuel Johnson, with notes, containing animadversions and additions relating to Dr. Watts' character, writings, and sentiments, particularly on the* TRINITY.

procured from other quarters. they consist of forty-six articles, and have been published in an uniform manner, in six volumes, quarto. Two or three short quotations from Dr. Johnson's Life of Dr. Watts, will properly close this sketch. "In the pulpit, though his low stature, which very little exceeded five feet, graced him with no advantage of appearance, yet the gravity and propriety of his utterance, made his discourses very efficacious. At the conclusion of weighty sentences, he gave time, by a short pause, for the proper impression." "By his natural temper he was quick of resentment, but by his established and habitual practice, he was gentle, modest, and inoffensive." "Every man, acquainted with the common principles of human action, will look with veneration on the writer who is at one time combating Locke, and at another time making a catechism for children in their fourth year." "Under his direction it may be truly said, that philosophy is subservient to evangelical instruction: it is difficult to read a page without learning, or at least wishing, to be better."

SKETCH OF THE LIFE OF MRS. ELIZABETH ROWE.

BY LINDLEY MURRAY.

Elizabeth Rowe, the daughter of a very respectable dissenting minister, was born at Ilchester in Somersetshire, in the year 1674. She discovered early symptoms of fine parts; and as her strongest bent was to poetry, she began to write verses at twelve years of age. She possessed uncommon elegance of mind, and exquisite sensibility. She also manifested a pious and devout disposition, even when she was very young. It was a peculiar happiness to her that, early in life, she enjoyed the friendship of the pious bishop Ken; at whose request she wrote a paraphrase on the 38th chapter of Job.

Her shining merit, and various accomplishments, procured her many admirers: but the person who obtained her in marriage, was Thomas Rowe, a gentleman of uncommon parts and learning, and of great worth. The connexion proved happy, but was of short duration. The husband of this excellent woman died of a consumption at twenty-eight years of age, having lived with his amiable consort scarcely five years. The elegy which she composed upon his death, is one of her best poems.

After the decease of her husband, the world appeared in her view with less attraction than ever. She retired to her estate at Frome, where she spent the remainder of her days. In this retreat, the religious temper of her mind increased; and here she wrote the greater part of her works. Her book entitled "Devout exercises of the heart, in Meditation and Soliloquy, Praise and Prayer," has been much read and commended. This work she sealed up, and directed it to be delivered to Dr. Watts, after her decease; with a letter to him, in which she gives some account both of the work and of herself. The letter contains so much of a devout and christian spirit, that we shall insert a part of it in this sketch.

"The reflections were occasionally written, and only for my

own improvement; but I am not without hope that they may have the same salutary effect on some pious minds, as the reading the experiences of others has had on my own soul. The experimental part of religion has generally a greater influence than the theory of it; and if, when I am sleeping in the dust, those soliloquies should kindle a flame of divine love, even in the heart of the lowest and most despised christian, be the glory given to the great Spring of all grace and benignity!"

"I have now done with mortal things, and all to come is vast eternity!—Eternity! How transporting is the sound! As long as God exists, my being and happiness are, I doubt not, secure. These unbounded desires, which the wide creation cannot limit, shall be satisfied for ever. I shall drink at the fountain-head of pleasure, and be refreshed with the emanations of original life and joy. I shall hear the voice of uncreated harmony, speaking peace and ineffable consolation to my soul.

"I expect eternal life, not as a reward of merit, but as a pure act of bounty. Detesting myself in every view I can take, I fly to the righteousness and atonement of my great Redeemer, for pardon and salvation: this is my only consolation and hope. Enter not into judgment, O Lord, with thy servant; for in thy sight shall no flesh be justified. Through the blood of the Lamb, I hope for an entire victory over the last enemy; and that before this comes to you I shall have reached the celestial heights; and while you are reading these lines, I shall be adoring before the throne of God, where faith shall be turned into vision, and these languishing desires satisfied with the full fruition of immortal love. Amen."

RELIGIOUS COMMUNICATIONS.

ON THE DIVINITY OF CHRIST. NO. III.

(Continued from page 298.)

In the New Testament we find that the Son of God is often called *God*, the name or title by which the Supreme Being is commonly distinguished from inferior beings. This title is given to Christ without any expression or intimation that it is meant in a sense inferior to real and proper Deity.

The first testimony I shall adduce is from the beginning of John's Gospel. "*In the beginning was the Word and the Word was with God, and the Word was God.*" Here the *Logos* or *Word* is styled God; nor is there any intimation that it is meant in an inferior sense. He is the God by whom all things were made, and without whom was not any thing made that was made, verse 3. He was in the world, and the world was made by him, verse 10. The Creator of the world, and all things that are made is surely no inferior being, but is the true and living God, as is now, I think, generally acknowledged, and will be

further proved hereafter. The hypothesis of those who have explained this passage to mean not the creation of the world, but the introducing and establishing of the gospel dispensation, being now, perhaps, universally exploded, needs no further notice.

But some have pretended that the *Logos* or *Word* is not the Son of God, or the Messiah; but the Divine wisdom personified. It seems exceedingly plain that the *Logos* or *Word* is the Son of God. The apostle says of the person whom he saw in vision, who was undoubtedly Christ, that his name is called *the Word of God* .Rev. xix. 13. But what follows in verse 14 of this chapter, seems to put the matter beyond all doubt, that the Son of God is the person intended. "The *Word* was made flesh, and dwelt among us; and we beheld his glory, the glory as of the only begotten of the Father full of grace and truth." How plainly is it expressed that the Word, who is God, by whom all things were made, was Christ himself, who was incarnate, and tabernacled among us, and whose glory was that of the only begotten of the Father, a title which is given to Christ alone. It follows "John bare witness of him," that is the Word, the only begotten of the Father, and cried saying "*This is he of whom I spake. He that cometh after me is preferred before me.*" Can any one doubt whether Christ were not the person here pointed out?

But it is objected, admitting that Christ has the title of God, this is no conclusive proof of his true and proper Deity. For this title is given to infe created beings, to angel magistrates. Moses is s a God to Pharaoh.

I answer. It is true in the world gods an many; that is, persons so called. But when these inferior or mere Gods are mentioned, th riority is always plainly ed. If the angels ar gods, they are all com to worship the Son of G magistrates are styled g immediately added, th die like men. If the the heathen are mentio are stigmatized as vani an abomination. If h termed a god, it is evid a figurative and improp He was a *made god*; I ha *thee a god* to Pharoah Christ has the title of G out any intimation th thing lower than real and Deity is meant. He is t by whom all things were

The Scriptures give Ch title of God. This title to none but the true, God, or to inferior, creat Christ is not one of the l created gods; for these a er mentioned without so tinguishing mark of infe Their plurality is a evidence of their infe For there is but one tru who is not one of thos gods and lords which the world. Nor is Chris oned among them, but guished from them by th tles. 1. Corinth. viii. 5. not one of these inferio but is styled *God absolut in the singular number* out any mark of infe

He must therefore be concluded to be the uncreated, eternal God.

The only example which I have found in the Scripture, which gives the least countenance to the supposition that Christ may be called a god in an inferior sense, is that Moses is once said to be made a god (in the singular number) to Pharaoh. But the very expression shews that he has the denomination only in a figurative sense; and is in no wise parallel to those expressions which give this title to the Son of God.

In short, the eternal Creator and Sovereign of the world has the title of God given to him in the Scriptures, in its proper sense, *in the singular number*, more than one thousand times. But a mere man is termed a god once in the figurative sense, with plain marks of inferiority. Christ is also called God often *absolutely* in the *singular number* without any characters of inferiority, and is expressly distinguished from, and opposed to the inferior gods and lords that are in the world, and declared to be the Maker of all things.

In the single instance of Moses, who is said to be made or constituted a god in a figurative sense, a sufficient warrant for us to think that the Son of God is only a figurative, created, inferior God, though there is no intimation of this in the places which style him God?

I have said that the title God is often ascribed to Christ. One example has been adduced. We have another in the answer which Thomas made to Christ, when he was called by him after his resurrection to see and feel the marks of the wounds which he received in his crucifixion, and no longer doubt the identity of his person, and that he was risen indeed. Thomas answered, and said unto him, "*My Lord and my God.*" This profession of his faith was approved by Christ. *Because thou hast seen me, thou hast believed.* John xx. 26, 29. Some have supposed that these words of Thomas are an exclamation of admiration and praise, addressed not to Christ, but to God the Father, upon his being an eye-witness of so wonderful a miracle. But it is plain that these words were addressed to Christ himself. Thomas said *unto him* my Lord and my God. Here two of the titles by which the great God is most commonly distinguished are expressly ascribed to Christ.

Again, in Acts xx. 28, Paul charged the Ephesian elders "*To feed the flock of God which he hath purchased with his own blood.*" Now the Church was purchased with the blood of Christ. 1 Peter i. 18. This, Paul here says, is the blood of God. Therefore Christ the Redeemer is God. If it be said that God being a Spirit has not blood; I answer, Though the divine nature abstractly considered has not blood; yet when the Son of God assumed our nature he had flesh and blood. But he did not cease to be God by becoming a man. His blood was the blood of one who was God and man. If it be said that Christ's blood may be termed the blood of God, since he was the Lamb of God, the sacrifice which God provided; It is answered, that the phrase "*his own blood*" signifies that it was his own in a peculiar and exclu-

sive sense, and not the blood of another. The sufferings of Christ were his own sufferings, not the sufferings of God the Father.

Another testimony to the Divinity of Christ is in Rom. ix. 5. Paul having mentioned Christ's being descended from the Israelites in respect of his human nature, adds "*Who is over all, God blessed for ever.*" Here several divine titles are given to him, which are peculiar to the Supreme Being. He is *over all*, the most high, no inferior being. He is God, the title commonly given to the Deity. He is *blessed for ever*, a title peculiar to the eternal God, by which the apostle distinguishes the Creator from the creatures, Rom. i. 25. See 2 Corinth. ii. 61. Mark xiv. 31. If there be any name, or title which belongs to the Deity alone, God over all blessed for ever must, I think, be allowed to be such. And this the apostle affirms of Christ.

To evade this decisive testimony, the clause is taken and rendered as a doxology, thus, "*God who is over all be blessed for ever.*" But this gives an unnatural and distorted turn to the sentence. And we are told that all the ancient christian writers, even those who were called heretics, constantly understood it as referring to Christ, declaring him to be over all God blessed for ever.

Another testimony to the same purpose is 1. Tim. iii. 16. "*Great is the mystery of godliness, God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the gentiles, believed on in the world, received up into glory.*" The subject of whom the several particulars here expressed are predicated is God, and they are all true of Christ alone. By becoming man he was God manifest in the flesh. He was justified in the spirit, who testified of him in the word of prophecy, descended visibly upon him at his baptism, co-operated with him in his working miracles, and in his own resurrection, inspired his apostles, endowed them with extraordinary gifts, and confirmed their testimony concerning him by the demonstration of the spirit and of power. He was seen of angels, who celebrated his birth, ministered to him on earth, attended on him at his sufferings, his resurrection, and ascension. He was preached to the Gentiles, believed on in the world, and received up into glory.

Now all these particulars cannot be affirmed of any person but Christ. But the person of whom these things are affirmed is God. Here then is a plain proof of Christ's godhead.

But it is objected that there is reason to think this text has been corrupted, and that the true reading would be, 'Great is the mystery of godliness, which was manifested in the flesh,' &c.

It is said indeed that the text is so read in two or three old translations. But Beza and bishop Pearson say, that in all the Greek copies the text is read as in our bibles; *God was manifest in the flesh*, &c. It was so quoted by Chrysostom, and Cyril, 1400 years ago. Beside, how could the mystery of godliness, or the gospel be said to be received up into glory? To this it is answered, that the meaning is, that the gospel was received gloriously, or embraced

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r Jesus Christ." Some have supposed that the great God is here to be taken for a different person from our Saviour. But the original favors our interpretation, as the article is not prefixed to the word Saviour, as a mark of distinction, agreeably to common usage of the Greek language. Besides, the text mentions the appearing of the great God; which must be understood of the appearing of Christ, which christians are to look and wait for. It is not God the Father, but the Son of God, who will appear at the end of the world for the salvation of his people. The ancient fathers almost unanimously understood that Christ is here styled the great God, as Beza testifies. See also 2. Pet. i. 11.

The words of the apostle, Phil. ii. in which it is said that Christ thought it not robbery to be equal with God, would be a strong proof of the Divinity of Christ, if his meaning be truly expressed in our English bibles. But some give the apostle's words quite a contrary turn: as if he had said that "Christ did not snatch at the honor of being equal with, or like God." I shall not discuss the learned and subtle criticisms on this text, but shall only observe, that if Christ be supposed to be but a creature, it seems strange that his not aspiring to be equal with God, should be proposed as an example of great humility. However, if his taking on him the form of a servant, means his assuming our nature, and that in a low condition, is it not reasonable to understand his being in the form of God, as meaning that he was God by nature?

Once more, Christ has the title

of true God, 1. John v. 20. "*We know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.*" Christ who is the way, the truth, and the life, in whom is eternal life, verse 5, he is the person last mentioned in the words here quoted, of whom it is said that he is the true God. Thus the words are generally, and most fitly understood.

These testimonies, with many others which might be adduced, seem to make it evident that Christ has the title of God, and that without any mark of inferiority. Indeed the Unitarians have generally acknowledged that Christ has the title of God, though they contend it is in an inferior sense. But we find no sufficient reason for this arbitrary hypothesis.

There are divine titles given to the Son of God, which may be briefly mentioned; titles too high for a mere creature. He is styled the Lord of glory, 1. Cor. ii. 8. A title as high as that which is given to the God of Israel, who is styled the God of glory, Psal. xxix. 3. King of glory, xxix. 9. Christ is also styled Lord of all, Acts x. 36. He is King of Kings, and Lord of Lords, Rev. xvii. 14, xix. 16. The same title which is given to the Supreme Being, 1. Tim. vi. 15. He is the first and the last, the beginning and the ending, which is, and which was, and which is to come, the Almighty, Rev. i. 8, this expresses the import of the name JEHOVAH, which I have shewn is applied to him. He is the high and lofty one that inhabiteth eternity. The title of the first, and the last, which Christ repeatedly takes to himself is the same which JEHOVAH claims as peculiar to himself, Isaiah xliv. 6, *Thus saith the Lord, the King of Israel, and his Redeemer, the Lord of hosts, I am the first, and I am the last,* AND BESIDES ME THERE IS NO GOD. The Son of God seems to be the person speaking in this text. For the characters of King of Israel, and Redeemer, the first, and the last, undoubtedly belong to him. And then we have here his own testimony to his Divinity. But if these are supposed to be the words of God the Father, yet it is certain that the same titles are given to Christ, which is the argument we are now illustrating.

These divine titles of Christ plainly express his divine *attributes*, which will be the subject of our next.

A Christian of the Old School.

(To be continued.)

ON LOOKING UNTO CHRIST FOR SALVATION.

THE doctrine of pardon and salvation through the atonement of Christ, is the distinguishing doctrine of divine revelation. It was taught our first parents immediately after the fall. "By faith," in Christ, "Abel offered a more excellent sacrifice than Cain." Abraham, and all the other patriarchs, and ancient saints, rejoiced to see Christ's day; for by faith they saw it and were glad. To Christ "gave all the prophets witness, that, through his name, whosoever believeth in him should receive remission of sins." Isaiah, on ac-

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and account the offer an insult rather than a favor. And so will sinners account the offer of deliverance from endless punishment, so long as they are not convinced that they deserve such a punishment. No one will ever look to Christ for salvation from a punishment, which he does not feel that he deserves.

3. Looking unto Christ for salvation implies despair of being saved in any other way. The gospel exhibits Christ as the only Saviour. He "is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." He is a complete and all sufficient Saviour. "For Christ is the end of the law for righteousness to every one that believeth." They therefore who look to Christ must entirely renounce every other ground of dependence, and rely upon him only, and wholly for salvation. Some, who do not deny the necessity of the atonement and of faith in Christ, yet seem not to depend on him, wholly, for justification. They mean to do as well as they can, but profess to depend on Christ to answer for their imperfection. Thus partly through what they call their good works, and partly through Christ, they hope to find acceptance with God. But they who depend in the least upon their good works for justification, have never felt their need of such a Saviour as Christ, and of such a salvation as he offers in the gospel.

SERAIAH.

(To be concluded next month.)

SELECTIONS.

ON RELIGIOUS CONTROVERSY.

From the Christian's Magazine.

As one of the avowed designs of this work* is to assert the truth and refute error, it has to combat, in the outset, a fashionable and imposing prejudice. It seems to be taken for granted, that how perfect soever the right of judging and professing for ourselves, there exists no right of inquiry into the judgment, or profession of others. In religion, at least, this maxim is held to be incontrovertible by many, who never think of applying it to any other subject. To disquisitions on topics in which all denominations agree, they can listen with pleasure: they can even permit the peculiarities of each to be detailed in succession; but from every thing which wears the form of *controversy*, they turn away with spontaneous contempt. Their aversion is so fixed, that hardly any plea of excellence will be allowed in behalf of a work which stands convicted on the charge of being controversial. The fact is sufficient to preclude every other trial, and to infer condemnation as a matter of course.

That these summary and oftentimes injurious decisions have been unprovoked on the part of disputants, I shall not affirm. On the contrary, I will freely concede, that the unfairness, the heat, and the rudeness, which too frequently occur in polemical writings, are most offensive to the discreet reader; and make him shy of authors from whom he may expect such entertainment.

But while there can be no apology for conduct which offers equal violence to the rules of good breeding and precepts of christianity, there is ground to suspect that more is attributed to its influence in producing the prevalent dislike to controversy, than it can justly claim. For as our age must not arrogate to itself the praise of all the meekness and candor which have been in the world; so it is certain, that men great and good, pacific and modest, have studied the most controverted themes in an age when harshness and incivility were more common than they are now. In accounting, then, for that prejudice which we are considering, much must be deducted from the current professions of courtesy and candor, and transferred to that *indifference* which will not be at the pains to examine on which side lies the right of a question concerning eternal hope! For such a morbid state of feeling we can suggest no remedy; and can only pour out our most fervent prayer, that the first admonition which it will be compelled to regard, may not be that awful voice, "Son, remember that thou in thy life time hadst thy good things!" The prejudice itself, unlike those lessons with which truth and wisdom preoccupy the heart, will appear, upon a close inspection, as destitute of solidity as it is as-

* The Christian's Magazine.

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For certainly if "strait be the gate and narrow be the way which leadeth unto life," we have the strongest inducement possible to search out and embrace the few who find it. We are, therefore, reduced to this alternative, either that there is no truth at all, or that we are bound to seek it through every peril, to distinguish its voice amid all clamors, and to possess it at any price. If this condition seem hard, let it be remembered,

2. That it is not left to our discretion whether we shall choose or not.

The determination to choose *nothing*, is a determination *not to choose the truth;* and this draws after it the condemnation of those who "love darkness rather than light." The most high God having given us his word as the rule of our faith and duty, a neglect to seek its counsel, because men wrangle about its meaning, is to make the hazard of going wrong a reason for never being anxious to go right. It would be like the excuse of a servant, who having, in common with others, received his master's orders to repair to a certain place, should resolve not to stir, because his fellow servants quarrelled about the road. Their disobedience could never justify his. Nor is there a man upon earth who would not pronounce it to be the plea of a fool, that out of his pure love of peace he had never been at the trouble to ascertain ths import of his master's instructions! The fact is, that no medium can be assigned between receiving and rejecting the truth. If rejected, we seal our own perdition—If received, we must reject whatever is hos-

tle to it; that is, we must institute a comparison between conflicting claims; which is precisely the object of controversy.

Pursuing the argument a little further, we shall perceive in the

3. place, That in disclaiming all controversy, we set out with a principle which it is impossible to carry through.

In what department of society, or on what subject of discourse, do the thoughts of men accord? The law has long been celebrated for its fertility in litigation. Medicine is hardly inferior to the bar: agriculture keeps up a sharp debate with commerce: and the politician has always to navigate a "tempestuous sea." Not a project, a character, nor an incident, can be introduced into common conversation without calling forth different strictures, according to the views, habits, relations, and tempers of the company. And it is by no means unusual for some who abhor controversy in *religion*, to be both talkative and disputatious, if not dogmatic and bitter, on other matters. The world is a vast scene of strife. A man must either take it as he finds it, and bear his part in the general collision, or else go out of it altogether. It is the inevitable consequence of imperfect knowledge, and depraved appetite; of that confusion of intellect and corruption of heart which flow from sin. When, therefore, we are under the necessity of either being exiled from society, or of giving and receiving contradiction; and when we submit to this necessity without murmuring in all cases but those which concern religion, what is it but to declare that principles affecting our ward God, the highest of our nature, and our bility for a future state, only things not worth con for?

The pretence, that rel a concern too solemn and for the passions of con is like the pretence wit some justify their "rea prayer before God;" t too high and holy to proached by such beings are. And thus, to displ reverence, they become and live like atheists fr devotion! Both are c ror without excuse; neither be light in pra wrathful in debate.

If it be alleged that loses more than she gains troversy; this, with ance for the mismanage unskilful advocates, is a censure of her champions, surrender of her cause. A who espouse such an o prepared for its conseque Are they willing to say when the world was lying norance, in wickedness, wo, the introduction of from above produced mo than good? That the gosp plague and not a blessin cause, through the malign its foes, it has often bro sword instead of peace? had been better for men n have "known the way of eousness," than risk opp in following it? That t formation of religion was a less scheme; that the m died like fools; and that heroes who have been " for the truth;" all the " ters of grace," who have ex

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our privileges. Her enemies, potent, subtle, and persevering, were encountered by her sons and defeated as often as they ventured into the field. Those masterly defences of revelation, those profound researches into its sense, that flood of light which has been poured upon its peculiar doctrines, and its benign institutions, are the recompense of the war which christian zeal and talent have waged in its cause. Had apathy like ours enthralled the spirit of our fathers, we should hardly have been able, at this day, to distinguish in religion, between our right hand and our left.

The prejudice, therefore, against religious controversy, is irrational and hurtful. It is a prejudice against the progress and victories of truth. The misconduct of opponents to each other, is a personal concern. It disgraces themselves, but belongs not to the nature or merits of any controversy. This, in itself considered, is but the comparison of jarring opinions; with a reference, in matters of religion, to the scriptural standard. There is no more necessity for falling into a rage when demonstrating a proposition in christianity, than when demonstrating a proposition in mathematics: although the infinitely interesting quality of the one above the other, will involve a deeper feeling; will furnish an explanation of the warmth which is apt to accompany it; and will draw from candor an allowance for our common frailty.

Controversy, then, being unavoidable; as truth and falsehood often meet and never agree, it must, occasionally, occupy eve-

ry one who wishes to "have a good conscience." But as great evils result from an *improper manner of conducting* it, the remarks in this paper are to be understood as contemplating it, under the following restrictions:

1st. There should be no personal asperity. The greater part of feud arises from the rashness of names and epithets. If one is obliged to expose weakness or disingenuousness, let not the exposure separate decorum from strength; nor forfeit respect in the act of forcing conviction.

2d. There should be no impeachment of motive, where facts to justify such a censure are not too palpable to be set aside. The bosom is a sacred retreat: God alone can explore it without the aid of external evidence. And, therefore, a man must be his own betrayer before his fellow man may presume to judge of what passes in his heart. Bad as the condition of the world is, it would be unutterably worse, if men always meant whatever their words convey, or even their actions indicate. Many persons have said and done, with the utmost integrity of motive, things which could not have been said or done by some others without an absolute sacrifice of principle; though it is not hence to be inferred that the things were right.

3. No consequence of an opinion should be attributed to those by whom it is disowned.

As the number of correct reasoners is comparatively few, positions are often advanced of which their authors are far from perceiving the real tendency. This observation solves a difficulty that otherwise would be very embarrassing. Ma
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WINTER.

BY REV. W. JAY.

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o perfumes, and offers no
ike a friend in adversity,
is forsaken. The vegetable creation looks dead. The tuneful tribes are dumb. The cattle are grave, and no longer play in the meadows. The north wind blows; "he sendeth abroad his ice like morsels, who can stand before his cold?"—We rush in for shelter.

But let us take some particular views of this subject. And first, winter belongs to the plan of heaven, and is a season indispensably necessary. It aids the system of life and vegetation. It kills the seeds of infection, and destroys pestilential damps. It refines the blood. It gives us vigor and courage. It confirms the nerves, and braces up the relaxed solids.

Snow is a warm covering for the corn: and while it defends the tender blades from nipping frosts, it also nourishes their growth. Isaiah remarked this long ago; and speaks of "the snow coming down from heaven, and watering the earth, to make it bring forth, and bud." The case is this. When the snow thaws, it melts into genial moisture; sinks down into the soil, and leaves the nitrous particles with which it is charged in the pores. Thus, the glebe is replenished with that vegetable nutriment which will produce the bloom of spring, and the fertility of autumn.

Winter therefore is only the needful repose of nature, after laboring for the welfare of the creation. But even this pause is only to acquire new strength; or rather it is a silent and secret energy of preparation to surprise and charm us again with fresh abundance. Nor has the Creator forgotten our well-being

istian Magazine. *These rules will* apply, with equal propriety, to this work.

and comfort during this period.

For winter is, secondly, a season which has its pleasures. I love to hear the roaring of the wind. I love to see the figures which the frost has painted on the glass. I love to watch the red-breast with his slender legs, standing at the window, and knocking with his bill to ask for the crumbs which fall from the table. I love to observe the husbandman carrying forth the provender for his harmless charge—while the creatures of his care, not with boisterous impatience, but with waiting eyes turned towards the place of their supplies, ask for their *meat in due season*—and I see here one of the many ways in which "HE openeth his hand and satisfieth the desire of every living thing."

Is it not pleasant to view a landscape whitened with snow? To gaze upon the trees and hedges dressed in such pure and sparkling lustre? To behold the rising sun laboring to pierce a fog, which had enveloped the heaven and the earth, and gradually successful in dispersing these vapors—so that objects by little and little emerge from their obscurity, and appear in their own forms, while mist rolls up the side of the hill, and is seen no more?

A few things also brave the rigor of the season, and remain evergreen. The box, the laurel, the yew-tree, the laurustinus are grateful exemptions from the law of desolation. Nor should we forget the curling ivy, nor the crimson berries of the wild hawthorn.

Winter affords recreation for the understanding, as well as for the senses. If we are less abroad, we have more intercourse within. If rural pleasures are diminished, social ones are increased.

"O winter—
I love thee, all unlovely as thou seem'st
And dreaded as thou art!—

Compensating his loss with added hours
Of social converse, and instructive ease,
And gath'ring at short notice, in one group
The family dispers'd, and fixing thought
Not less dispers'd by day-light and its cares,
I crown thee king of intimate delights,
Fire-side enjoyments, home-born happiness,
And all the comforts that the lowly roof
Of undisturbed retirement, and the hours
Of long, uninterrupted evening know"

Yes there are amusements to be found, without having recourse to noisy, public dissipations, in which health, innocency, and peace, are frequently sacrificed; where vicious passions are cherished, and persons are rendered incapable of relishing genuine pleasure:

"Cards were superfluous here, with all the tricks
That idleness has yet contrived
To fill the void of an unfurnished brain,
To palliate dullness, and give time a shove.

Discourse enters, not trivial, yet not dull,
Nor such as with a frown forbids the play
Of fancy, or proscribes the sound of mirth
Nor do we madly, like an impious world
Who deem religion frenzy, and the God
That made them an intruder on their joys,
Start at his awful name, or deem his praise
A jarring note"

Thirdly, winter is a season in which we should peculiarly feel gratitude, for our residence, accommodations, and conveniences. Things strike us more for-

y comparison. Let us
er how much more tem-
our climate is than that of
other countries. Our
is nothing when we turn
frigid zone. Think of
who live within the polar
; dispersed ; exposed to
of prey ; their poor huts
ing only a miserable ref-
where linger months of per-
night and frost ; and by
sence of heat, almost ab-
barrenness reigns around.
the French mathema-
wintered at Tornea in
od, the external air, sud-
admitted to their rooms,
the moisture, became
s of snow ; their breasts
rent when they breathed it ;
the contact of it with their
s was intolerable. We read
even thousand Swedes who
hed at once, in attempting
ss the mountains which di-
Norway from Sweden.
d while our winter reigns
with great comparative mild-
; how many blessings dis-
ish our portion from that of
rs around us, and demand
praise ? We have a house
efend us. We have clothes
over us. We have fire to
n us. We have beds to com-
us. We have provisions to
ish us. *What shall we ren-*
? "Bless the Lord, O my
, and forget not all his
fits."
ourthly, this season calls up-
is to exercise benevolence.
pathy is now more power-
excited than at any other
d ; we are enabled more
y to enter into the feelings
thers less favored than our-
s. And while we are en-
joying every conveniency and comfort which the tenderness of Providence can afford ; O let us think of the indigent and miserable. Let us think of those whose poor hovels, and shattered panes cannot screen them from the piercing cold. Let us think of those whose tattered garments scarcely cover their shivering flesh. Let us think of the starving poor, who after a struggle which to relinquish, give up their small pittance of bread, to get a little fuel to warm their frozen limbs. Let us think of the old and the infirm ; of the sick and the diseased. When evening draws on let us reflect upon the scene so exquisitely touched by the pencil of sensibility—

"Poor, yet industrious, modest, quiet, neat,
Such claim compassion in a night like this,
And have a friend in every feeling heart.
Warm'd while it lasts, by labor all day long
They brave the season, and yet find at eve,
Ill clad and fed but sparely, time to cool.
The frugal house wife trembles when she lights
Her scanty stock of brush-wood blazing clear,
But dying soon like all terrestrial joys,
The few small embers left she nurses well ;
And while her infant race, with outspread hands
And crowded knees, sit cow'ring o'er the sparks,
Retires, content to quake, so they be warmed."

O let "the blessing of them that are ready to perish come upon us." Who would not "labor that he may have to give to him that needeth." Who would not deny himself superfluities, and, something more, that his bounty may visit "the

fatherless and the widows in their affliction."

Ah! ye unfeeling, ye worldly-minded, that "stretch yourselves upon your couches; that chant to the sound of the viol; that drink wine in bowls, and anoint yourselves with the chief ointments, but are not grieved for the affliction of Joseph:" O ye who can repair to every avenue of dissipation, and trample on so much distress, and shut your ears against so many groans in your way thither; on what do you found your title to humanity? Thy judgment is to come. Or do you lay claim to religion? Merciless wretch, can knowledge or orthodoxy save thee? "Whoso hath this world's good; and seeth his brother have need, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him? My little children, let us not love in word; neither in tongue; but in deed and in truth. If a brother or sister be naked, and destitute of daily food, and one of you say unto them, depart in peace: be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? even so, faith if it hath not works is dead, being alone."

To conclude, winter should improve us in knowledge.

It affords leisure, and excludes many interruptions; it is therefore favorable to application. Let us read, and study, and prepare for action and usefulness in life.

And let us not pass heedlessly by these subjects of reflection and improvement, which the very season itself yields. How instructive, for instance, is the goodness of God, not only in the preservation of the human race, but in taking care of all the millions of animals during a period which threatens to destroy them? What a number of retreats does he provide for them? Some of them by a singular instinct change the places of their residence. Some of them are lulled into a profound sleep for weeks and months. Some live on the fat they have filled themselves with during the summer. Some carry their provisions beforehand, and lay them up in their cells. "God takes care for oxen; and hears the young ravens that cry."

And all this teaches us, first, to resemble him, and be kind to every being. If we learn of him, we cannot be cruel to the brute creation. We cannot be indifferent to their shelter and nourishment when we remember, that "his mercies are over all *his* works." Secondly, to trust him. He who provides for animals, will not abandon children. "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?"

The season is also instructive as an emblem. Here is the picture of life; thy flowery spring, thy summer strength, thy sober autumn, are all hastening into winter. Decay and death will soon, very soon lay all waste. What provision hast thou made for the evil day? Hast thou been laying up *treasure in heaven?* Hast thou been laboring for *that*

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PRAYER.

ISES AND PROVOCA-
TIONS.

s' Offices of Devotion"

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us Judge of all the
great Author and
ace and truth; thou
foolishness, and my
hid from thee. How
been accessary to pull
troubles, and mis-
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book to christians, as a
d excellent closet compan-

all naked and open to thine eyes. I submit, Lord, to thy correction, who dost often use such instruments of thy displeasure. And O that the ill-will of men may quicken me the more to examine myself for that which is offensive in thy sight; and make me more careful to have my heart right with God; and to ingratiate myself with heaven; which will more than recompense for the loss of any one's favor in the world.

But seeing my heart condemns me not in the present case, for being the cause of all this wrath and clamor, and malice and vengeance; and herein I apprehend myself now to suffer wrongfully, being slanderously reported, wrongfully accused, shamefully and despitefully used, and hated without a cause; I take the boldness to pour out my complaint before thee, O God, and to shelter myself under the shadow of thy wings. Plead my cause, O Lord, with them that strive with me; and save me from those that rise up against me. Though for my love, and faithfulness, they are my adversaries, let me give myself to prayer; and not avenge myself, but give place unto wrath, and commit my cause to thee who judgest righteously. O convince my adversaries of the error they are in; and turn them from the ill way they are upon; and the remainder of their wrath, O do thou restrain, and here make me a way to escape, as thou hast so often been my help.

I confess, O Lord, thou mightest justly use them that provoke me, as thy scourge to chastise me, for provoking thee; and I know not but such now may be

thy pleasure. O help me then patiently to bear the indignation of the Lord; because I have so greatly sinned against thee; and however I am pursued and struck at, O let me not render evil for evil, nor railing for railing; but contrariwise, blessing; considering him that endured so great contradiction of sinners against himself, that I be not wearied and faint in my mind. If the man after thine own heart had so many bitter, implacable enemies, that not only traduced his name, but sought his life; if thy holy apostle was called a babbler, and troubler of the world, and a pestilent fellow, not fit to live; yea, if the Son of thy eternal love had the report of a wine-bibber, a friend of publicans and sinners, a deceiver of the people, and a dealer with the devil; if he that deserved so well of men, fared so ill at their hands; if he that did no sin was persecuted, as if he had been the chief of sinners; if he suffered so much evil, who never deserved any; O why should such an unworthy sinful wretch as I, to whom belongs confusion of face, and the worst punishment, so heinously resent it as insufferable, to be set at nought, and but to endure correction of my own wickedness; though I deserve it not from them, yet, O how much worse do I deserve from thy heavenly Majesty, offended by my sins, who mayest justly pay me by their hands; let men then say or do what they can against me, O let me be as a deaf man that heareth not; and as a dumb man that opens not his mouth; little regarding the anger of man, if I can but be happy in the favor of my God. O Lord keep back thy servant from giving any just provocation; and let me not suffer as an evil-doer; nor let the wo be to me, because offence cometh by me; and then, when persecuted for righteousness' sake, I shall rejoice and bless thy name, and give thee thanks and praise for all thy grace and goodness to me in Jesus Christ. Amen.

RULES OF LIVING.

The following *rules* "were thrown together as general waymarks in the journey of life," by a respectable clergyman lately deceased. They were of advantage to himself, and may prove so to others. With this view they were handed to us for publication, by BEN O——S.

1. "Never to ridicule sacred things, or what others may esteem such, however absurd they may appear to me.

2. Never to shew levity where the people are professedly engaged in worship.

3. Never to resent a supposed injury, till I know the views and motives of the author of it. Nor on any occasion to retaliate.

4. Never to judge a person's character by external appearances.

5. Always to take the part of an absent person who is censured in company, so far as truth and propriety will allow.

6. Never to think the worse of another on account of his differing from me in political or religious opinions.

7. Never to dispute, if I can fairly avoid it.

8. Not to dispute with a man more than 70 years old; nor with a woman, nor with an enthusiast.

9. Not to affect to be witty

, so as to wound the another.
say as little as possi-
elf, and those who are

aim at cheerfulness,
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t to obtrude my advice

ver to court the favor
, by flattering either
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in circumstances which
itate.
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nd note my failings.
all occasions to have
t the end of life, and
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to these rules, how-
tly I may aim at it.

AGMENTS.

IOUS SOCIETIES.

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ave like so many *liv-*
kept one another alive,
ved the life of chris-
the vicinity. But the
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h a visible death upon
of godliness; the less
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re has been in any
less all godliness flour-
. For such religious
ou have your sufficient
Thess. v. ii. *Edify one*

another. It is experimentally found, that associations in the most orderly way for edification, are the most edifying. And it was long ago foretold, That when religion should be in danger to be lost, it should be this way preserved; *They that fear the Lord, shall often* meet together *that they may speak one to another.* It is then earnestly to be commended unto the neighbours, that they would form religious societies, and carry on the usual exercises of religion in them: I mean prayers, and psalms, and repetitions of the sermons that have been publicly delivered: and modest, gracious, communicative conferences on points of practical christianity: That where any persons belonging to such religious societies fall off through any temptation, the rest would endeavor to recover them; and where any are taken off by mortality, they would immediately use a proper endeavor to recruit their number: That they admit no discourse to be brought into the religious societies, that shall have any taint of calumny or vanity, or intermeddle with what belongs not unto them. Societies of godly families, intending to be blessings unto one another; societies preparatory to the communion of the Holy Supper; societies of young men spending the Lord's day evening in a profitable manner, and proving nurseries to the churches; these are all to be encouraged. Oh! let these tribes *live and not die*, and *let not their men*, or their days, *be few!* But then, I would earnestly make this motion to them; that the religious societies, would now and then spend some time in

considering that question, *What good may we do in our neighborhood?* and put on the character and intention of reforming societies. Consider yet more particularly; First, Who are to be called upon, to come unto special ordinances, that have hitherto neglected them? Secondly, Who is in a special adversity, and what shall be done to succour and comfort them? Thirdly; What open miscarriages do any live in, and who shall carry needful, and faithful admonitions to them? Excellent things would issue out of such societies, and combinations; religion would find from them the issues of life!

Dr. Mather's Pastoral Desires.

The rage of enemies is always more active and more lasting than the affection of friends. It often happens, that some who are very much pleased to find one stand forth as a champion for their religious or political opinions, and ready to go as it were in the front of the battle; when their enemies, smarting with the wounds he has given them, traduce and vilify his character, these esteemed friends, often, in a great measure, give it up, and discover much satisfaction with themselves, that they had acted in a wiser and more cautious manner.

Witherspoon's Eccles. Characteristics.

The doctrines contained in the Westminster Confession of Faith and catechisms, I am persuaded are not only true in themselves, but the great foundation of all practical religion. Wherever they are maintained and inculcated, strictness and purity of life and manners will be their natural effect. On the contrary, where they are neglected, and pretended theory of moral virtue substituted in their room, it will immediately and certainly introduce a deluge of profanity and immorality in practice.

——— *Ibid.*

ANECDOTES OF ST. JOHN.

This venerable apostle, in one of his circuits among the christians, observed a remarkably handsome young person, he warmly recommended him to the care of a particular pastor. The young man was baptized, and for a time lived as a christian. But being gradually corrupted by company, he became idle, intemperate, and at length so dishonest, as to become a captain of a band of robbers. Some time after John had occasion to inquire of the pastor concerning the young man, who told him that he was now dead to God, and inhabited a mountain over against his church.* John, in the vehemence of his charity, went to the place, and exposed himself to be taken by the robbers. Bring me, says he, to your captain, who beheld him coming. As soon as he knew the apostle, he was struck with shame and fled. The aged apostle following him cried, My son, why flyest thou from thy father, unarmed and old? Fear not, as yet there remaineth hope of salvation. Believe me, Christ hath sent me. Hearing this, the young man stood still, trembled, and wept bitterly. John prayed, exhorted, and brought him back to the society of christians, nor did he leave him, till he found him fully restored by divine grace.

* Clem. Alex. apud Euseb.

ne apostle, being very old, able to say much in chris- emblies, "Children, love nother," was his constant- ly-repeated sermon. Being ask- ed why he told them only one thing, he answered, that nothing else was needed. *Milner.*

REVIEW.

ection of Psalms and Hymns, bracing all the varieties of and metre, suitable for Devotion, and the Wor- of Churches. By WIL- EMERSON, *A. M. Pas- of the First Church in Bos-* Boston: Munroe, Fran- and Parker, 1808.

our review of the Brattle Hymns, we took occasion ress our strong disappro- of that attempt to lower, estimation of christians, gh the medium of their songs ise, the character and mer- the Redeemer. We have the disagreeable task of an- cing another effort of a sim- ind, which threatens more ous effects, as it appears the public, not as a *sup-* , nor as a work designed ingle congregation, but as plete collection of psalms hymns inviting universal on.

is selection, like the other, de from writers of almost shade of religious charac- om the most strenuous advo- of the christian faith, down "suspected" and even open l. The Editor, in taking xtensive range, has made a tion of very heterogeneous ials; yet by rejecting what- relates to the divinity and ip of the Saviour, and, in various other particulars, shap- ing these productions to his fan- cy, he has succeeded in introduc- ing into this volume much more uniformity of character than could have been expected. One method of effecting the transfor- mations with which we every where meet, has been to take a part only of a psalm or hymn as it stands in the works of its au- thor. Parts of different psalms and hymns, on the same or differ- ent subjects, are likewise brought together, stanzas and parts of stanzas being taken as the occa- sion required. This to most per- sons would have been an ardu- ous undertaking, as a part can hardly be taken from a compo- sition of this length, without des- troying the plan of its author. What is omitted will often be necessary, to illustrate fully what is retained. Mr. E. how- ever, seems to have experienced very little difficulty in this part of his work. In most instances he has left the reader to conjec- ture what more should be added to complete the design. In some desperate cases, where the mate- rials were more stubborn, and the union more difficult to effect, he has made an effort suited to the exigency, and cemented the parts with what is presumed to be his own composition.

It may be said, that many of

these omissions are necessary on the plan of the editor, which requires every psalm and hymn to be confined within the limits of a page. But it seems much more probable, that the plan was adopted for the sake of the omissions, than that the omissions have been made for the sake of the plan. If, indeed, Mr. E. has done such violence to these compositions, often destroying the scheme of the writer, and thus rendering the exhibition of various subjects imperfect, omitting what is instructive and highly poetical, for what has neither of these qualities, and all—that his psalms and hymns might be just a page in length; he has been guided in his work by one of the oddest fancies that ever haunted the brain of a book-maker.

The fact is, however, that for some reason or other, if a psalm or hymn happens to be too long for his page, he applies the shears till it is sufficiently reduced; and if, on the contrary, it is too short when measured by the same scale, new stanzas are introduced, not always with much regard to their quality, till it is expanded to the proper dimensions. After being stretched upon this bed of torture, no wonder that these psalms and hymns appear as the mere skeletons of what they once were; and the reader will not be surprised, however conversant he may be with books of devotional poetry, at the difficulty which he finds in recognizing many of his most intimate acquaintance.

Mr. E. has not, however, undertaken to palm this volume upon the public, as containing the genuine productions of those men to whom they are ascribed in the index. In his preface, he has given the following statement of the principles upon which this work has been executed.

"In this selection of psalms and hymns from the best writers, there are such occasional alterations from the original verse, as it is hoped will be thought important and salutary. It has been my endeavor not so much to multiply the means of this species of devotion, as to reject what savors of party spirit and sectarian notions; and not so much to choose what is new and rare, as what is pure, scriptural, and excellent, is congenial to the temper of the gospel, and feeds the fire of love which the gospel enkindles—"

That whenever any material alterations are made in the language or sentiments of an author, the editor is under obligation to give notice of it to the reader, was maintained in a late number of this work. Mr. E. in our opinion has performed in this instance a plain duty to the public, for which he is entitled to commendation, since the omission of this duty has of late become so fashionable. But considering the nature and extent of his alterations, has he said enough? Are his variations from his originals "occasional" only? If it is not a doctrine of revelation that Christ is "the Son of God," "the brightness of his glory, and the express image of his person;" if it is not true "that all men should honor the Son even as they honor the Father," and that "he that honoreth not the Son honoreth not the Father;" let it be fairly stated. Let it be fully known what is the great object of this Selection,

r what class of christians
ended. If, in such a case
it was proper to exclude,
as so long been considered
great body of the church,
ntial to its worship, it was
ly proper to state explic-
reasons of such exclu-
If a discovery has really
nade, and improper and
olatrous worship is offer-
ur churches, why not let
at once the magnitude
nt of the evil, and not
slow and uncertain pro-
reformation to be made,
s, inferences, and insinua-

m an attentive perusal
volume, and a compar-
some of the psalms and
which it contains, with
riginals, we feel able to
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have stated, that one im-
nt purpose it is intended to
r, is gradually to abolish
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state all, or even a princi-
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Mr. E. in pursuance of
esign has introduced into
election, would very far ex-
our limits. To give them
ould be to reprint the vol-

A few passages only, from
parts, in which Mr. E. has
clearly exhibited his own
of some of the principal
ines of the scriptures, can
subject of remark.

e forty-fifth psalm is ex-
tracted from Watts, who entitles it, "*The glory of Christ and power of his gospel*," Mr. E. entitles it, "*The glory of Christ's kingdom.*" The following are two of the stanzas as they stand in Watts.

"Now be my heart inspir'd to sing
The glories of my Saviour king;
Jesus the Lord; how heavenly fair
His form! how bright his beauties are!"

"Thy throne, O God, forever stands,
Grace is the sceptre of thy hands;
Thy laws and works are just and right,
Justice and grace are thy delight."

The following are the corresponding stanzas in Mr. Emerson's Selection.

"Our hearts a grateful theme shall sing,
The glories of our Saviour King;
Our tongues his merits shall proclaim
And speak the honors of his name."

"Th' eternal God supports his throne,
Our joyful hearts his sceptre own;
For all his laws and works are right,
Justice and truth are his delight."

Dr. Watts, however, is supported in his application of this psalm of David by the authority of St: Paul, a commentator in whose opinions we are in the habit of confiding.

The forty-seventh psalm is from Watts, and by him entitled, "*Christ ascending and reigning.*" Mr. E. entitles it, after it has passed his correction; "*Rational and devout Praise.*" The second stanza is omitted. The reason of its rejection is evident from the first line.

"Jesus our God ascends on high."

In the hundred and eighteenth psalm is the following variation.

Watts.

"Hosanna to th' anointed king,
To David's holy son;
Help us, O Lord, descend and bring,
Salvation from thy throne."

Emerson.

"Hosanna! the anointed king
Ascends his destin'd throne;
To God your grateful homage bring
And bow before his throne."

That Christ is the judge of the world, we have ever supposed to be a plain doctrine of revelation. St. Paul in his second epistle to Timothy, speaks of the "Lord Jesus Christ, who shall judge the quick and the dead at his appearing." And Christ himself (surely he was not mistaken) said while on earth, "The Father judgeth no man, but hath committed all judgment unto the Son." Notwithstanding this, which to most persons would be sufficiently explicit, the ninety-seventh psalm, entitled by Watts, "*Christ reigning in heaven and coming to judgment*," has been so altered as to keep out of view this unquestionable prerogative of the Saviour. Yet Mr. E. in his preface to this volume, can complain, "that in some of the psalms and hymns which are used in our country, there is a remarkable incongruity with the plainest parts of the sacred writings."

The doctrine of the atonement finds no advocate in the author of this Selection. This will appear from the following passages. Psalm 69.

Watts.

"Yet gracious God, thy power and love
Have made the curse a blessing prove;
Those dreadful sufferings of thy Son,
Aton'd for sins which we had done."
"The pangs of our expiring Lord
The honors of the law restor'd;
His sorrows made thy justice known,
And paid for follies not his own."
"O for his sake our guilt forgive," &c.

Emerson.

"Yet, gracious God! thy pow'r and love,
Have made the curse a blessing prove;
Though once upon the cross he bled,
Immortal honors crown his head."
"Through Christ thy Son our guilt forgive."

Psalm 118th. *Watts.*

"Blest be the Lord who comes to men
With messages of grace;
Who comes in God his Father's name,
To save our sinful race."

Emerson.

"Sent by his Father's love he came,
To bless our sinful race;
Let us adore the Father's name,
And celebrate his grace."

Other examples of similar changes might be produced, but these are deemed sufficient to show the character of this selection in this important particular.

Among the corrections of Mr. E. we find that in the places of the words *sin*, *death*, *hell*, and especially *Satan*, others are frequently substituted. Probably the Editor has discovered something in these terms, notwithstanding their frequent use in the Holy Scriptures, which is favorable to what he denominates, in his preface, "sectarian notions." The following are a few examples of this sort of alterations.

Psalm 21st. *Doddridge.*

"He comes the prisoners to release,
In Satan's bondage held."

Emerson.

"In wretched bondage held."

Psalm 118th. *Watts.*

"To day he rose and left the dead,
And Satan's empire fell—"

Emerson.

"To day arose our glorious Head,
And death's dread empire fell."

Psalm 119th. *Watts.*

"How would I run in thy commands,
If thou my heart discharge;
From *sin* and *Satan's* hateful chains,
And set my feet at large!"

Emerson.

"From *vice* and *passion's* hateful bonds."

Hymn 112th. *Watts.*

"There are no acts of pardon past,
In the cold grave to which we haste;
But darkness, death, and long despair,
Reign in *eternal* silence there."

Emerson.

n, darkness, and despair,
n in *gloomy* silence there."

e substitution of the
oomy for *eternal*, Mr.
have had a reason. The
rnal does not comport
doctrine of the *final* re-
of all men.

other changes the editor
have been guided by no
e. If his author says
yt *error* or *vice*; yet he
er when his author says
after words would seem
e object, especially as
ns are unmolested, when
nch a manner as to give
no alarm to the timid.
owing line, therefore, in
Universal Prayer is re-
this selection.

h me more than *hell* to shun."

son unacquainted with
ty of psalms and hymns
nglish language, from
g some in this Selection
originals, would sup-
uthor to have been con-
in very narrow limits in
of his materials. This
n would arise from the
ciency of poetical ex-
in many parts of the
nd especially from the
having pressed into his
me productions of the
hich in their original
very far from being de-

The facility with
Mr. E. has produced
ations of the kind al-
will be seen from a sin-
le. In 111th hymn is
ving stanza.

esign'd when ills betide,
hen favors are deny'd,
ed with favors given:
cious God! is wisdom's part,
e incense of the heart,
grance reaches heav'n."

index we are referred for this *hymn* to Cotton. Turning to Cotton's poems, it is found that the principal variation is in the fourth line, which line is as follows—

"Dear Cloe, this is wisdom's part."!!

Surely the author of this poem little thought, when writing this, that he was composing a song for a christian assembly! Many of the odes of Anacreon might as easily be manufactured into hymns, as this poem of Cotton's; and they are certainly not inferior to this in poetical excellence. But we would leave it to the decision of the Editor himself, whether the songs of the Teian bard, in a christian church, even if they were to undergo as thorough a revision as the song in question, would not be attended by associations very unfavorable to devotional feelings?

Mr. E. remarks, in his preface, that "in some of the psalms and hymns, which are used in our country, the voice of poetry is silent." From this censure on his predecessors, it was natural to expect that Mr. E. would have paid very uncommon attention to the polishing of his verse; or, at least, that he would have forborne to insert in his Selection, poetry which sets at defiance every principle of taste. Whether he has improved the lines of Watts, may be easily seen from the specimens already given. As to the other parts of the volume, it would be no very difficult task to show, that few collections of a similar description have so little to recommend them on the score of "the voice of poetry," as this. As this kind of criticism is not the chief object of this review, we will dismiss this part of the subject,

by presenting to our readers the following extraordinary instance of the *bathos*. It is found in the 28th psalm.

"Crowns, realms, and worlds, his wrath incens'd,
Are dust beneath his tread;
He blights the fair, unplumes the proud,
And shakes the learned head."

This psalm in the index is ascribed to Darwin. Whether the part here quoted has received any correction from the editor, we have had neither time nor inclination to inquire. But whoever was the author of it, he must be acknowledged by all to stand unrivalled in the *art of sinking*.

To close these remarks, perhaps our opinion of these psalms and hymns could not be better expressed, than in the language of the Editor himself. In some of them, "the voice of poetry is silent; in some there is a remarkable incongruity with the plainest parts of the sacred writings; and in others a contrariety of character in the compositions themselves."

DR. REES' CYCLOPŒDIA, VOL. V. PART I.

Continued from page 324.

In the article BLOUNT, *Charles*, we observe the same disposition to lessen the guilt of infidelity, that has been mentioned and animadverted upon more than once in the course of this Review. Mr. BLOUNT was a man, who, according to the account here given of him, devoted his talents principally to the destruction of christianity for a great number of years, and finally killed himself, because a sister of his former wife refused, from conscientious motives, to marry him. The chief trait in his character seems to have been a regular, continued, and indiscriminate attack upon religion. Yet the English Editor says of him, that "his early dislike of superstition precipitated him into some very considerable errors, and inclined him to believe all revealed religion to be priestcraft, because he perceived that some priests had converted religion to their own secular advantage." No observing man can have avoided seeing, in what a singular manner some modern professors of christianity treat the opposite characters of an infidel and a christian. If they have any thing to say of a man who dedicates all his powers to the service of his God; who is unwearied in his exertions to do good to the souls of his fellow creatures; and who by his prayers and his zeal eminently resembles the apostles, and first martyrs, they speak of him with the most chilling indifference. If his heavenly life casts around him such a lustre, that it is in vain to attempt to derogate from his excellence of character, he is carelessly mentioned as a well meaning man, with an air that seems to say, he is of very little consequence. If the ardor of his benevolence sometimes transports him to say or do any thing that is not perfectly discreet, or well-timed, it is strange if he is not denounced as a fanatic, an enthusiast, or a bigot. No matter how exemplary and useful the general tenor of his conduct may be; no matter how repeated and unanswerable the evidences of his disinterestedness, of his tenderness of conscience, of his purity, and of his beneficence, a single

ntion will be remembered
ecorded against him, dis-
and circulated, while it is
der, if all his virtues are
efully kept out of view
rgotten.

different is the treatment
the infidel or the man
pected of incredulity," re-
nt their hands. He is in-
ed with peculiar marks of
on, as one of a superior
of beings. He is continu-
ttered with being told of
lor, his liberality, his en-
views, and his general
ience; while he is repre-
as altogether superior to
ing of a narrow, mean, or
nature. Though he di-
is learning, his talents, his
ce, his conversation, and
ole life, to the destruction
moral obligation; though
nciples, and his example,
irectly to increase rebell-
gainst God, and perfidy,
, lust, and universal en-
mong men, and thus to
unexampled misery here
rtain preparation for in-
ble misery hereafter, yet
still complimented with
unding titles, and his spu-
progeny of virtues are
ted forth as the proofs
e specimens of real excel-

It will be admitted, per-
that he has *infirmities*, but
re "the infirmities of no-
nds;" and that he is in
very considerable *er-*
but he was "precipi-
into them." If you in-
what cause could have been
edingly pernicious, as to
cipitate" a man into infi-
, you will find it was, per-
"his early dislike of su-
tion," as in the instance

before us. But the *early dislike of superstition* is a commendable trait in any character; yet this is made the cause of a man's spending his whole life in opposition to his Maker and Redeemer. But does any person believe that a *dislike of superstition* makes an enlightened and learned man an infidel? He who believes this is credulous indeed. Such an infidel expresses beyond comparison more hatred and contempt for the devotions and enjoyments of a consistent christian, than for the sottish idolatry of the Chinese, or the stupid rites of the Hindoo. No; the love of sin, and the consequent hatred of the truth, make men infidels.

But what shall we say of those professed friends of religion, who act in the manner here stated? Is there not sad evidence that they do more injury to the cause they espouse, than they could do by open hostility?

Non tali auxilio, nec defensoribus istis
Tempus eget.

No addition is made by the American Editors to this article.

A particular account of the *Hydrostatic* BLOW-PIPE, lately invented by Mr. Robert Hare, of Philadelphia, is inserted.

A full and particular account of BOSTON, the capital of New-England, is given from Morse's American Gazetteer, &c. comprising, the buildings, bridges, commerce, manufactures, population, literary and charitable societies, schools, and history of that flourishing town.

Among the plates annexed to this part are two eminently beautiful, one containing several figures of Birds, the other of Quadrupeds.

VOL. V. PART II.

In the life of Dr. BOYLE, the English Editors say, "The gout put an end to the *existence* of this worthy man, &c." The American Editors very properly insert *earthly* before *existence*. This would hardly deserve notice, were it not the common phraseology of the present day. In almost every newspaper account of a death by duelling, suicide, accident, or sickness, it is said, "he put an end to his own *existence*," or, "the fall of a tree, or a fever put an end to his *existence*," &c. This is not only very incorrect writing, but it has a very pernicious tendency; and it was, we believe, an unprecedented manner of writing, till within less than twenty years. French atheism first made the expression common; and it has been since fallen into, by those who ought to know better, and who would not wish to inculcate the abominable doctrine that death is an *eternal sleep*. Certainly grave divines ought not to give currency to an expression so false and reprehensible.

We were glad to find a well-written life of WILLIAM BRADFORD, Esq. late of Philadelphia. At the time of his death, which was in 1795, he held the office of Attorney General of the United States, to which office he had been nominated by President Washington the year before. From the account here given (and we doubt not it is correct,) Mr. BRADFORD was well qualified for the high office he held, by his professional eminence, by his moral life, and by his "firm belief in the christian system."

In the article BRIDGE mention is made by the American Editors of some of the principal edifices of this kind in the United States, and a particular description is given of the bridge across the Delaware, at Trenton, and of that across the Skuylkill, at Philadelphia.

Two natural stone BRIDGES, in the counties of Rockbridge, and Lee, Virginia, are described from Dr. Morse.

In the account given of BRUTUS, one of the assassins of Cæsar, he is called "one of the most irreproachable characters in Roman History," in accordance with the common fashion of attributing to him an unusual share of patriotism and virtue. For ourselves, we could never find, in the actions of BRUTUS, any proof that he was a better man than Cæsar; and we think there is abundant reason to suppose, that he would have made a much worse governor of Rome, than the man whom he slew. His virtue was, as he is said to have pronounced it, an "empty name."

BUENOS AYRES has received from the American Editors some interesting additions relative to its commercial importance, and the recent warlike operations by which it has been affected.

As the Count de BUFFON is very frequently a subject of eulogium on account of his talents, and his claims to the character of a *philosopher*, we are unwilling to pass over his name, without stating some facts which show the moral tendency of atheism. Not to dwell upon his excessive vanity, and his low and sordid standard of happiness, his private conduct was such as to merit severe reprobation from every friend of decency and good

t table he was so in- his conversation, that compelled, from a odesty, to withdraw mpany. During the life he was chargeable at infidelities; and he so far as to debauch pon, and then to pro- mploy the means of In religion he was a dite. "There must id, "a religion for ade; and we should g offence. I have al- d the Creator; but putting, mentally, in he energy of nature, ts from the two great raction, and impulse. arbourne plagued me, the satisfaction which ted; it was a form spised, but men are to be satisfied. For ason when I fall dan- , I shall not hesitate for the sacraments. to the public religion. o act otherwise are

Thus does he exult ishing his indelible He even contemplates ical participation of Supper, just as he is ag the world. What profanation! Such is formed upon the bas- n philosophy.

of Bishop BULL is up with fairness and the American Editors ved in a paragraph nd as might be more

: of Vol. V. contains rticles of small mo- nerican Geography; l other subjects, be- which have been mentioned, have received useful additions.

(To be continued.)

The Constitution and Associate Statutes of the Theological Seminary in Andover; with a Sketch of its Rise and Progress. Published by order of the Trustees. 8 vo. pp. 68. *Boston, Farrand, Mallory & Co.* 1808.

OUR readers have been so regularly informed, in the preceding numbers of the Panoplist, of the rise, progress, organization, and prospects of the Theological Seminary in Andover, that in announcing this pamphlet, we have little to present of the nature of *information*. We hope that every friend of evangelical truth in New-England and elsewhere, who has heard of this monument of christian liberality, has felt a degree of interest in its welfare, which has precluded the possibility of his willingy remaining ignorant of its situation, and which prompted him to go before us in seeking and obtaining intelligence of its affairs. We desire to unite with all such in rendering thanks to the great Head of the Church, that his smiles have so visibly attended this Institution; and that we are now enabled to lay before the public a series of documents, which exhibit the completion of its plan.

The numerous and extreme disadvantages, which have heretofore attended the education of pious youth for the gospel ministry in this country, and the absolute necessity of some grand effort to produce a reform, have long been observed and acknowledged by enlightened christians

of all denominations. These disadvantages have consisted chiefly, in the want of regular Theological schools; in the fewness and smallness of Theological libraries; in the scarcity of persons thoroughly qualified to give instruction in Divinity and the auxiliary branches of science; and in the difficulty of affording support to such students, as might enable themselves to furnish the means of going through a regular course of education, and to such as might be tempted, from economical motives, to abridge the requisite period of study. Hence it has happened, that by far the greater number of the clergy in the United States, for several years past, have actually entered the sacred desk, after reading superficially, from twelve to twenty-four months, with an individual clergyman; and that clergyman perhaps, himself cramped in his early education; furnished with only a handful of books; and absorbed in the active duties of his parochial charge. Can it be a matter of wonder, that such ministers appear to extreme disadvantage through the whole of their lives; pursue their ministry with much less comfort to themselves, and with much less usefulness to the church, than if they had set out with an adequate education? The woful experience of hundreds presents an answer to this question as prompt, as it is painful.

We rejoice, that the establishment of the Theological Seminary in Andover is likely to furnish a remedy for this great and growing evil. We are aware, that all men are apt to magnify a favorite object; but after making due allowance for this source of error, we are deliberately of opinion, that this Seminary is not only by far the most important Institution, that ever arose in the United States; but also that the annals of the christian church furnish no instance of a Theological School, which at so early a stage of its progress, could boast of such a matured and extensive plan; such ample funds; and such brilliant prospects both of honor and usefulness. Our hope and prayer is, that its influence on the American churches may be equally benign and extensive; and that its pious and munificent Founders may be abundantly rewarded by seeing the richest fruit of their liberality.

Our readers are already apprized, that, in the establishment of this Seminary, *old Calvinists*, as they are called, and *Hopkinsians* have united their funds and their efforts. This union, we doubt not, has given general pleasure to the friends of orthodoxy and piety. That christians, who so nearly agree even in their speculative opinions, as these two denominations are known to do; and who so entirely harmonize on the subject of vital and practical religion, should continue to divide their strength, would have been an evil deeply to be lamented. We are glad to find that they have agreed to wave smaller points of difference, and to make a common cause against the greivous and destructive errors, which infect our churches. When multitudes around us are *denying that Jesus is the Christ*, and destroying the hopes of the soul; ought not those, who concur in all the fundamentals of

, as it is in Jesus, to
st of minor differences
hemselves, and to take
k together against the
enemy? We think, for
,that to have done other-
ald have discovered more
a *knowledge*; more *per-*
than *wisdom*; and more
feeling, than *public*

rst eight pages of this
t are taken up with an
Sketch, exhibited at the
of the Theological In-
, *by* ELIPHALET PEAR-
. D. To this succeeds
'itution of the Theologi-
nary, formed and sub-
y its Founders, PHEBE
s, JOHN PHILLIPS, jun.
UEL ABBOT. This oc-
hirty-one pages. The
he pamphlet consists of
tutes of the Associate
ion in the Theological
n in Andover, drawn
subscribed by MOSES
WILLIAM BARTLET,
NORRIS. From these
ts it appears, that the
e SAMUEL and JOHN
s, more than thirty years
tablished an academy in
, for the express purpose
:ing true PIETY and VIR-
arther to promote this
the honorable JOHN
s gave, in the year 17.9,
of $20,000 for the
and pious education of
genius and serious dis-
; and by his will he be-
to the academy in Exe-
hich he was sole Found-
hirds, and to the acade-
ndover one third, of the
f his estate, as a founda-
the support and educa-
heological students. To
this fund the late honorable WILLIAM PHILLIPS, of Boston, also bequeathed $4000 with the same pious design. From these documents it also appears, that the Theological Seminary in Andover is to be furnished with *five* able professors; one of *Natural Theology*; one of *Christian Theology*; one of *Sacred Literature*; one of *Ecclesiastical History*; one of *Pulpit Eloquence*; that the period of study will be at least *three years*; that there will be an ample *Library* provided for the use of the professors and students; that *liberal aid* will be afforded to those, who are not able to support themselves in this course of study; that the plan of instruction and discipline will be pre-eminently adapted to the formation of an *evangelical*, as well as of a *learned* and *able* ministry; and that, on the whole, advantages will be there enjoyed, to which American candidates for the sacred office have been heretofore strangers.

In the Constitution of the Seminary the character and qualifications of students to be admitted are accurately described. The door is open for all *protestants*, who produce satisfactory evidence, that they possess good natural and acquired talents, have honorably completed a course of liberal education, and sustain a fair moral character; who declare their serious intention to devote themselves to the ministry, and exhibit proper testimonials of their being in full communion with some church of Christ, or in default of this subscribe a declaration of their belief of the christian religion. The advantages of the Associate

Fund are limited by the Statutes to Presbyterian or Congregational youth.

In this Insitution we cordially rejoice; and warmly commend it to the prayers and patronage of the friends of truth. Ample are its funds; its power of doing good would be much increased by a large augmentation of them. We hope that the example of the SIX ILLUSTRIOUS FOUNDERS, whose names are mentioned above, will stimulate others to consecrate a portion of their wealth to the same noble purpose. At any rate, while christian knowledge and piety remain in the United States, the memory of such unprecedented munificence will be cherished with gratitude and admiration.

[Further remarks on the Theological Seminary may be expected next month.]

RELIGIOUS INTELLIGENCE.

UNITED STATES.

MASSACHUSETTS.

THE Society for propagating the Gospel among the Indians and others in North America, have published an account of their proceedings for the last year, from which we make the following extracts.

They had in their service the last year *eleven* Missionaries, two of them for the whole year, the others for shorter periods, from two to six months

"Mr. CLAP has been employed among the Indians at Marshpee, in the station, left vacant by the death of the venerable Mr. HAWLEY; with instructions to make occasional visits to Martha's Vineyard. The Society have the satisfaction to be assured, that his services have been very useful and acceptable; and there appears a reasonable prospect of perfecting a plan for the establishment of a permanent ministry on a suitable foundation at Marshpee.

"Mr. WHIPPLE has spent the time allotted him among the poor and illiterate fishermen on the Isles of Shoals. His journal exhibits an affecting view of the situation of these people, which loudly calls for the continued attention of the christian public, and more especially at this time, when their only means of subsistence has become so scanty and precarious.

"Through the instrumentality of the Society, a meeting house, and a parsonage house, have been erected on these isles, free of expense to the inhabitants.

"The field of Missionary labor assigned to the Rev. Mr. EMERSON, was the destitute places in the neighborhood of Dartmouth, a part lying in this State, and a part in the State of Rhode Island The recent and lamented death of this pious and excellent man, taken away in the prime of life, from a sphere of extensive and increasing usefulness, has prevented our receiving an account of the success of his labors.

"The Rev. Mr. OSGOOD was commissioned to perform missionary duty among the destitute inhabitants in the north-western parts of Vermont, the northern and western parts of New York, and in the State of Ohio. He is now on his mission, and his letters encourage a hope of extensive benefit from his assiduous and faithful services.

"From Ogdenburgh, New York, under date of Nov. 14, he writes as follows

"I have been very cordially received by Judge FORD, and some of the leading characters of the place, and they made yesterday a liberal contribution to assist me on my journey. And I have reason to bless God for the very friendly reception I have met with in every place where I have been called to labor. By the liberality of the people among whom I have been missionating, I have been enabled to procure to be struck off in

d in Lower Canada up-
),000 small tracts of dif-
. Among these tracts are
rt Method with the De-
sembly's Shorter Cate-
Death of the Earl of
and a number of other
hlets of different kinds
."

v. Mr. Lovejoy is sta-
e Society for one year in
comprehending Vassal-
Sedgwick, and vicinity,
on that he will receive a
upport from these towns,
ainder from the funds of
Accounts from him are

r. Mr. Eastman travelled
300 miles in the counties
xford, Kennebeck, and
n the two former coun-
nd the people unusually
religious instruction.
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and gratitude to the So-
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latter counties he found
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ttled state of the soil," he
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" He in consequence,
ecommends the plan of
missionaries."

Mr. May spent his time in
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rmost settlements, a dis-
out 40 miles. He receiv-
his support from the peo-
or. "Some places," he
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part of the year, and by
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my mind, that the plan
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country, and with the be-
ews of the Society.

r. Oliver spent the three months allotted to him in districts No. 1 and 2, in which he preached 71 times. His labors were well received." [*To be continued.*]

CONNECTICUT.

A letter from a respectable correspondent in Connecticut, informs, that *twenty-nine* persons have been admitted into the church in Yale College, New Haven, since the first of May last; three more are candidates for admission, some others are hopeful converts. This seminary has been singularly favored of heaven for the last five years. Enriching streams have annually flowed from it, gladdening the churches of *Christ*.

"There have been," says this correspondent, "more than 250 new professors of religion in this city since November before last, and among them many persons of the superior classes. The cause is therefore become strong here. Considerable revivals of religion are multiplied around us, in Norwalk, Fairfield, Reading, Derby, East Haven, Guilford, North Guilford, &c. In Hartford, also, East Hartford, North Bolton, North Coventry, Weathersfield, Middletown, New London, Colchester, Watertown, South Britain, Canton, &c. the same happy spirit prevails; and in several of these places, in a powerful manner. *Laus Deo; et consolatio filiis ejus.*"*

WORTHY OF IMITATION.

EVANGELICAL SOCIETY.

PENNSYLVANIA.

A number of persons, belonging to the several presbyterian churches in the city of Philadelphia, having taken into consideration, and being deeply impressed with, the unhappy condition of a multitude of persons in this city and vicinity, who attend no place of public worship, and enjoy no means of religious information; associated themselves together for the purpose of devising and carrying into effect, some measures by which this class of people might receive the knowledge of the truth. The methods by which they have hitherto attempted to attain their object, are,

* Praise be to God, and comfort to his people.

the establishment of societies for religious exercises, the distribution of religious tracts, and the employment of suitable persons to preach in the destitute places in and about this city. Nine societies have already been established, which are conducted by committees appointed by the Evangelical Society from their own members, and under regulations, which have been inspected and approved by the ministers of the several churches already mentioned. These meetings are generally well attended; and chiefly by people who frequent no places of public worship. Many children also attend, and receive a particular attention from those who superintend the societies. They are encouraged to commit to memory the catechism, hymns, and psalms, but especially select portions of scripture; in which some of them make great proficiency.

A plan for printing and distributing tracts has been adopted, and has, in some measure, been carried into effect. Several thousand tracts have already been printed for the society, and many hundred have been distributed among the people, who attend the religious meetings before mentioned

Occasional services from ministers of the gospel, have been obtained as frequently as possible; and, for some months past, the society have had the assistance of a missionary, who has assiduously labored in the destitute places in the adjacent country, and also attended the religious meetings in the city.

What the ultimate success of these measures and exertions may be, the society presume not to conjecture; but they feel encouraged to prosecute the object for which they have associated, with renewed zeal and vigor, and hope and pray that their humble efforts may be crowned with some degree of success, believing that if all their labors shall only be the means of saving one soul from death, it will be an abundant compensation.

The object which the society have in view in giving the above short sketch of their proceedings, is, that the friends of Zion, in other cities and places, may be induced to form similar associations, or to adopt such other measures, as to them may seem most expedient, for disseminating evangelical truth among the multitudes in our country, who are perishing for the lack of knowledge; and especially that the pious of all denominations, may be engaged to concur in a concert of private prayer, for the increase of the Redeemer's kingdom, which has been agreed on by the Evangelical Society, and which is here subjoined and recommended.

At a meeting of the Evangelical Society on the 5th of December, 1808, the following resolutions were unanimously adopted.

The members of the Evangelical Society contemplating with astonishment the extraordinary changes, which have lately taken place in the civilized world, waiting, with anxious solicitude, for the farther development of the divine purposes with respect to the nations; receiving with unfeigned gratitude the welcome news of the success of several missions, in carrying the light of the gospel to those remote parts of the earth where the inhabitants have been sitting in heathenish darkness; bringing also into thankful remembrance the refreshing showers of spiritual influence with which God has been pleased at various times to cherish and fertilize his American vineyard; rejoicing at the pleasant prospects now visible in several parts, and among different denominations of christians on this western continent, and believing that a kind and merciful God waits to be gracious, and generally bestows upon his people a spirit of prayer and holy importunity previously to conferring his most signal favors; and that he never fails to answer in effect the prayer of faith: Therefore,

Resolved unanimously to recommend, and this Society does hereby recommend, That the hour, or part of the hour, next succeeding to the rising of the sun on every sabbath morning, be occupied by every individual member in praise to the great Head of the church, for his goodness in sending the gospel to many of the human family wholly devoted to idolatry; for so much unanimity among his people in the efforts which they have directed to this object; for re-

cause in several parts of
ent: and also in importu-
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continuance of his bles-
t he would send forth
ers into his vineyard with
success; that the various
s in the world may be
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's kingdom, the increase
ge, true catholicism, chris-
and liberty of conscience.
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employed by any individu-
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e other portion be made
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to the end that all the
Christ of every denomi-
be invited to join with the
f the Evangelical Society
ng the Throne of Grace in
of private prayer for the
above enumerated, it is

l, that this minute be pub-
e Evangelical Intelligen-
that the ministers of the
are members of this So-
ll others who may approve
sure, be requested to men-
heir people, and to invite
operate with us in this im-
sign. *Evan. Intel.*

LPHIA BIBLE SOCIETY.

ablishment of a Bible So-
distributing bibles to the
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ial desire to many benevo-
ans in this country. Con-
with unfeigned pleasure,
ive good doing by such a
Great Britain, they wished
r brethren here imitating
christian exertions. We
in announcing to the pub-
Bible Society was, on the
of December last, estab-
this city; and a constitu-
adopted unanimously, by a
onsisting of nearly thirty
, clergy and laity, from
enominations of christians.
society is not intended for
try generally, and was
the supposition that others
ld be established in other
e plan may be regarded by

some as injudicious. It may, therefore, be proper to mention that the individuals with whom it originated were of an opinion, that a general society extending throughout the United States, would be unwieldy and languish in all places, except the centre of its operations. It appeared to them that if similar societies were established in the principal cities in the union, they might, by corresponding with each other and uniting occasionally their funds, act with much more vigor and greater effect than one general society. On this plan many more individuals will be brought into the immediate management of these institutions, than could be introduced into that of a single society; who, feeling a particular interest in their prosperity, will be prompted to exert themselves more, than if they were only members, in procuring funds, and aiding in the distribution of bibles.

It is, therefore, hoped that this plan will meet with general approbation, and that believers in that revelation which God hath vouchsafed to give to our world, will be active in promoting bible societies in our principal cities and towns.

Who that knows the value of the bible, and has felt the power of the gospel bringing him into a state of reconciliation with God, purifying his heart from sin, and blessing him with consolation and with the hope of eternal life, does not wish to see it in the hands of every human being? Who that is animated with love to God and love to man, can withhold his support from a society established to circulate *the bible, the word of God*, among the poor and the ignorant? Christians! let us endeavor to make this invaluable book, this book more precious to the world than the sun, and shedding upon it a more glorious, a diviner light, as cheap, as free to them, as the light of day, or the running stream.

The following is the CONSTITUTION of the Bible Society.

The subscribers having taken into consideration the inestimable value of the Revelation which it hath pleased God to make to our world of his existence, character, will, works and grace, in Jesus Christ, in the

BIBLE; and of the great benefits to be expected from the distribution of it among persons who are unable or not disposed to purchase it, have agreed to form themselves into a society for that purpose, to be called

THE BIBLE SOCIETY;

The Constitution of which shall be as follows:

1. The Bible selected for publication or distribution shall be without notes; copies of it in all the languages in which it is calculated to be useful shall be distributed when deemed necessary by the society.

2. Each person who becomes a member of the society shall pay five dollars at the time of subscribing the constitution, and two dollars every year afterwards. Persons who subscribe fifty dollars or more, shall be members during life, without any further contribution.

3. The business of the society shall be conducted by twenty-four managers, who shall, after the first election, be chosen annually by ballot by the members present on the first Monday in May, and who shall within three days afterwards meet and choose a president, four vice-presidents, two secretaries and a treasurer out of their own body. Seven of the managers shall be a board for all transactions, except the appropriation of money above the sum of five hundred dollars, when thirteen shall be necessary to constitute a board. They shall make by-laws for the government of the society, correspond with other Bible societies, keep an account of the receipts and disbursements of money, and lay them annually before the public, with an account of the issue of their labors in the great object of the society.

4. A special meeting shall be called at any time by the president, or by any three managers with the concurrence of the president, or one of the vice-presidents.

5. No alteration of this constitution shall be made without the concurrence of a majority of the members met after due notification.

At a meeting of the Bible Society held December 27th, 1808, the following gentlemen were elected managers.

Right Rev. Dr. William White,
Rev. Dr F Henry Ch. Helmuth,
Rev. Dr. Ashbel Green,
Rev. Dr. Joseph Pilmore,
Rev. Dr. William Staughton,
Rev. Dr. James Gray,
Rev. Mr. Archibald Alexander,
Rev. Mr. Thomas Ware,
Rev. Mr. Philip F. Mayer,
Rev. Mr Samuel Helffenstein,
Rev. Mr. Joseph Zesline,
Rev. Mr Jacob J. Janeway,
Dr. Benjamin Rush,
Mr. Edward Pennington,
Mr. Peter Vanpelt,
Mr. Robert Ralston,
Mr George Krebs,
Mr Laurence Seckel,
Mr. William Shufflebottom,
Mr. Thomas Allibone,
Mr. Francis Markoe,
Mr. Frederick Shinckle,
Mr. Robert Montgomery,
Mr. Benjamin B. Hopkins.

And at a subsequent meeting of the managers, the following gentlemen were elected officers.

Right Rev. Bishop White, President.
Rev. Dr. Helmuth, Rev Dr Green, Dr Rush, Mr Pennington, } Vice Presidents.
Mr. Ralston, Treasurer,
Rev. Dr Staughton, Mr. Hopkins, } Secretaries

ibid

EAST INDIES.

Extracts from Letters lately received from India

Dear Brother,

We live in undisturbed tranquility at present, as it respects government, and are going on with our work with various success, which I shall try to detail.

There are now five churches in Bengal, and one in the Burman dominions. These are small, but that God who plants can protect the tender plant and make it grow.

Last Lord's day six persons were received into communion with us; one of them an Armenian. There are two of that nation now who have joined the church of Christ in this place; and I believe they both possess gifts for the ministry of the word. It is the intention of the church to call them to that work.

nd as they speak the current languages of this and some of the neighouring countries, I trust they may be made highly useful. They are now ery desirous to put their lives in heir hand, and go forth preaching he gospel.

Our increase has lately been enouraging, particularly among young ersons of the Portuguese nation, or hose born from Europeans having ad native women for their mothers. These persons form a connecting ink between the Europeans and the atives; but are much nearer the latter than the former in their habits and attachments. I trust this circumstance, therefore will turn out for the furtherance of the gospel. God has, beyond all controversy done great things for Calcutta and its environs, and is still carrying on his work.

Translations of the word of God are going forward as fast as we can get them ready. I am now translating the book of Revelations into Sungskrit, and the state of the printing is as follows.

	Translated to	*Printed to*
Sungskrit.	Revelations.	2 Cor. chap. ix.
Bengalee	1 Kings chap. xiii.	2 Sam. chap. xviii.
Oorissa	N. Test. Psalms, Job.	Rom. chap. vi.
Hindosthanee	N. Test.	Luke chap. vii.
Mahratta	do. and Job, Psalms,	Mark chap. v.
Goozerattas	Acts	Matth.
Chinese	Acts	Matth.
Seek	Romans	Not begun
Talingo	do.	do.
Humato	do.	do.
Burman	Luke	A fount of types are cast.

Besides these, all of which are onducted by us, there are other verions carrying on by others. The Persian by Nathaniel Sabat, an Arabian christian, and an edition of the Hindoosthanee, in the dialect of the Mussulmans, by Rev Mr. Martin, are oing to press. A version is said to ave been made under the superinendence of the Syrian bishop into he Malayalam; some few chapters ave been translated into Telinga by ur pædo-baptist brethren at Vizagatam, and something further done owards completing the version into he Congalese tongue by some persons at Ceylon. The whole bible as printed in the Malay tongue at atavia several years ago, by the aid f the Dutch governor; and there re probably other attempts made or aking of which I am ignorant. hus you see the Lord is causing he leaven hidden in the meal to ferent; I trust the whole will soon e leavened.

My son Felix and brother Chater, ays Mr. Carey) met with as enouraging a reception in the Burman ominions as they could wish, and uch more so than we expected. I ow therefore we may reckon that the gospel is carried thither, and that it will eventually be successful; I know that we have more than ordinary reasons to leave this with God, and that all success depends wholly on his blessing. The authority there is most arbitrary; and human life is of no value in the estimation of those in power. As a proof of this, the viceroy of Rangoon, who was brought up at the same breast with the emperor, was ordered to Ava in chains, a few weeks ago, because a young elephant died which was committed to his care. Crucifixions of thieves, pouring melted lead down their throats, and other horrible forms of execution are common; but the Lord can preserve the messengers of his gospel, and give them success. My son has introduced the vaccine inoculation into that country; the family of the viceroy were first inoculated.

Brother Marden is settled at Goomalutee near Malda, where there is a small baptist church; and lately brother Robinson, with my second son, went to Bouton to attempt the beginning of a mission in that country. At present that effort must remain as it is, the Bootenese being now engaged in a civil war; but I

trust it will not be long before that country is opened to the gospel

——— *ibid.*

NEGAPATAM.

Mr. Vos, who was obliged to leave Ceylon, in consequence of the opposition of the Dutch clergy there, and who removed, for a time, to Tranquebar, is now very agreeably employed at Negapatam; to which place he was recommended by the Danish brethren at Tranquebar. The city is very considerable, having seventeen large and sixty-eight small pagodas, in which lamps are kept burning all night before their idols: there are also five mosques, two catholic and two protestant churches; so that there is abundant scope for the exertions of able and faithful missionaries.

Mr. Vos relates the following incident: "A few days ago, when the Malabars were carrying their idols in procession through the streets, it happened that they carried the god Seeva through a part of the city which belongs to the god Vishnu; in consequence of which a violent tumult was excited, in which one of the gods was beaten, two houses were demolished, three men killed, and several others wounded." "O that this event," says Mr. Vos, "may convince many of them, that their idols are indeed no gods, seeing they cannot defend themselves!"

A short time since, a Malabar bramin, who came from a place about seventy miles distant, was introduced to Mr. Vos; when the following conversation took place:

"Why came you hither?" "I wish to become a christian." "How did you get such ideas?" "I was convinced that idols made of gold, silver, and wood, cannot save me." "Who directed you to this place?" "I recollected to have heard, some years ago, that a bramin went to Pondicherry and became a christian; that he died afterwards, and left children, who are now christians, and having heard that there are christians here also, and this place being nearer than Pondicherry, I came hither" "Who directed you to me?" "I first went to the Roman catholic pastor, and I was shown the church; in which, as soon as I entered, I saw a number of images, and I was frightened, I thought, why, this is just like our pagodas: I am not right. These images cannot help me. I then went away, not knowing what to do but passing by the Dutch church, I asked what building is this? After learning what it was, I sat down at the outside, full of serious thought. A man passing by, I asked him to conduct me to the pastor; and he was so kind as to bring me hither" "What is your name?" "Kistnaren" "How old are you?" "Twenty-seven" "To what *cast* do you belong?" "I am a bramin of the *Pandider cast.*" "Do you consider, that if you become a christian you will be despised, and perhaps persecuted by your friends?" "I do not mind that, if I may but be saved" "Do you consider that you must renounce all *cast*?" "I am willing to do so" "Do you know that you must first learn the principles of christianity before you can become a christian" "That I understand, and have no objection to it" "Have you any property to support yourself?" "No, what I had, I have left."

"Although I could not see into the heart of this man, I was much affected with his case: and thought, perhaps this is an answer to my poor prayers. Who knows but this man is chosen of God to become an instrument in his hand of converting many of his countrymen!"

Mr. Vos took this stranger under his care; and committed his instruction to a Malabarian protestant preacher, who was sent to Negapatam by the Tranquebar mission.

On the whole, he seems much pleased with his situation, trusting that the frequent changes and persecution he has experienced, will eventually turn out for the furtherance of the gospel. He has been strongly recommended by the brethren at Tranquebar to the government, whose sanction he enjoys.

——— *ibid*

GERMANY.

Extract from a Letter of a very respectable Correspondent in Germany, dated June 28, 1808.

"THERE is solid ground for hope, that the present great calamities on

uent will eventually turn
ie eternal benefit of many
e principles of modern in-
ceive in some places, a
w; and several, who were
tween two opinions, seem
determined to adhere to
ld way.

"The better kind of skeptics are driven by the pressure of the times to seek the Lord for their refuge; and many of the common people begin to think very seriously about the present state of affairs."

LIST OF NEW PUBLICATIONS.

PUBLICATIONS.

Sermons delivered in the
ian Church in the city of
n Thursday, September 8,
ing the day recommended
General Assembly of the
ian Church in the United
r fasting, humiliation, and
By John B. Romeyn, A. M.
Backus and Whiting, 1808.
on preached at the Church
: street, Boston, December
the Lord's day after the
neral of his Excellency
llivan, governor of the Com-
th of Massachusetts By
. Buckminster, minister of
ty in Brattle street. Bos-
lelcher, 1809.
ourse delivered before the
or propagating the gospel
he Indians and others in
merica, at their Anniversa-
ng in Boston, November 3,
Abiel Holmes, D.D minis-
First Church in Cambridge.
Farrand, Mallory, & Co.
Speeches, Forensic, and
ntary, with prefatory re-
By N. Chapman, M. D.
member of the Royal Med-
ociety of Edinburgh, and
of the American Philosoph-
ety, &c. &c. In five volumes,
. Philadelphia: Hopkins
1808.
ts of Cases argued and de-
l in the Supreme Judicial
the Commonwealth of Mas-
ts. Vol. III. Containing the
om June, 1807, to the end of
By Dudley Atkins Tyng,
Esq. Counsellor at Law. With a Supplement. William Sawyer, & Co. Newburyport: and Farrand, Mallory, & Co. Boston.

Select Reviews, and Spirit of the Foreign Magazines, No. I. for January, 1809; a new literary periodical work, handsomely printed on superfine woven paper, in monthly numbers of 72 closely printed 8 vo. pages, at five dollars per annum Philadelphia: Hopkins & Earle, and Farrand, Mallory, & Co. Boston, 1809.

The Ordeal A Journal of Politics and Literature. A new weekly publication, commencing January 7, 1809. Boston: J. T. Buckingham.

NEW EDITIONS.

Campaigns of the armies of France, in Russia, in Saxony, and Poland, under the command of His Majesty the Emperor and King in 1786 and 7. A work destined to record the great events of that memorable era, and the brilliant achievements of the Generals, Officers, and Soldiers. Accompanied with Biographical notices upon those who fell during the memorable Campaign. Also, with historical and military details of the sieges and battles which have signalized the different countries, through which the French have just marched their armies. In four volumes. Translated from the French, by Samuel Mackay, A. M. Professor of the French language, Boston. Farrand, Mallory, & Co Boston: Hopkins & Earle, Philadelphia: and Hopkins & Bayard, New-York, 1808.

OBITUARY.

OBITUARY NOTICE OF MR. ALGERNON SIDNEY BAILEY,

Who died May 26th, 1808.

Algernon S. Bailey was born in Berlin, Massachusetts, on the 11th of May, 1782 The early part of his life was spent in thoughtless neglect of religion; and he had no peculiar impressions of a religious nature until after his twentieth year.

While engaged in studies preparatory to entering the University, his attention was called to some of the interesting subjects of divine revelation, by the conversation and sentiments of a young person, with whom he boarded He was at that time an advocate for the latitudinarian scheme, and thought he could defend it against his companion, who was a calvinist He soon, however, became sensible of such aversion to religion, and dislike to God, as he had never before experienced.

During the subsequent summer he spent much of his time in retirement, and read some serious books. In this situation the exceeding wickedness of his own heart was very strongly felt. Grateful indeed to him would have been the idea of an eternal state of non-existence. He frequently wished, that there was no God, or that God might be overpowered.—Sometimes in his ignorance he would hope to conciliate the divine favor by some service, such as preaching the gospel At other times he was tempted to destroy himself; or to commit some sin, that would place him beyond hope and suspense.

These exercises soon became less frequent in their returns, and after a short time abated. "Unconditional submission," to adopt his own language, "I knew was my duty, though I had never been particularly taught any thing about it; nor had I any distinct ideas of the necessity of regeneration. I soon became sensible of very different affections toward God; though my fears, that I should not be saved, remained the same, being apprehensive, that my opposition to God was the unpardonable sin."

In October, 1802, he entered into a secret, solemn covenant with God, and committed this covenant to writing. After this the secret exercises of religion were daily attended, though he laments, that a large portion of his time from week to week was spent in spiritual sloth and stupidity It was customary with him to employ the afternoon of Saturday in recollecting the exercises of the week, in religious meditation, and in preparation for the Sabbath, which was now his delight In March, 1803, he made a public profession of religion, and became a member of the church in Berlin.

His mind was now open for the reception of religious knowledge The possession of this began to afford him pleasure; and the attainment of it was an object of ardent pursuit. In this state of mind he entered the University in Cambridge, September, 1803 From the commencement of his religious life, he occasionally noted the exercises of his mind, the manner of employing his time, and the views, which he entertained of his own character. Soon after his residence at College, he remarks the favors he had received, and the returns he had made. "God has kindly and graciously supported me, has preserved me from fatal accidents, has given me the means of instruction, and has now brought me to this seminary of learning. In addition to innumerable temporal blessings, he has indulged me with the gospel of Christ, and has offered me pardon and acceptance through the merits of a divine Redeemer. But what have been my returns for such unceasing goodness! The retrospect of my past life is indeed dark and gloomy."

He maintained a prevailing and increasing hope; but it was sometimes mingled with fears These doubts were founded on a deep sense of the remaining corruption of his heart, and of the unfruitfulness of his life,

ion with the high and scrip-
dard, which his sentiments
o form of the character of
christian. His life during
d in some good measure ap-
be consistent with his pro-
gave his christian friends
ry evidence of the genuine-
piety; and afforded others
unity of perceiving an es-
ference between the saint
inner.

llowing extract will shew
temper of mind he improv-
favorable opinions of others
himself. "I was lately
by a christian brother, that
dicted the decay of my re-
nd that I should become
profane. This is a solemn
Can I ever return to the
The possibility of it should
to walk carefully and cir-
ly. May God humble me
sense of my depravity. I
us for justification, and for
n of my sins"

s, 1804, he took up his con-
Cambridge, and in Octo-
wing entered the junior
Williams' College. Here
ted an amiable and bright
of diligence, zeal, and piety.
revivals of religion, which
s in Williamstown and in
during his residence there,
keenly interested, and was
engaged. His peculiar
t desire for the best good
ting happiness of youth is
d in *his* "Letters on Fash-
musements," published in
d, and *his* "Letters to the
published in the fourth vol-
he Massachusetts Mission-
zine.

ligence is worthy of notice.
n the habit of making ex-
m books, and of committing
g his own thoughts on im-
ubjects In company he
desirous of improving the
useful conversation; and
casantly situated, when cus-
ade the introduction of se-
ics. The gospel ministry
profession, to which he di-
s attention. To qualify him-
his sacred office, formed the
iness of every day; that he
must fulfil the solemn duties of it with fidelity if he should ever be introduced into it, was a subject of his fervent prayers. As an indispensible qualification for this important work he viewed an accurate and familiar acquaintance with the sacred scriptures. These he studied with diligent and prayerful attention; from these he received, and by these he defended his sentiments. His knowledge of the bible was uncommonly intimate and extensive; the study of it was one of his chief delights.

In March, 1806, he was attacked with a plurisy. This disorder left his lungs in a weak state, from which they never recovered. After this he was attended with a cough, more or less violent, till his death He graduated in September 1806; and in October was examined by the Mendon Association as a candidate for the ministry, and received approbation In November he was called to preach for several sabbaths in Douglas, (Mass) In this place he devoted himself with great diligence to his solemn work Besides preaching on the sabbath, he employed much of his time in giving lectures, attending conferences, and catechising the children In performing all these duties he rather consulted his benevolent feelings, and the everlasting welfare of the people, than the weak and declining state of his health. That laudable degree of zeal and fidelity, which he manifested, we believe is rarely found in candidates for the ministry.

His occasional labors of love in the gospel vineyard were continued without interruption until January, 1807. In April following he visited Philadelphia, hoping the journey might prove beneficial to his health. He returned in October, without having received any material benefit He spent the following winter in New-York, and in April, 1808, returned to Berlin, much emaciated He had now given up all expectation of recovery He frequently spoke with gratitude of the kindness and attention of his christian friends during his absence from home, and of the goodness of God to him during his feeble state. He had made a private promise to devote to missionary purposes

a tenth of the money, he should receive; and now requested a particular friend, as he was unable himself, to see that his promise was fulfilled.

The bible was still his delight. Some times he was able to read a chapter; and at others he would request one of his friends to read to him. He desired to recover, if it might be the will of God, that he might make farther advances in the christian life, and preach the everlasting gospel to perishing sinners. He said, however, that he submitted to the will of a sovereign God; that he was willing to surrender the honors and pursuits of this life; and that Christ was a good portion. His strength rapidly declined; and on the 26th of May, 1808, he closed his eyes on earthly scenes; having left convincing evidence, that his life was in an unusually good degree according to the gospel of Christ. He has left a numerous and extensive *christian* acquaintance, who entertained high expectations of his future usefulness and reputation in the church, and who sincerely lament his death.

Another person who had seen the above sketch before it was committed to the press, and who was intimately acquainted with Mr. Bailey, is constrained to add a word, as a tribute of respect to his memory.

He was certainly an uncommon proficient in the [illegible]. He was a young disciple, but a mature saint. He had [illegible] discriminating mind, and promised to be a potent advocate for the distinguishing doctrines of [illegible]. His zeal was fervent, and rose superior to every discouragement. He knew that christianity could not be practised but in bearing the cross, and he bore it patiently. In his prayers he was uncommonly fervent, collected, humble; in his endeavors to do good unwearied. He was remarkably loosened from the world, and his soul was habitually conversant with spiritual and heavenly things. Amiable young man! How disinterested were the breathings of thy soul! How generous thy motives! How much of thy Saviour's life didst thou transfer into thine own! Thy declining days, though full of affliction, were attended with desirable pledges of thy future triumph. Thou art lost to thy pious friends on earth, but they are consoled in the belief that thy sanctified spirit feels with unutterable joy in the world of love. There they will [illegible] thee, and join with thee to swell the chorus of perfected praise for ever.

TO CORRESPONDENTS.

The Remarks of a *Christian*, on Mirabeau's System of Nature; the Correspondence between two gentlemen lately deceased, on a prophecy in Isaiah; Account of the religious exercises of two persons in N. Yarmouth; A letter from a gentleman in the District of Maine; C. on the Sabbath; and the poetical effusions of Onesimus, are received, and shall have our early attention according to their respective merits.

R. A. in reply to E. H. throws light on one side of the interesting subject in discussion. We think it may be abridged to much advantage; and return it to the author through the channel in which we received it, for the purpose.

We are highly gratified with the proposal of *Clerus*. His communication shall receive due attention. The interesting subject will be laid before the public next month.

The obituary notice of Col. *Wood* is necessarily postponed.

The Review of Dr. Dwight's Sermon at the opening of the Theological Institution; and *Detector* No. I. shall, if practicable, appear, in our next number.

The friends of this United Work will be gratified with the information that within the last two or three months between four and five hundred subscribers have been added to our list.

THE

PANOPLIST,

AND

MISSIONARY MAGAZINE UNITED.

No. 9. FEBRUARY, 1809. VOL. I.

BIOGRAPHY.

MEMOIRS OF THE LIFE AND DEATH OF MR. PHILIP HENRY, MINISTER OF THE GOSPEL, AT BROAD OAK, NEAR WHITCHURCH, IN SHROPSHIRE, ENGLAND.

From the Protestant Dissenter's Magazine.

AMONG such as were worthy to be had in everlasting remembrance, the wise son of Sirach mentions, *Leaders of the people by their counsels, and by their knowledge of learning, mete for the people, wise and eloquent in their instructions. Their bodies are buried in peace, but their name liveth for evermore.* No name ever more exactly suited these expressions than that of the subject of these memoirs. It is only a brief sketch that our limits will allow of a life upon which volumes might be written full of entertainment and instruction. An account of this truly *great* man was given to the world by his son, Matthew Henry, in a small volume, a second edition of which was published in 1699, with a dedication to Sir Henry Ashurst, by Dr. Bates. The late Mr. Job Orton republished this piece of faithful biography in 1765, with only a few necessary alterations in the phraseology, an omission of some merely temporary matters, and Mr. Henry's account of some of his brethren, of whom larger memoirs are to be found in Dr. Calamy's History of the ejected Ministers. From these publications the following particulars are extracted.

Mr. PHILIP HENRY was born at White-hall, in Westminster, on Bartholomew day, August 24, 1631. His father, who was the son of Henry Williams, of Britton's Ferry, betwixt Neath and Swansey in Glamorganshire, was gentleman to the earl of Pembroke, and by him, when he became lord chamberlain, preferred to be one of the king's servants. He was first keeper of the orchard at Whitehall, and afterwards page of the *back stairs* to the duke of York, who was afterwards James II. He lived and died a courtier, and a sincere mourner for his master Charles I. whose execution he did not long survive. As the king, upon passing by his door, to his trial, inquired for his old servant, Mr. John Henry, he made his appearance, and publicly prayed God *to bless his majesty and deliver him out of the hands of his enemies;* for this he was near being roughly handled by the guards. At this time Mr. Philip Henry,

who had entered the university of Oxford in December 1647, was upon a visit to his father, and saw the king beheaded. Two circumstances concerning it he used to mention; one was, that when the blow was given, there was such a dismal universal groan among the thousands of people that were within sight of it, as he never heard on any occasion. The other was, that immediately after the stroke was struck, there was, according to order, one troop marching from Charing-Cross towards King-street, and another from King-street towards Charing-Cross, to disperse the people, and turn their attention from what had passed to a care for their own safety.

Mr. Henry's mother's name was Magdalen Rochdale, of the parish of St. Martin in the fields, in Westminster; she was a woman of exemplary piety and prudence: though living in the midst of a court, she was uncontaminated by its vices, and nobly superior to its temptations. "She looked well to the ways of her household; prayed with them daily, catechized her children, and taught them the good knowledge of the Lord betimes." What a glorious example! As there appeared in her son Philip early inclinations both to learning and piety, she devoted him, when a child, to the work of the ministry. She died of a consumption March 6, 1645, leaving behind her only this son and five daughters. A little before she died she said, *My head is in heaven, and my heart is in heaven, and it is but one step more and I shall be there too.*

Mr. P. Henry's god-fathers in baptism, were Philip, earl of Pembroke, (who gave name, and was kind t long as he lived, as wa son Philip,) James ea lisle, and the countess bury. The princes Ch James, being nearly of he was frequently pla them, and, as was very was often told by th preferment he should court, as soon as he wa Archbishop Laud wa larly fond of him whe child, because he woul officious to attend at t *gate* (which was par father's charge at W to let the archbishop when he came late fro to cross the water to These circumstances M would sometimes speak his friends, not as gl them, but as rejoicing in his providence, deli from the snares to v early years were expos not improbable that h *part indebted* to his ed court for that remarka politeness, courtesy, an which was so conspicu whole life; the foundatio undoubtedly laid in th of his heart, and the u sweetness of his natura tion.

After two previ schools, in 1643, whe about twelve years was admitted into W school, in the fourth fo Mr. Thomas Vincent. tober 1645, he was king's scholar, and m and distinguished imp under Mr. Richard (a Dr.) Busby.

Religion was not for

r seed-time of the mind. He tantly attended the daily ning lecture which, soon af- the beginning of the civil , was set up at the abbey ch, and preached by *seven* hy members of the assembly livines in course. Every rsday his mother took him her to Mr. Case's lecture at Martin's. On the Lord's he sat under the energetic stry of Mr. Stephen Marshal e morning at New Chapel, e afternoon, at St. Marga- , Westminster, which was parish church. He also ded constantly upon the hly fasts at St. Margaret's, e the best and ablest minis- of England preached before louse of Commons; and the ce of the day was carried on great strictness and solemni- om eight in the morning till in the afternoon. It was onstant practice from eleven relve years of age, to write e could) all the sermons he l, which he kept very care- , and transcribed many of

hile at Westminster school as employed by Dr. Busby, me others of the most ingen- and industrious of his schol- ere, in their reading *Greek* ors, to collect by his direc- some materials for that ex- nt Greek grammar which he wards published.

ay 17, 1647, he was chosen Westminster school to t's Church in Oxford, *jure* with four others, of which anked second. His god- r, the earl of Pembroke, who one of the electors, gave him countenance upon this oc- n.

He removed to Oxford in December 1647, and was admitted student of Christ Church the March following, by Dr. Henry Hammond, that great man, then subdean, who called him his god-brother. He remained in the university, applying himself with the utmost diligence to his studies, and acquitting himself on all occasions with singular prudence* and moderation till the year 1653, in which time he took the degrees of Bachelor and Master of Arts, and preached his first sermon at South Hinksey, near Oxford, in the January of that year, from John viii. 34, *Whosoever committeth sin, is the servant of sin.* On this occasion he writes in his *diary*, *The Lord make use of me as an instrument of his glory, and his churches' good, in this high and holy calling.*

In the year 1653, soon after he had completed his master's *degree*, Mr. Henry came to Emeral, in the parish of Worthenbury, a little town on the river Dee in Flintshire. He did this by the

* An instance of this he gave soon after his admission; when the *visitors* came down from the *parliament* to place affairs at the university upon a footing more agreeable to their interests, Oxford having been so long noted for its attachment to royalty, the earl of Pembroke was one of these visitors; the sole question they proposed to each person, in every college that had any place of profit, was this, *Will you submit to the power of parliament in this present visitation?* Various answers, which were all to be in writing, were given; Mr. Henry's was as follows, *I submit to the power of the parliament in the present visitation, as far as I may with a safe conscience and without perjury.* He made this last *salvo* because he had taken the oath of allegiance and supremacy a little before, at his admission, which he was very jealous of doing any thing to contradict or infringe, according to the character of the good man, that *he fears an oath.*

means of lady Puleston, (wife of John Puleston, serjeant at law, one of the judges of the Common-Pleas,) who being a woman of uncommon wisdom, learning, and piety, wished to have some young man in her family to superintend the education of her sons, and to preach at Worthenbury on the Lord's days, for which a very honourable encouragement was promised. The proposal was made to Mr. H. and he accepted it, at first, only for six months, and provided he might preach only once on the Lord's day, and that some other supply might be got for the other part of it.

At Emeral he prayed in the family, was tutor to the young gentlemen, and preached *once* a day at Worthenbury. But it soon happened that, upon the failure of a supply, rather than there should be a vacancy, he preached *twice*, and this, so much to his own comfort, and the satisfaction of his friends, that from thenceforward he did the *whole* duty, praising God for the fulfilment of that promise, that *as our day is, our strength shall be.*

The following spring 1654, he returned to Oxford. Lady Puleston soon after went thither with her five sons; the two eldest were placed under his care in the college. In October following, he received a letter from judge Puleston, with a very solemn and affectionate request, subscribed by the parishioners of Worthenbury, earnestly desiring his settlement among them, as their minister.

This invitation, as he had laid it down as a rule *to follow Providence*, he determined to accept; he therefore returned in the winter and settled among them, residing at the house of his pious and firm friends judge and lady Puleston. His usefulness and diligence here were unremitted, and he had great comfort in the countenance and conversation of the judge and his lady; but something on account of the young people, who were not sensible of his worth, and were uneasy at his being there, not being so pleasant, he wished to live in a house of his own. His liberal patron no sooner perceived this, than he built him a very handsome one in Worthenbury, and settled it upon him by a lease, bearing date March 6, 1657, for *threescore years*, if he should so long continue minister at Worthenbury, and not accept of better preferment.

The worthy judge had already settled one hundred a year upon him as the tythe of Worthenbury which belonged to the Emeral family; and in the year 1659 he was, by a writing of the same munificent friend, *collated, nominated*, and *presented* to the church of Worthenbury. Here he was solemnly ordained September 16, 1657, according to the *directory* of the assembly of divines, and agreeably to an *ordinance* of parliament in April 1647, by the nearest acting classis of Presbyters, which was in the hundred of Bradford-North in Shropshire, of which Mr. Porter of Whitchurch, was the leading man.

For about eight years he continued at Worthenbury, and an idea may be formed of the blessing which attended his labors *in season and out of season*, and of the high reputation which he attained as a *minister* and a *chris-*

the name by which he monly known in those *Heavenly Henry.*

ber 29, 1658, and Sep- 1659, lady Puleston dge died; all Mr. H.'s the Emeral family was in their graves. "It is ury," says his biogra- to mention what per- ronts he received from the branches of that that time; but with plary patience he bore ught not to be forgotten."

the beginning of the , he was very much so- to accept of the vicarage ham, and a considerable near London, but he de- th, not seeing his call Worthenbury, and not *great things* for himself. a hearty well wisher to *storation* of Charles II. affected with that mercy by which it was brought a peaceable and un- manner. In this respect ght the same with multi- both ministers and others, of the *quiet of the* and who little suspected they were so soon to suffer reign of that *worthless principled* man.

removed from Emeral to of Worthenbury which Puleston had built for him, ce provided him with a iable and suitable com- After long agitation, even some opposition from ber, April 26, 1660, he mar- Katherine, the only daugh- and heiress of Mr. Daniel ews, of Broad Oak, in the ip of Iscoyd, in Flint- about two miles distant Whitchurch in Shropshire.

Mr. Matthew's estate was a competent one, and though he put some hardships on Mr. H. in the marriage articles, yet by the good providence of God, and the great prudence of his son in law, he was influenced to give his free consent to it; and with his own hands gave her in marriage. Mr. Matthews immediately settled a part of his estate upon them and theirs, and upon his death, about seven years afterward, the remainder came to them. It is almost superfluous to observe what a good steward of the bounty of God Mr. H. approved himself. He was enabled to preach the gospel *freely*, which he did to his dying day; and also to *give* for the relief of the needy; in this he sowed plentifully, to a very large proportion of his income. The fruits of this marriage were *six* children, all born within less than *eight* years. The two eldest, sons, John and Matthew: the other four, daughters, Sarah, Katherine, Eleanor, and Ann. John died of the measles in the sixth year of his age; the rest were in mercy continued to him.

To return: Almost as soon as God had given him a yoke-fellow to assist in bearing them, his greatest troubles began. Upon the king's return a violent and bitter spirit against all such men as Mr. Henry began to manifest itself all over the nation. In September, 1660, he, Mr. Fogg, and Mr. Steel were presented at Flint assizes for not reading the *Common Prayer;* though, as yet, it was not enjoined. This came to nothing, but the malice of their enemies was not to be appeased; at the next assizes Mr. Steel and Mr. Henry were presented again. These were mel-

ancholy times indeed. Hardly a day passed but faithful ministers were disturbed, silenced, and ensnared; the ways of Zion were in deep mourning, and the *quiet of the land* were treated as the *troublers* of it. Pride, profligacy, and revenge, were raging in every quarter. Humanity, justice, and religion, were all trampled under foot. It was a day of gloom and rebuke, and no one was grieved at such sad spectacles, more than the pious and benevolent subject of our memoirs. Others might *weep*, but the heart of Mr. H. *bled* at such scenes.

After a number of base manœuvres on the part of Mr. Puleston, for the sake of peace, and on the receipt of 100l. only a small part of arrears due to him, Mr. H. surrendered up his deed of annuity and the lease of his house, and so lost all the benefit of judge Puleston's great kindness to him. This was not completed till September 1662, till which time he continued in the house at Worthenbury, but never preached in the church, though there were vacancies several times. He declined preaching at Bangor where Dr. Bridgman, who upon the change of public affairs was reinstated in the *rectory*, was willing to permit him occasionally; because he would not give pain to Mr. Hilton, who was put into his late curacy at Worthenbury; by drawing so many of the people from him as would certainly have followed him to Bangor. He occasionally preached in several neighboring places, till Bartholomew day 1662. He had even prepared a sermon for that day on John vii. 37. *In the last day, that great day of the feast*, &c. but was loath to strive against so strong a stream, and did not preach it.

At Michaelmas 1662, he left Worthenbury, and came with his family to Broad Oak. He was now entering not only a new *place*, but a new *state* in life, and his earnest prayer was, that he might have *grace and wisdom to manage it to the glory of God.*

For several years after he settled at Broad Oak, he and his family went constantly on the Lord's day to the public worship at Whitewell chapel, which was near, if there were any supply there; and if none, then to Tylstock, where Mr. Zachary Thomas continued for about half a year, and that place was a little sanctuary: when that spring failed, he usually went to Whitchurch. He did not preach for a great while, unless *occasionally*, when he visited his friends, or to his own family on Lord's days, when the weather hindered them from going abroad. He comforted himself, that sometimes going to public worship, he had an *opportunity of instructing and exhorting, those that were in company with him by the way*, as he saw they had need. He acted according to that rule, which he often laid down for himself and others. That, *when we cannot do what we would, we must do what we can, and the Lord will accept us in it.* He had scarcely *one* talent of opportunity; but that one he was very diligent and faithful to improve. Being asked once, where he made a visit, to expound and pray, which his friends returned him thanks for; he thus writes upon it, *They cannot thank me so much for my pains, but I thank*

re, *and my Lord God*
y for the opportunity.
bservation Mr. Henry
t long before he died,
had been young, and
old, that though many
ejected ministers were
very low, had many
were greatly harrassed
by persecution, and their friends generally poor and unable to support them; yet in all his acquaintance, he never knew, nor could remember to have heard of, any non-conformist minister in prison for debt.

(To be concluded in our next.)

RELIGIOUS COMMUNICATIONS.

ON THE DIVINITY OF CHRIST. NO. IV.

Continued from page 348.

NE perfections belong
God. But divine per-
are ascribed to Christ;
e he is God.
ternity is expressed in
e JEHOVAH, and in his
yled the first and the last,
nning and the ending,
s, and was, and is to
It is also said of him that
et up from everlasting.
styled the everlasting
His goings forth are
ave been from everlast-
e is before all things, and
all things consist. He
y with the Father before
ld was. His throne is
and ever. If any should
hat these phrases do not
signify an unlimited dur-
answer, the eternity of
ot expressed in a stronger
re determinate manner so
have observed. What
have we then to take
a different sense when
to the Son of God.
tability is a divine at-
which is also ascribed to
He is the same yester-
day, and for ever, Heb.
He is distinguished from transitory beings, which are all subject to change. The apostle applies the words of the Psalmist to the Son. Heb. i. 12. Thou art the same, and thy years shall have no end.

The knowledge of God is also ascribed to Christ. His disciples declared their assurance that he knew all things. John xvi. 13. Peter also said the same; "Lord thou knoweth all things, thou knoweth that I love thee. John xxi. 17. To this Christ gave his tacit consent. He declared also that he knows the Father, in like manner as the Father knows him. John x. 15. He searches and knows the hearts of men. Solomon said, 1. Kings viii. 39, in his prayer, "Thou, even *thou only* knowest the hearts of all the children of men." God says, "I the Lord search the hearts, I try the reins." He is distinguished from all creatures by this knowledge of the hearts of men. This knowledge Christ claims as belonging to him. Revel. ii. 23. "All the churches shall know that I am he that searcheth the reins and hearts." There seems to be an emphasis put on the

words, *I am he;* intimating that there is but one, that is God, that searcheth and knoweth the heart. And *I am he*, says the Son of God, who has eyes like a flame of fire. Of him it is testified that He knew all men: He knew what was in men: He knew their thoughts: He knew their hypocrisy: He has that knowledge which is attributed to God alone.

But it is objected that in scripture mere men are sometimes said to know all things. 1. Sam. xiv. 20. 1. John ii. 20. But such expressions must not be taken strictly when applied to men like ourselves. Why need we then understand them strictly when applied to Christ?

I answer. The meaning of words and phrases is often determined from the known properties of the objects to which they are applied. If mere men are said to know all things, the words must be taken in a very limited sense; since all know that mere men are not omniscient. But this is no warrant or reason for understanding the words in a limited sense when the same is affirmed of the Son of God, who has the names and titles, which are most peculiar and appropriate to the true God, as has been shewn; and whose works, and the worship he receives from angels and men, are a clear evidence that he is superior to every creature, as shall be shewn hereafter.

Admitting that a man might be enabled by divine revelation, to know the hearts of others, yet since the scriptures affirm that God only knows the hearts of men, we must conclude that *he* has not communicated this knowledge to any mere

Divine power is also bute of the Son of God. signified by those title are given to him in the s He is styled "The migh Isaiah ix. 6. "The Al Rev. i. 8. "Most Psal. xlv. 3. We have evidence of divine powe as other divine attribut works, will be shewn

The Omnipresence o of God is testified by John iii. 13. "No ascended into heaven b came down from hea the Son of man, who i en." Mat. xviii. 20. two or three are gathere in my name, there am midst of them." Whe about to withdraw h presence from the worl to his disciples, Mat. x "Lo I am with you alw to the end of the world since all things consist upheld by him, as P Col. i. 17. Heb. i. 3. be every where present v For, as Mr. Whiston hi gues, "To say that a b where he is not, is to fect that nothing acts place, or that the effe that place no cause to p which are the grossest a possible. We can no n ceive of powers and exercised *where*, than being whose powers a butes they are does n *Astronomical Principle ligion*, *page* 121.

Thus far the Divine Titles and Attributes a the Son of God have b sidered as arguments vinity. Let us now

the same may not also
ned from the works which
cribed to him.
scriptures teach us that
nly is the Creator: If then
ve full evidence that the
God is the Creator of the
this will be a decisive
of his divinity.
t, it is evident from the
res that the Creator of the
is God. Creation is the
of God alone; no inferior
co-operated with, or under
this work. Isaiah xlii. 5.
saith JEHOVAH, he that
the heavens, and stretched
ont, He that spread forth
rth, and that which cometh
it, He that giveth breath
the people upon it, and
to them that walketh there-
. Verse 8. "I am JEHO-
that is my name, and my
will not give to another."
xlv. 18. "Thus saith JE-
that created the heavens,
himself that formed the
and made it." Chap. xliv.
I am JEHOVAH that maketh
hings, that stretcheth forth
avens *alone*, that spreadeth
the earth *by myself*;"
by the agency of an inferior
ment. The co-operation
very creature is denied.
tion is declared to be the
of God alone. It would
ay to multiply testimonies
e purpose, I shall only add
ords of the apostle. Heb.
. "He that built all things
od." Deity is here predi-
l of the Maker of all things;
equently no one less than
is Creator. We are not
to imagine that creating
er may be given to a being,
is inferior to God; and
such a being may be the in-
on. I. *New Series.*

strument under God of creating the world. For whatever power some may suppose a finite being may be capable of, we may be as certain that no such being is Creator, as we are that the Lord stretched forth the heavens *by himself alone*, and spread abroad the earth *by himself*, and that he that built all things is God.

It has been objected that God is said to have created all things *by Jesus Christ*. Eph. i. 9.

Answer. If the world was created *by Christ*, this is a strong evidence of his divinity, for it has, I think, been proved that the world was made by *God alone*, and the earth spread abroad *by himself*. The consequence is that Christ is *God himself*. We allow, however, a real personal distinction between the Father and the Son, the mode of which is to us an incomprehensible mystery. So much as this, I think, we may learn from the scripture, that the Father, Son, and Holy Ghost, are the one God, whom we are to worship; and it is the power and perfections of the divine nature, which are exercised by each of the divine *Trias* in the creation and government of the world. But they are distinct, though not separate, in the order and mode of their personal subsistence, and operations. Hence all things are said to be *of* the Father, *by* the Son. But whatever priority of the Father, and subordination of the Son, in their joint operations may be intimated by these phrases, yet nothing is hence to be inferred derogatory to the divinity of Christ, whom the scriptures declare to be the Creator of the world, as I shall now prove by express testimonies to this purpose:

The apostle John speaking of the *Word* or *Logos*, that is, the Son of God, as is plain from the context, says, John. i. 3. "All things were made by him, and without him was not any thing made that was made." . . . Verse 10. "He was in the world, and the world was made by him." The same is also asserted Col. i. 16. "By him were all things created that are in heaven, and that are in earth, visible and invisible; whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him. And he is before all things, and by him all things consist;" very plain and pointed expressions, and evidently spoken of Christ; and which cannot, with any shew of probability, be understood of the establishment of the gospel dispensation as some have pretended. A notion so groundless and incredible that it would seem needless labor to attempt a formal confutation of it. The words of the Psalmist, Psalm cii. 25. are quoted also by the apostle as spoken to Christ, Heb. i. 10, "Thou Lord in the beginning hast laid the foundation of the earth, and the heavens are the works of thine hands." This text has been adduced as a proof that the *name of God* is given to Christ. They are also a proof that he is the *Creator of the world.*

As the Son of God created all things, so he upholds and governs all things. "All power is committed to him in heaven and earth," Mat. xxviii. 18. "He upholdeth all things by the word of his power," Heb. i. 3. "By him all things consist," Col. i. 17. They depend on him for their preservation. This also is a further evidence of his Deity: since God only who made the world can uphold and govern it.

For consider the extent of the creation, which includes all things visible and invisible. The multitude of creatures is so inconceivably great that the million millionth part of them would overwhelm and confound all imagination. All these are preserved in being by Christ, which requires the continual exertion of the same power which created them at first. He who upholds and governs all creatures must have a perfect knowledge of all and each of them. He must be constantly at work in and with every creature. And since nothing can act where it is not, he who upholds and governs all things must be actually present in every place. He must penetrate every substance, keep every thing in its proper place and order, maintain and guide every motion in the world, and communicate life, and vital influence to every living thing. Now this requires the knowledge, wisdom, power, and omnipresence of God. No mere creature is sufficient for it. That a mere creature, indeed a mere man should uphold and govern all things, what can be imagined more incredible?

But it is objected, that whatever power Christ has for the government of the world, he says it was all given to him by the Father, which is a plain evidence of inferiority, that he is less than God.

I answer. Though Christ as the Son of God, begotten of the Father, is said to receive all from the Father, yet being possessed

...ditions truly divine, it ...ungod him, or declare ...than God to say that he ...them as the second, and ...the first person of the ...; That he is not God the ...but God the Son—But ...Christ says all power is ...him of the Father, I ...he speaks, not of his ...ability and sufficiency ...the world, but of the ...the authority which was ...him in and by his me... commission, to govern ...ld as *God-man*, and em... divine perfections in ex... this his commission; ...ng the kingdom of pro... in subserviency to the ...s of his mediation. Au... and ability to govern the ...s the essential prerogative ...st as God. But authori... ...st as mediator, and to ...the world as God-man, executing the command... commission which he ...mediator, this was given, ...ated to him by the sove... will of God the Father. ...the power or authority ...Christ says was given to ...But if he had not been ...he would not have been ...nt to govern the world. ...ould the Father have given ...thority in heaven and earth ...as mediator, if he had not ...die and fit as God to gov... ...world.

...hristian of the Old School.

(To be continued.)

...OKING UNTO CHRIST FOR SALVATION.

(Continued from page 849.)

Looking unto Christ for ...tion implies a knowledge of his character and of the way of life through his atonement. The character and mediation of Christ are truly represented in the holy scriptures. He is "over all, God blessed for ever;" "The true God and eternal life." The proper and Supreme Deity of Jesus Christ is plainly and abundantly taught in the bible. "*No man can say that* Jesus *is the* Lord, *but by the* Holy Ghost." The doctrine of Christ's divinity and atonement is the rock on which the church is founded, and on which every soul rests. They, therefore, who profess to look unto Christ for salvation, and yet do not believe his divinity, are looking to a being who is infinitely different from Christ.

But though Christ is God, he is also man. For in his mysterious person the divine and human natures are united. Hence he is called "Emanuel, God with us;" and "God manifest in the flesh." Christ calls himself the Son of man more than sixty times in the New Testament. He is the Mediator between God and man, and by his death on the cross he has made an atonement for the sin of the world. "When the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law." "He was wounded for our transgressions, he was bruised for our iniquities."

By the scriptures, then, we are taught that Christ is God and man, and that he has, by his death, made an atonement for sin. An understanding and belief of these truths is necessary to a reliance on Christ for salvation. They, who have not a

true knowledge of the person and atonement of the Lord Jesus Christ, neither believe, nor understand the Holy Scriptures, which testify of him; and they are yet ignorant of the way, in which sinners are justified and saved.

5. Looking unto Christ for salvation implies an holy love of his character and a delight in the way of salvation through faith in his name. Dependance on Christ for salvation implies the highest degree of confidence in him. But none will place such confidence in Christ, unless they supremely love his character, and are satisfied and delighted with what he has done that sinners may be saved. Christ's friends cheerfully forsake all things on his account. Moses esteemed "the reproach of Christ greater riches than the treasures of Egypt." "God forbid, says Paul, that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." Again, "What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Jesus Christ my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." "Whom, says Peter, having not seen ye love; in whom though now ye see him not, but believing, ye rejoice with joy unspeakable and full of glory." As all christians love Christ supremely and rejoice in him, having no confidence in the flesh; so none will ever look unto him for salvation, unless they sincerely love his character and are delighted with the way of justification through his atoning blood.

6. Looking unto Christ for salvation implies obedience and submission to his holy will. A spirit of disobedience and opposition is inconsistent with depending on him for salvation. Whoever is willing to trust his immortal soul in the hands of Christ, cannot be unwilling to do what Christ commands, or to suffer what he appoints. They, who look to Christ for salvation are no less desirous of a deliverance from sin than from misery. The Saviour is called Jesus because he saves his people from their sins. The apostle was aware that the doctrine of justification by faith without the deeds of the law, might be perverted, by the ignorant and ill disposed, to favour a continuance in sin. Hence he says "What shall we say then? shall we continue in sin, that grace may abound? God forbid: how shall we that are dead to sin live any longer therein?" Again he says, "The grace of God that bringeth salvation teacheth us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." Any one, who has a good hope of salvation through Christ, purifieth himself even as Christ is pure."

From the preceding observations there is reason to believe that many, who imagine they depend on Christ for salvation, deceive themselves. None will be saved through Christ without

looking unto him for salvation. They, who refuse to look unto him, are under the curse of the law, and will as certainly perish, as if there had been no Saviour. Yet are there not many who imagine they shall be saved, though they have never looked unto Christ for salvation?

Are there not many, who imagine they are depending on Christ for salvation, and yet have never been truly convicted of sin? have never had just views and impressions of the numerous transgressions of their lives, have never known the plague of their own hearts?

Are there not many, who have never been convinced of the justice of God in condemning and punishing sinners; and many self-righteous persons, who yet imagine they depend on Christ for salvation? Are there not many moral sinners who profess to call Christ their Saviour, while they really depend on their morality and are fearless of condemnation? and many religious sinners, who think much more highly of their religious performances and of their religious experiences, than of Christ's atoning blood. No one ever looks to Christ for salvation until he is dead to the law and abhors himself as an unclean thing, and all his righteousnesses as filthy rags. What multitudes then are wholly self-righteous. And of those no one ever looked to Christ for salvation. Are there not many, who are ignorant of the divinity of Christ, and of his atoning sacrifice? The Rock of Ages, on which the church is founded, though it be a tried foundation, elect and precious, is yet to many a rock of offence. But they, who have not beheld the glory of God in the face of Emanuel, and have not seen the Lord Jesus Christ to be the true God and eternal life, have never looked unto him for salvation.

Are there not many, who have no holy love of Christ, and no delight in the way of justification through his death; and many, who imagine they depend on Christ for salvation, who are disobedient to his holy commandments? They turn their backs upon his holy ordinances. And if we consider the principles and practices of many, who publicly profess to be the friends of Christ, we have great reason to adopt the pathetic words of the apostle. "Many walk, of whom I have told you often and now tell you even weeping, that they are the enemies of the cross of Christ, whose end is destruction, whose God is their belly, who glory in their shame, who mind earthly things."

Let every reader, in view of what is implied in looking unto Christ for salvation, examine himself and discover his spiritual state. For this purpose consider whether you have been truly convinced of sin? Have you seen yourself to be of such a character as all mankind are declared to be in the Holy Scriptures? Can you adopt the words of the apostle, when convinced of sin, though he had once thought himself blameless; "In me, that is, in my flesh, dwelleth no good thing. O wretched man that I am! who shall deliver me from the body of this death." Can you adopt the words of Job, of whom God said "He is a perfect and upright man. There is none like him in the earth;" "Be-

hold, I am vile. I abhor myself and repent in dust and ashes." Have you been convinced of the justice of God in condemning and punishing sinners? Have you been convinced that the law is holy, just, and good, and that you deserve its curse? Have you wholly despaired of salvation without an interest in the Lord Jesus Christ? When our first parents had sinned, and were driven from paradise, God placed a flaming sword, which turned every way to keep the way of the tree of life. In all your attempts to put forth your hand and take of the tree of life and to eat and life for ever, have you seen the flaming sword of justice, flashing the rays of divine wrath? And have you ceased from your daring and provoking attempts to obtain eternal life by the deeds of the law? Have you a true knowledge of Jesus Christ and of the way of justification through faith in his name? If your eyes have been opened to behold the true character of Jesus Christ, and the nature and design of his atonement, you have beheld a mystery which fills all heaven with wonder and joy. His name is Wonderful. Great is the mystery of godliness, *God manifest in the flesh*. Do you indeed know that the eternal Son of God, who is one with the Father and God over all, was made flesh and dwelt on the earth and died on the cross to make an atonement for the sin of the world? If so, flesh and blood has not revealed it unto you, but your Father, who is in heaven.

Have you a holy love of Christ, and an holy delight in the way of salvation through his atonement. Is Christ precious unto you, as he is unto all who believe? Is he supremely glorious and amiable? Is he the chiefest among ten thousands—the altogether lovely? Are you obedient and submissive to Christ? Do you call upon his name daily in secret devotion? Is the Lord's day a delight; the holy of the Lord honorable? Do you honor Christ on his own day, not doing your own ways, nor finding your own pleasure, nor speaking your own words? Is his word holy and precious to you, more precious than gold, yea, than much fine gold? Is it sweeter also than the honey and the honeycomb? Do you delight to commemorate the death of Christ at his table? Do you hunger and thirst after righteousness? Do you ardently desire to be holy as God is holy, and pure even as Christ is pure? This one thing are you doing, forgetting the things that are behind and reaching forth unto those things which are before, do you press toward the mark for the prize of the high calling of God in Christ Jesus? In a word, *are you looking unto Christ for salvation?* If not—"Behold now is the accepted time; behold, now, is the day of salvation! To-day, even while it is called to-day, if you will hear his voice harden not your heart." But if you are now looking unto Christ for salvation, you shall soon be with him, where he is, to behold his glory. Run, then, with patience the race set before you—*looking unto Jesus*.

SERAIAH.

MISCELLANY.

TETRAGLOT BIBLE.

lers.

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ountry and Europe,
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e undertaken in the present state of the art of print-ing in our country.

The Bible, which I have in view, is a *Tetraglot*, or Bible of four languages, viz. the Hebrew, Greek, Latin, and English. The importance of the Hebrew lan-guage, as it is the original lan-guage of the Old Testament, I need not insist upon. The Greek translation of the He-brew scriptures, or as it is com-monly called, the Septuagint, is the most ancient, and authentic translation now extant. It was made in the time of Ptolemy Philadelphus, king of Egypt, nearly three centuries before the birth of Christ. It is sufficient to say that from this translation, our blessed Saviour and his apostles make their scriptural quotations. As phraseology, Hebraisms, and other peculiari-ties are so far followed by the writers of the New Testament, that the study of it, beside the knowledge which it affords of the ancient revelation, is a key to the new.

The Vulgate, or Latin trans-lation of the Hebrew Bible, has been the authentic version of the catholic churches in the West, ever since the days of Jerome, early in the beginning of the fifth century. The *ancient Vulgate*, or old *Italic* version, was prob-ably made, sometime in the se-cond century. This was a trans-lation of the Septuagint. Jerome was so dissatisfied with its inac-curacies, that he made a new translation, from the original Hebrew. This being disapprov-

ed by some of the bishops and learned men of that age, on the ground of *innovation*, a compromise was made in a new edition, in which the old *Italic* version of the Psalms, and some other books of the Old Testament, was retained, and Jerome's second version of all the rest was adopted, with his corrected translation of the New Testament. This version, thus modelled, is what has been known in the church by the name of the *Vulgate*.

The extensive reputation, which this translation has obtained, and its long standing, would be my reasons for having it inserted in the *Tetraglot*.

To these I would add our common English translation, because of its obvious utility to the reader of the other three languages, and of its standing and authenticity.

There may be some difference of opinion, among the religious public respecting the copies, or editions, of the different languages, from which the New Tetraglot should be printed. I would merely suggest a few things on this part of the subject.

Kennicott's Hebrew Bible will be allowed by all to be the most labored, and probably, the most correct edition of the Hebrew scriptures. It ought however to be remarked, that the text of Kennicott is simply the text of *Van der Hooght;* but this is generally reckoned one of the most correct ever printed.

The edition of the Septuagint commenced by Dr. Holmes will be generally preferred to all others, so far as he has gone. It is to be lamented, that death cut short his labors, long before he had accomplished the his design. His design pursued, and the worl plished by others. If this continuation cannot tained, Mills' or Grab tuagint, can be taken fo The latter is generally in Europe, as it is a co famous Alexandrian Ma

With respect to the it may be a matter of di culty to make a corre of a copy. Pope Clemen in 1592, made correct alterations in the Vulg his edition is now the throughout all the churches, no alteration since his time been mad it is a heavy charge aga copy of Clement, that *added* some *new* texts, a *ed* many old ones, to nance and confirm the doctrines.

The edition of R. Ste 1540, or 1545; or the Doctors of the Louva revised the editions of S and added various readi generally perhaps be preferable. Of the Louv tions, that by Francis I Bruges, with critical not to be the best.

With respect to the readings, in each of t languages, already menti will be easily perceived, variations of the Hebrew most important. To p the manuscript variation Kennicott, would far what I have in view. variations of importan and passages only be and printed at the end chapter. Very few I

Greek variations need be inserted.

What I have said as yet, applies to the Old Testament alone. In place of the Hebrew, which will be wanting in the New Testament, can be inserted some of the best esteemed Latin or French versions, Wetstein, or Griesbach, may be taken, as a copy of the Greek. So many of the manuscript variations, as respect important words or passages, may be retained.

The *Tetraglot* Bible may be printed in quarto, which is, in many respects, far preferable to the folio form. On paper of the size of royal quarto, there would be abundant room to print the Hebrew and Greek on one page, and the Latin and English on the other. Let the Hebrew occupy the first column, or semi-page, on the left hand; the Greek the second; the Vulgate the first column on the right hand page, and the English the remainder. The peculiar advantage of this arrangement would be, that the reader, after perusing a verse in the Hebrew, might by casting his eye, in a straight line, across the book, have the three most celebrated translations in the world, placed fairly before him, and might, with great facility and advantage, compare them with the *original*, and with each other.

Such a work should, as it appears to me, be printed in numbers. Several advantages would result from this method. Many would subscribe, and be able to pay for a book, in this way, who could not, and would not, purchase the whole at once. The printers of the work would receive their emoluments regularly and repeatedly, so as at no time to be out of the use of any great sum of money. Subscribers to the book would be able to reap the benefits of it, in a very short time, and in their studies could keep pace with the publication; which would answer almost the same purpose to them, as to receive all the work at once.

To conclude, I believe, that if an effort were to be made by persons, competent to the undertaking, a number of subscribers, in all our great towns, and among all the clergy of our country, might be quickly obtained, sufficiently ample to make abundant compensation to the undertakers. The work might be completed in three quarto volumes, of a good size. It would be a noble monument of the improvement of the arts and sciences in this country. It would be of great and lasting utility to ministers and others, who make the Bible a subject of careful and diligent study. It would put into their hands, at a moderate price, works which now are seldom seen, and scarcely ever read, because of their scarcity and their price.

If you think this communication may have any tendency to draw the attention of the religious public, to the improvement and extension of Biblical Literature in this country, you are at liberty to insert it. If not, it may be rejected. CLERUS.

SELECTIONS.

[A peculiar and perilous state of our country, and of religion, gave rise to the following "ADDRESS." We now republish it in the Panoplist and Magazine, not only because we wish to preserve from oblivion so valuable a document,* but because we deem it particularly adapted to the present times, which in the opinion of our civil fathers, call for fasting, humiliation, and prayer. We hope it will be re-perused, with pleasure and profit, by the Clergy of this Commonwealth.]

EDITORS.

AN ADDRESS,

FROM THE CONVENTION OF CONGREGATIONAL MINISTERS IN THE COMMONWEALTH OF MASSACHUSETTS, TO THEIR CHRISTIAN BRETHREN OF THE SEVERAL ASSOCIATIONS, AND OTHERS NOT ASSOCIATED, THROUGHOUT THIS STATE.

We, the CONGREGATIONAL MINISTERS of Massachusetts, in annual Convention assembled, deeply affected by the present decay of christian morals and piety, and the awful prevalence of speculative and practical infidelity; and feeling our special obligations, as public religious instructors, to exhort one another; to provoke unto love and good works; to unite our faithful testimony against prevailing impiety and vice, and to contribute our utmost to revive and strengthen the opposite interests; have thought it our duty to address our brethren on this most serious and interesting subject.

While we desire to bless God that our Christian Societies are still favored, in many instances, with his gracious presence, and contain many bright patterns, and zealous supporters of religion and virtue; we must express our regret, that examples of an opposite kind so greatly abound. In particular, as friends to pure and vital christianity, which embraces our dearest interests both temporal and eternal, we cannot but bear our solemn testimony against the growing disbelief and contempt of the gospel. This disbelief and contempt of revelation are obviously produced and nourished by a levity, which does not seriously examine its evidence; by a licentiousness which opposes its strict requirements and sanctions; and by a pride, which spurns its humbling, yet merciful contents; which arms against it boasted human reason and philosophy, and courts public applause by novel, bold, and flattering doctrines.

While we deplore our own deficiencies as Christian Ministers, we must also lament the cold insensibility, which many nominal believers discover, to the obvious principles and duties of our holy religion. Are not many of this class chargeable with gross neglect and ignorance of the Bible; with very defective views and impressions of its most important doctrines, precepts, and motives? Is not their conduct marked with a careless treatment, or bold profanation of the Christian Sabbath; an in-

* This *Address* was penned by that amiable and excellent man, the late Professor TAPPAN, whose praise is in all the churches.

on which demands the
al observance of all, who
egard its Divine Author, or
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any, both in the higher
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abstaining from gross
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ntific taste, in the place
reme devotion to the hon-
or of God, and the best interests of his rational creatures! Do not many rest in a character negatively good, instead of that positive and vigorous piety, which consecrates all our talents, affections, and pursuits to the service of our Maker and Redeemer? Has not a mistaken catholicism, in some instances, substituted exterior decorum in the room of inward holiness, and afforded protection and support to a spirit of indifference to the leading principles and duties of religion?

To this catalogue of evils may be added a very uncommon and growing insensibility to the mercies, corrections, and admonitions of Divine Providence; a supreme reliance on worldly prudence or political expedients for safety and prosperity; a presumptuous trust in God to protect and bless us without thorough reformation and obedience; and, in many instances, a fond dependance on external means and human efforts to secure and advance the interests of virtue and piety, without the aid of those peculiar motives and gracious influences which the gospel presents. In a word, do not pride and selfishness, vice and irreligion, joined with a spirit of general slumber, strongly mark the present moral state of our country?

Further, are not the forementioned evils unspeakably aggravated in a nation so highly favored as ours? What singular advantages has God given us for becoming a virtuous, religious, and happy people? Our transcendent privileges, political, scientific, and sacred, with the conspicuous agency of a merciful Providence in preserving them

to us, in many critical and threatening conjunctures, are so many affectionate divine calls to distinguished gratitude and obedience. On the other hand, in addition to former chastisements, we see the rod of divine displeasure pointed against national apostacy, in the calamities and dangers which have recently afflicted or still threaten us; particularly, in the perils and embarrassments which surround and pervade our public affairs; and in the successive and increasing ravages of a pestilential disease in many of our populous towns and cities. Yet, how many continue hardened, and are even progressing in folly and transgression, notwithstanding these various, multiplied, and pressing motives to amendment!

Admonished by these serious facts, let us all immediately comply with the duty they enforce. Warned by the dreadful spirit and fruits, which infidelity is now displaying in the world, let every one contribute his utmost to arrest its fatal progress. Let all endeavor to correct, both in themselves and others, that pride and levity, those irregular dispositions and manners, which beget and foster licentious opinions. Let us carefully study, and deeply fix in our own minds, and in the minds of the people of our charge, the great doctrines and proofs of the christian revelation. Let us earnestly labor and pray, that ourselves and our children, our flocks, and all within the sphere of our influence, may imbibe its excellent spirit, and steadily conform to its practical design. Let us, as christian ministers, endeavor to impress on the surrounding world a conviction of the truth and importance of the religion we preach, by exhibiting a lively portrait of it, in our own characters, and in our public ministrations.

Remember, dear brethren, that as Jesus Christ and his gospel are from heaven, a people who openly or even practically reject him, must expect some fearful tokens of displeasure from the Father who sent him. Remember, that the extraordinary punishment which this sin has drawn upon the Jews for a series of ages, as well as the plagues which it is now inflicting on a part of Europe, is a loud admonition to us to avoid participating in their character and doom. The voice of God to us in these events is emphatically this: "Come out of the infidel, antichristian world, my people; that ye be not partakers of her sins, and that ye receive not of her plagues."

Finally, by all that is sacred in religion; by all that is dear to our country and posterity; by all that is solemn and interesting in eternity; we charge ourselves, and exhort one another, both as individuals, and as related to domestic, civil, and religious society, to adopt and pursue, with devout and zealous vigilance, every method which prudence, patriotism, and piety may suggest, for the extirpation of the above enumerated and other existing evils, and for a general revival of primitive christianity, in principle, affection, and practice. We would especially recommend, that the utmost care and vigilance be used in training up the rising generation; that the good knowledge of God and his Son

Christ, be considered as
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such efforts we shall prove the sincerity, and contribute to the success of those petitions, in which we daily pray that the name of our Heavenly Father may be hallowed, and his kingdom extended throughout the world.

The foregoing Address, after mature consideration, was unanimously *adopted by the Convention, at their annual meeting, May 30th, 1799; and the respective Ministers of the Congregational denomination, were, by vote of Convention, requested to communicate it to their several Congregations, if they shall think it expedient.*

Signed by order, and in behalf of Convention.

ELI FORBES, *Moderator.*
JEDIDIAH MORSE, *Scribe.*

FRAGMENTS.

ARCHETYPE OF THE BIBLE SOCIETY.

It is recorded, that in the third century many manifested their zeal for the Holy Scriptures by the care they took to have accurate copies of them multiplied every where, and at such moderate prices, as rendered them of easy purchase: as also to have them translated into various languages, and published in correct editions. Many of the more opulent Christians contributed generously a great part of their substance to the carrying on these pious and excellent undertakings. *Pierius* and *Hesychius* in Egypt, and *Lucan* at Antioch, employed much pains in correcting the copies of the Septuagint: and *Pamphilus* of Cæsarea in-

bored with diligence in the works of the same nature, until a glorious martyrdom finished his course. But *Origen* surpassed all others in diligence and assiduity; and his famous *Hexapla*, though almost entirely destroyed by the waste of time, will, even in its fragments, remain an eternal monument of the incredible application with which that great man labored to remove those obstacles which retarded the progress of the gospel.

Mosheim, cent. iii. part ii.

ADDRESS TO THE RICH.

I WOULD preach the everlasting gospel to the rich and affluent, on whom (as the world chooses to express it) fortune smiles, who are well and plentifully supplied with every present conveniency. The prophet Jeremiah, in trying the success of his message, says, "I will get me unto the great men, and will speak unto them." It is, indeed, a matter of no small difficulty often to persuade such to hear the truths of the gospel. Let them not be offended while I mention the words of our blessed Saviour, "Verily, I say unto you, that a rich man shall hardly enter in the kingdom of heaven." And again, "I say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." When the world is pleasant and inviting, it is ready to ingross our attention, to possess our esteem, and to attract our homage. Worldly grandeur is very ready to inspire the mind with pride and self-sufficiency, which is, of all other things, the most destructive of real religion, and which is particularly opposite to the humbling and self-abasing doctrine of salvation by grace. The great and fashionable are still in danger of the offence of the cross. Denying themselves, bearing profane scorn, mortifying the flesh, loving and following a crucified master, are hard lessons, indeed, to men of wealth and affluence. But suffer me to warn all such not to trust in uncertain riches, place not your happiness in so unstable a possession. How strong, as well as how just, the wise man's expressions! "Wilt thou set thine eyes upon that which is not; for riches certainly make to themselves wings, they fly away as an eagle towards heaven."

Behold I preach the gospel to you, and offer you the true riches. However pride may make you fondly flatter yourselves, however your greatness and wealth may deter others from treating you with plainness and sincerity, you are sinners of the race of Adam, you are lost in him by nature, you are transgressors in practice, and liable to divine wrath, from which there is no shelter but in the blood of Christ. It is but a very little time that your worldly greatness can endure. Death shall write vanity on all created glory: and nothing else shall screen you from the wrath of the Almighty Judge in the last and great day. There, the rich and the poor, the prisoner and the oppressor, shall stand upon a level before the Maker of them all. Embrace then while you may the mercy of God. Put on the spotless robe of your Redeemer's righteousness, and value it more than purple and fine linen, or the most

ttire. Seek the bread of ich came down from hnd value it more highly most sumptuous and Yare. Be not ashamed ified Saviour. Endure noble firmness the dis- miles of a scoffing world. amiable is the union of tion and piety, honor ility, wealth and self- with a resolute profession gospel! Blessed is the of Joseph of Arimathea, rable man, and a coun- who boldly begged, and ly interred the body of our Lord, after it had been cru- cified at the instigation of cor- rupt priests, and pierced by the inhumanity of brutal soldiers.

May the Lord God of nature bless and increase your sub- stance, and make every thing you do to prosper, but in his mercy deliver you from despising the gospel, dying impenitent, and lifting up your eyes in torments.

Witherspoon's Treatise on Regeneration.

For the Panoplist.

QUESTION. In what respect does the divine law, as published in the scrip- tures, differ from the gospel?

REVIEW.

DR. REES' CYCLOPEDIA, VOL. VI. PART I.

(Continued from page 371.)

ER BUNKER'S-HILL, a escription is given of the ble action on *Breed's-* the 17th of June, 1775. id prepared ourselves for feast, in the life of that atrious orator and states- DMUND BURKE; but to appointment, we found but a miserable and par- mpend of his actions, finions. To those who ith the same disappoint- we would recommend to the eloquent account of rke, written soon after ease, in 1797, by Dr. nd published in the peri- works of that day.

ET, James, Lord Mon- is a new article. It is e than an eulogium on a hom the religious public ways considered as one of the most stupid of the whole infidel tribe. His doctrine that men were once monkeys and had tails, is proverbially known. As to Dr. Johnson's calling him a *prig* in literature, which seems to be mentioned as indicative of the Doctor's severity, we think the expression admirably charac- teristic. We had thought that the *American Editors* would dis- criminate between the characters of an infidel and a christian, more than they seem to have done in this article.

From the account given of the CADDOQUES, a tribe of indians in Louisiana, (in a new article,) it appears that they have a tra- dition of the deluge, a tradition which almost all savages in all parts of the world have received. They say that "when all the world was drowned, by a flood

that inundated the whole country, the great Spirit placed on an eminence near this lake, (a lake in their neighborhood,) one family of Caddoques who alone were saved; from that family all the indians originated."

Under the word CALENDAR the English Editor has given a particular account of the *Republican Calendar*, as he terms it; in other words of that systematic attempt, made by the rulers of Revolutionary France, to abolish the Sabbath, and thus to banish from sight every thing that could remind the people of the Christian Religion. The American Editors have subjoined a State Paper, published by the French Government in Sept. 1805, removing the new Calendar, establishing the old one after the 1st of January, 1806, and stating the reasons for this alteration. It is remarkable that among these reasons not a word is said from which it might be inferred, that religion was at all interested in the change, one way or the other.

From the general character of the work under review, with respect to most articles of biography, in which those, whose lives are given, have been distinguished, either by assaulting or defending the truth, and with respect to most articles of morality and religion, we had reason to apprehend that CALVIN, that most illustrious reformer, would not have justice done to his memory. Before we proceed to examine what is said of him, it may be well to inquire, Who is this JOHN CALVIN, that is so often reviled by some who know nothing of him except his name, who have never read a page of his writings, and have not enough to understand what they had; and by others, informed, but not less pre ed, who seem to think an ment is answered, or a overturned, by casting brium upon its author? this JOHN CALVIN, upon name every species of a poured, from the coarses tives of vulgar malignity, sliest insinuations of sma enmity, and the artful mis sentations and false colori inveterate heresy? JOHN C was a man who, though as rest of our race imperfec sinful, as he was himself th to confess, was yet possess such great, uncommon, a rious excellencies, as it is cult adequately to describe childhood he was remarka his piety, his sober manner his love of learning; in he renounced the lucrativ honorable profession to which he was bred, abandoned the tering worldly prospects lay before him, devoted hi to his Master's service in th formation, and deliberately resolutely took up his cros came forth an open defend the truth, when the frien religion were but a handful, the whole physical forc Europe against them, and the probable termination o life and labors would be dungeon, on the wheel, or stake. At the early age of ty-five, he published his I tutes, a work which is pe unparalleled in the history operations of the human if we consider the time of which it was written, the di studies which the author pu

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of Christendom. The

people of his charge, at Geneva and elsewhere, were attached to him with a filial tenderness; and they continued to revere and love him as their spiritual father till his death, which they deplored as a great public calamity, and considered as a signal indication of the divine displeasure towards them. In Calvin's treatment of his enemies, private animosity had no place; and when, in the case of Servetus, he thought it his duty to countenance the civil power in punishing one whom he deemed a heretic and blasphemer, yet, as a private man, he used all possible exertions to reclaim from his errors the unhappy sufferer. In short, his "praise is in the churches," and will remain there, while piety, sincerity, zeal, and disinterestedness are held in estimation among men, and the greatest faculties devoted to the noblest ends, command gratitude and admiration.

Let us now quote a few sentences, in which the character of this great reformer, is, as we apprehend, unfairly and unreasonably stigmatized. After stating some things creditable to him as a man of talents, and mentioning his settlement in Geneva, the English Editor proceeds thus:

"In the following year (1537) he began to display his arbitrary spirit, by obliging all the people to swear solemnly to a body of doctrines, which also contained a renunciation of Popery; and by refusing to celebrate the Lord's Supper, till certain irregularities that subsisted in the church at Geneva were rectified."

Again:

"Such was the extent of Calvin's ambition and views, that he formed a project of making the republic of Geneva the mother and seminary of all the reformed churches, as Wittemburg was of the Lutheran."

Again:

"When Calvin had formed and established his system of doctrine and church government, he was too tenacious of his own opinion, and too arbitrary in the exercise of his authority, to allow any deviation or opposition among those to whom his influence extended. Of this unamiable peculiarity of his character, instances occur under the articles, BLANDRATA, BOLSEC, and CASTALIO; but that which entails the greatest disgrace on his memory was his treatment of SERVETUS."

And his character was summed up as follows:

"The character of this learned and active reformer has been grossly calumniated by bigots of various descriptions; and more especially by those of the church of Rome. But it is justly observed by a liberal and candid biographer, that, whilst his morals, in the ordinary sense of the term, appear to have been irreproachable, his chief faults consisted in a resemblance to those uncharitable persons who have censured and traduced him. His extraordinary talents have been acknowledged by the most eminent persons of his age; &c."

In order to correct what were deemed misrepresentations in the foregoing passages, the American Editors have added more than two pages, from which we copy the following paragraphs, as calculated to retrieve the character of Calvin from unjust imputations.

"In the preceding article it is affirmed or insinuated that Calvin possessed and indulged "an arbitrary spirit," that he cherished an inordinate "ambition," that he was "too tenacious of his opinion, and too arbitrary in the exercise of his authority," and that his "chief faults consisted in a resemblance to those uncharitable persons who have censured and traduced him." On this we remark, that the best of men retain a leaven of imperfection, which is too apt to have an influence in whatever they undertake, and that men of great minds, extensive views and predominating influence, are peculiarly exposed to the very faults with which Calvin is here charged, except the last. But no evidence is here produced and it is confidently believed that no evidence exists, that those faults *marked and distinguished the character of Calvin*, as to deserve to be noticed as constituting some of its prominent and discriminating features. Those indeed who hold that it is *no matter what a man believes*, will of course think it "arbitrary" to require a solemn profession of faith and renunciation of error, and those who wish the Lord's supper to be dispensed without any regard to the character and principles of the recipients, will not judge favorably of him who requires "irregularities that subsist in the church" to be "rectified," before he will administer it. But all those who believe that *soundness in the faith is important, and that purity in the church is to be insisted on*, will honor the man who has the zeal and firmness to act as Calvin did.

"It is attributed to "ambition" in Calvin that he sought to attract students of theology to Geneva, and to make "the doctrine and discipline" of that church "an uniform model" to all other reformed churches. But where is the teacher who does not think it lawful to extend, as much as he fairly can, the celebrity and influence of the institution over which he presides. And why may not a christian minister, who has embraced that system of religious doctrine and discipline which he verily believes to be most conformable to the unerring truth, wish that it may be universally adopted? We are not told that Calvin employed any unfair artifice to extend the reputation and influence of his theological school; and there is not the least ground to doubt that he conscientiously believed the tenets which he taught. We have, therefore, no reason, in these respects, to charge him with criminal ambition. Bayle, who was not likely to be partial to him, gives it explicitly as his opinion, that Calvin "was not greedy of praise."

"The treatment which CASTALIO, BLANDRATA, BOLSEC, and SERVETUS received from CALVIN, is also alleged as indicating that he was "too tenacious of his own opinion, and too arbitrary in the exercise of his authority." The lovers of learning and piety may lament the difference which took place between CALVIN and CASTALIO, but it is believed that the blameable cause of that difference, if the investigation be fairly made, will be found with the latter."

"As to BLANDRATA and BOLSEC, it is rather surprising to see them brought forward as affording examples of CALVIN's intolerance. BOLSEC was notoriously infamous in his character, and BLANDRATA, at the last, gave his friends the Socinians as much offence by appearing to favor the Roman Catholics, as he had formerly given to the orthodox themselves by his heresies.

the standing theme of reproach
by CALVIN, is the part which
in bringing SERVETUS to his
or this there are many who seem
that it should be taken as a point
d and settled, that an indelible
nt rest on his character; and in-
e preceding article explicitly as-
nt it "*entails* the greatest dis-
n his memory." We believe,
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that his criminalities and disgrace
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an of eminent piety of the age in
e lived. This too is feebly inti-
in the preceding article; but it
s to be fully and distinctly stated.
th is, that in the age referred to,
tion for conscience sake, like po-
in the age of the patriarchs was
of which good men did not see
. They believed it not only law-
a duty not to be dispensed with,
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destructive error in religion, by
l as well as by moral means. So
ny leaned toward the system of
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sidered as a reproachful indiffer-
the truth, or the want of zeal
ness in supporting its claims."

e American Editors then
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tions.

s was the part which CALVIN act-
is unhappy concern. He wanted
ht which no man of his age pos-
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ve done; and he did it, so far as
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of CALVIN would, no doubt,
joiced, if his great mind had risen
nstance, as it did in many others, su-
to the prejudices and errors of the
t which he lived. But it is won-
and creditable that he went as far
lid, rather than surprising or re-
ful that he did not proceed farther.
who represent him as peculiarly
ble in bringing SERVETUS to the
charge to an individual the fault
ge, and must therefore be consid-
ither as ignorant of facts, or as
to the character of him whom
ensure. From both these causes
no man perhaps has suffered more than CALVIN."

More copious quotations might be made were there room; we cannot, however, omit a few sentences, with which the American Editors close their observations.

"Amidst the incessant and violent attacks which he received, and the uninterrupted warfare which he had to carry on with the advocates of error, he must have been more than mortal if he had never spoken hastily or harshly. But a few incidental actions, contrary to a man's general conduct, do not constitute *character*; and after every thing of this kind which can be mustered it will still be true that *characteristically* CALVIN was not a traducer or calumniator, but the possessor of a meek spirit, a governed tongue, and a guarded pen. He must, on the whole, be ranked not only among the greatest but the best of men. The ablest controverter of his system of church government, gives this honorable testimony to the merit of its author. "A founder it had, whom for mine own part, I think incomparably the wisest man that ever the French church did enjoy, since the hour it enjoyed him. His bringing up was in the study of the civil law. Divine knowledge he gathered not by hearing or reading so much, as by teaching others; for though thousands were debtors to him, as touching knowledge in that kind, yet he to none, but only to God, the author of that most blessed fountain, the book of life; and of the admirable dexterity of wit, together with the helps of other learning, which were his guides." *Hooker's Preface to his Ecclesiastical Polity.*

In addition to what has been said in the foregoing quotations, we think it our duty to state, that after a thorough examination of the life of CALVIN, we should not feel warranted to blame him for any thing he did with respect to BOLSEC, BLANDRATA, or CASTALIO. BOLSEC is now admitted by all to have been a most habitual liar; and instead of blasting the memory of CALVIN, by his falsehoods, he has fixed upon his own name the stigma of indelible and everlast-

ing infamy. As to SERVETUS, we would merely observe, that not only all the Swiss Cantons, but all the learned reformers, and even the kind, meek, and yielding Melancthon, gave their sentence most decidedly against him. That he was a most inexcusable blasphemer all Trinitarians will admit, when they are informed that he compared the doctrine of the Holy Trinity to CERBERUS.* For a more particular defence of CALVIN from this charge, see Panoplist, Vol. II. p. 175.

The charge of ambition was made during his life, and for the very obvious reason, that his name carried with it great authority, and he was, therefore, a prominent object to be attacked by the enemies of the Reformation. But let us see how Beza repels the charge; Beza who was daily conversant with him, who was not a man that would surrender his own conscience to the ambition of another, and who was himself a bright star in the constellation of worthies who staked their lives for the truth.

"Some," says he, "have charged him with ambition; but if they are able in any point to prove it, I am content to be condemned. Is there any man that hath followed greater simplicity in the exposition of the scriptures, and hath more wherewith to set himself forth if he would have profaned the scriptures with subtile and vain ostentations? 'He would rule all,' say they. O vile and impudent falsehood! What preeminence did he ever seek? and if he had sought it, who could have kept him from it? With whom did he ever strive for the first or the second place, when men have not given unto him that which the gifts and graces that God had given him did require? When hath he been seen to alter, be it ever so little? When hath it been known that he did abuse his charge and his authority toward the simplest in the parish? When did he take in hand any thing without the advice, or against the opinion of his companions? To be short, what difference was there ever between him and us, but that he did excel in humility among other virtues, and was more laborious than we? Was there any man more simply apparelled, or more modest in all respects? Was there any house, considering the estate of the man, I do not say less sumptuous, but more slenderly furnished? And if men will not believe me, and ten thousand witnesses with me, at the least let them believe the slender wealth of his brother and only heir, and also the inventory of all his goods, and it will be found that all the property he left, (reckoning his books which were sold at a dear rate on account of the value set upon his memory by the learned,) doth not exceed two hundred crowns." [Life of Calvin by Beza, written in French and translated into English, immediately after Calvin's death, 1564.]

On the whole, we think it would conduce more to christian improvement, to seek after the unquestionable excellencies of CALVIN, such as love for the truth, zeal in defending it, and a deep conviction of the value of immortal souls, than to rake open his ashes for the sake of finding and magnifying imperfections, in order to discredit doctrines, which cannot be disproved nor resisted, however offensive they may be to the natural pride of man.

The article CALVINISM is enlarged with a pretty copious abstract of Calvinistic doctrines, as given in a Letter to Rev. THOMAS BELSHAM from JOHN PYE SMITH. To those who are disposed to write, or argue against that system of doctrines which bears the name of CALVIN, we would recommend the following sentences from the last charge of Bishop HORSELY to the Clergy at his diocese.

* *The name of a dog with three heads, placed at the entrance of the infernal regions, according to the Heathen Poets.*

ial care, before you aim Calvinism, that you know ism, and what is not:— ss of doctrine, which it is the fashion to abuse under Calvinism, you can distin- rtainty that part of it, ng better than Calvinism, belongs to our common d the general faith of the urches; lest, when you fall foul of Calvinism, you y attack something more higher origin."

n speaking of the con- troverted doctrines of Calvinism, he says,

"If ever you should be provoked to take a part in these disputes, of all things I intreat you to avoid what is now become very common, acrimonious abuse of Calvinism and of Calvin. Remember, I beseech you, that some tenderness is due to the errors and extravagances of a man, eminent as he was in his day for his piety, his wisdom, and his learning, and to whom the Reformation in its beginnings is so much indebted."

(To be continued.)

REVIEW OF REVIEWS.

marks on the Theo- stitution in Andover, d by the Review of tution and Statutes nthly Anthology.

Constitution and Stat- THEOLOGICAL SEM- ind a CREED, which essors are required to nd in conformity to heir instructions are cted. The creed is an able and discrim- l, and is evidently de- we think, happily reconcile and unite old the doctrines of ter much considera- e friendly to creeds ons; believing it im- take a single step on l ground, without them, or something to them. Nay, it appens, that in those ich they are *profes-* ed, and loaded with roach, they are, in employed with a de- tness, and even bit- : often to be found warmest friends of subscriptions. We have no hesitation in saying that, if any friend of religion wish to consecrate a portion of his property to the perpetual support of *sound principles*; he cannot too carefully guard it from perversion, by a formal and explicit declaration of the principles, to the support of which it is devoted.

Here we might close our remarks on the THELOGICAL SEMINARY, had not the Editors of a cotemporary Journal thought proper to speak of its Constitution and Statutes in a manner, which we think demands some animadversion. We deny not the right of these Gentlemen to express their feelings respecting the Institution. In the exercise of the same right, and, we hope, with fairness and decorum, we shall reply. We consider it very desirable in itself, and what the community has a right to require, that the nature and design of the Seminary be made known. For this purpose the documents, reviewed in our last number were published. We now take occasion from what has appeared in the Anthology, still more ex-

plicitly to exhibit and defend the principles of a *Coalition* and a *Constitution*, which we heartily approve, and which appear to us an illustrious monument of the wisdom and christian candor of their authors, and a token for good to the Church of Christ.

We are not a little surprised at the zeal of these Gentlemen to discredit the Institution in Andover, amidst all their professions of exemption from prejudice against it. They are pleased to declare, that they "consider the establishment of the Theological Institution in Andover, as the most important event, which has occurred in the ecclesiastical history of our country." It is an event "of which they heard with the greatest and most unaffected delight." Not only did the first news of the event, while they were unacquainted with its circumstances, give them pleasure; but even after all the knowledge they have obtained of its Constitution, its Statutes, and its history, they still "rejoice in the foundation of a Theological Institution in Andover." "Whether the principles of its founders were, in their opinion, free from error, was, to them, a question of comparative unimportance;" and, therefore, it was reasonable, that the knowledge of those principles should not prevent, nor diminish their joy. They give farther evidence of their candor and liberality, when they say, "they do not lament that the Institution is directed by men, whose opinions differ from their own." When these Gentlemen are capable of views so enlarged and feelings so candid and noble respecting the Institution; we are constrained to inquire, why they set themselves with such violence against it? Why are the advocates of unbounded liberality; why are the same Gentlemen, who sometimes can see no reason, that any denominations of christians, however widely different in sentiment, should stand at a distance from each other, so suddenly scandalized at any appearance of harmony among those, who unite in opinions contrary to their own? And why, after all their professions of joy in the Theological Institution, and of candor and indifference respecting the principles of its Founders, do they attempt to stamp it with the blackest infamy, by representing it as an "Institution, which would have disgraced the bigotry of the darkest ages!" We beg leave seriously to expostulate with these Gentlemen, and to propose the question to them, whether such palpable incongruities become the character of just and enlightened critics; whether in the latter part of their Review they forgot the professions, they had made in the former part; or whether, under the cover of those friendly professions they meant the more successfully to aim a blow at the Institution?

Neither these questions, nor the remarks, which follow, are the effect of alarm. Believing the Institution to be of God, we feel no solicitude for its safety. With cheerfulness and confidence we commit it to the guidance and benediction of Him, who reigns in Zion. We make this reply, because we are not willing that a single person should want proper information concerning the Seminary, or derive his opinion from representations, which are

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to mention no more, that Mr. Edwards can hardly be said to have made any important *additional* explanation of them. Even in his great work on the *Will*, the essential principles, on which his whole reasoning depends, will be found in Turretine's chapter on the same subject.

It is a great, perhaps the greatest object of the Reviewers in the Anthology, to make a distinction between *Hopkinsians* and *Calvinists*. The manifest design of the distinction is, to prove it to be improper and unreasonable, that these two denominations should unite in the Institution, and to produce prejudice and division among them, when united. Against the distinction, which these Reviewers make, we seriously protest. Indeed, it can scarcely be conceived, that these Gentlemen, who attach so little importance to religious sentiments, and are such ardent friends to catholicism, will *deliberately* say, that there is so great and essential a difference of opinion between Hopkinsians and Calvinists, that they *ought not* to unite and act together as brethren. They themselves appear to be convinced, that the difference, which they undertake to show, is rather nominal, than real. "The Hopkinsians, they say, coincide with Calvinists in *all* their peculiar doctrines, except that of *imputation*, and besides this, differ from them in nothing, but the *consequences which they draw* from these principles." They say more particularly, "The Hopkinsians, it is well known, have always agreed with Calvinists in maintaining the doctrines of the Trinity, of the di-

vine decrees, of particular and unconditional election and reprobation, of total depravity, of justification by faith alone, of the special influences of the Spirit, and of the final perseverance of the saints." Now, if these two denominations have always agreed in these and other fundamental principles of christian theology; why should they continue separate? Why should they not combine their exertions to promote their common cause? And why do those Gentlemen charge their Creed with ambiguity? What need of ambiguity, when their Creed contains their common faith? And if the Creed does in fact contain their common faith, as the observations of these very Gentlemen tend to prove, why do they assert, that "it bears all the appearance of a compromise, most adroitly managed on the one side, and most awkwardly on the other?" If the two denominations agree as far, as these Gentlemen represent, we can see little occasion for compromise. Is it not absurd to talk so much of *compromise*, *surrender*, *loss*, and *gain*, in a Creed designed for those, who differ not in any doctrines, which are on either side deemed essential?

To those, who have attentively perused the Anthology, we have no need to say, that its Editors abjure, and hold in contempt, the doctrines of Calvinism. Calvinists will not be so much imposed upon, as to imagine, that the distinction, which these Gentlemen try to make, betokens any friendship for *them*, rather than for others. They know perfectly well, that the Editors of the Anthology reject not only those principles, which are represented as common to them and Hopkinsians; but also that sole *doctrine*, which is stated, as peculiar to them in distinction from Hopkinsians. We are warranted to assert, on evidence furnished by *the Anthology*, that the pains taken by the Reviewers to place the above-mentioned denominations at a distance from each other, proceeds from no friendship either for the one, or the other. It is the effort of a common foe, who has no way left to conquer, but to divide.

To shew how unreasonable their attempt is, and how inefficacious it must be, we shall pursue the subject a little farther. The Gentlemen assert, and labor abundantly to prove, that the Creed of the Seminary is strictly *Hopkinsian*. The position we shall endeavor to support, is, that the Creed is strictly *Calvinistic*. We are confident, that our position is true. If theirs also is true, then the coalition, which has taken place in the Institution has the best foundation; and a cordial, permanent, and most beneficial harmony may be expected.

We begin by observing, what must be obvious to every one acquainted with controversy, that in the common Creed are recognized all the discriminating features of Calvinism, as distinguished from Arminianism by the decisions of the Synod of Dort, and as stated in the confessions of faith and Catechisms of the Reformed churches.

But we shall descend to particulars, directing our arguments, at present, to this one point; viz. that the Creed, both in its

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were constituted sinners." "It
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viewers, intent on their object,
"that this article is expressed in
language, to which the most
scrupulous Hopkinsian could
not object." With equal truth
we add, that it is expressed in
language, to which the most
scrupulous Calvinist could not
object. The article exhibits
the great truth, in which both
denominations agree, that there
was a divinely constituted con-
nexion between Adam and his
posterity. Thus every thing,
asserted by the Creed on this
point, is perfectly agreeable to
Hopkinsians and Calvinists.
Both these denominations there-
fore can, with equal honesty,
subscribe the Creed. If there
be a difference in their *manner*
of *explaining* and *defending* the
doctrine, which is the only dif-
ference acknowledged; still that
difference affects not the radical
truth contained in the Creed.

Again. The Creed asserts,
"that the righteousness of Christ
is the only ground of a sinner's
justification; that this righteous-
ness is received through faith,
and that this faith is the gift of
God." "This also," say these
Reviewers, "is perfectly unex-
ceptionable to every Hopkin-
sian." It is to our purpose to
add, it is perfectly unexception-
able to every Calvinist also.
They both agree in believing,
that Adam's sin *constituted* all
his posterity sinners, and also
that Christ's righteousness *justi-
fies* all believers. Because they
have not seen fit to go into any
farther and more minute partic-

ulars on this subject, they surely cannot be blamed by those, who think that all Creeds are too long, and that all declarations of faith ought to be general.

Thus far respecting "the only doctrine, which the Calvinists believe and the Hopkinsians deny." Let us now attend to the second part of the proposition, which these Reviewers aim to establish; namely: "that almost every important article, which the Hopkinsians *add* to Calvinism, is either expressed or strongly implied in the Creed." Miss H. Adams has drawn up a summary of Hopkinsian doctrines; and, as these Reviewers acknowledge this summary as authentic, we shall refer to it as such, still keeping to our point, and evincing, that all the particulars of this summary, which are contained in the Creed, are strictly Calvinistic. Of those particulars, which are not contained in the Creed, it would be a digression to speak. With them our argument has no concern.

The first article of Hopkinsianism in Miss A.'s summary, is the doctrine of *disinterested benevolence.* On this point we have no occasion to add any thing to what these Reviewers have said. They declare this to be "by far the most sublime and unexceptionable tenet, which Hopkinsians maintain." They presume, that Hopkinsians "will say it is included in the proposition in the Creed, *that supreme love to God constitutes the essential difference between saints and sinners.*" So that the Creed is, in their view, still to be considered, as Hopkinsian. But they immediately add, that "the proposition, as it stands, is affirmed by every sect of Calvinists which exists." This proposition, then, any Calvinist may subscribe without the least dishonesty, and without "sheltering himself under any designed ambiguity of language."

The next article in Miss A.'s summary is, *that all sin consists in selfishness.* "This doctrine," say these Reviewers, "is implied in the doctrine, *that all virtue consists in disinterested benevolence;* of which we have already spoken." But how have they spoken of it? They have said, it is the most sublime and unexceptionable of Hopkinsian tenets; and, as far as it is found in the Creed, is affirmed by every sect of Calvinists, which exists.

The third article in the summary respects the evil of all the doings of the unregenerate. "This Hopkinsian doctrine," say these Reviewers, "is very explicitly declared in these words" of the Creed; *that previously to the renewing agency of the Divine Spirit, all the moral actions of man are adverse to the character and glory of God.* This, which is called a "Hopkinsian doctrine," we maintain to be a doctrine strictly Calvinistic, explicitly avowed in the standards of Calvinism. In the Westminster Confession of Faith, chap. xvi. sect. 7. it is said: "Works done by unregenerate men, although for the matter of them they may be things which God commands, and of good use for themselves and others; yet, because they proceed not from a heart purified by faith, nor are done in a right manner according to the word, nor to a right end, the glory of God; they are therefore *sinful,*

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arkness of understand-
disorder of the affections,
as well as depravity of will. In the Westminster Larger Catechism, it is said, that man by sin "is utterly indisposed, disabled, and made opposite to all that is spiritually good, and wholly inclined to all evil." The same doctrine is taught in the same words in the Westminster Confession of Faith. Similar to this is the language used in the third and fourth heads of the Doctrine of the Canons of the Synod of Dort; Art. 16. "Man by the fall did not cease to be a creature endued with understanding and will, nor did sin, which pervaded the whole race of mankind, deprive him of human nature; but brought upon him depravity and spiritual death, &c." He is farther said to have become "wicked, rebellious, and obdurate in heart and will, and impure in his affections." To the same purpose is the language of PARÆUS on 1. Cor. ii. 14, and of other Calvinistic writers. Indeed it is the uniform doctrine of Calvinists on this subject, that the seat of sin is the heart; that the mind is disinclined to God; and that this disorders all its faculties and makes the members of the body slaves of unrighteousness. It is certain, the distinction expressed in the Creed is familiar to Calvinists, and was so long before Dr. HOPKINS.

The fifth article is, "that in order to faith in Christ, a sinner must approve in his heart of the divine conduct, even though God should cast him off for ever." This sentiment, though not explicitly asserted, is evidently implied in the Creed; and is strictly Calvinistic. It is taught in the language of Dr. WATTS.

Should sudden vengeance seize my breath,
I must pronounce thee just in death;
And, if my soul were sent to hell,
Thy righteous law approves it well.

The same sentiment is found in the following passage from the writings of the excellent archbishop LEIGHTON, in which he represents the true penitent, as thus expressing the solemn emotions of his heart: "Lord, I am justly under the sentence of death. If I fall under it, thou art righteous, and I do here acknowledge it. If I perish, as it were, in view of salvation; if I see the Rock, and yet cannot come at it, but drown; what have I to say? In this likewise thou art righteous. Only, if it seem good unto thee to save the vilest, most wretched of sinners, and show great mercy in pardoning so great debts, the higher will be the glory of that mercy."

The sixth article contains the *optimistical* scheme of Leibnitz, and cannot be considered as peculiar to Hopkinsians.

The seventh is, "that the introduction of sin is, upon the whole, for the general good." But we have nothing to do either with this, or the preceding article, except so far as they are contained in the Creed. On these points the language of the Creed is as follows: "I moreover believe that God, according to the counsel of his own will, and for his own glory, hath foreordained, whatever comes to pass; and that all beings, actions, and events, both in the natural and moral world, are under his providential direction; that God's decrees perfectly consist with human liberty; God's universal agency with the agency of man, and man's dependence with his accountability." Speaking of this part of the Creed, these Reviewers say; "All the principles, on which the Hopkinsian founds his doctrine, that God is the author of sin, are distinctly affirmed in it." If this be correct, then all the principles, on which the Hopkinsian founds that doctrine, are affirmed in the Westminster Confession of Faith. For that Confession contains all the sentiments found in this part of the Creed. In chap. iii. sect. 1. it is said; "God from all eternity did, by the most wise and holy counsels of his own will, freely and unchangeably ordain, whatsoever comes to pass; yet so, as thereby neither is God the author of sin, nor is violence offered to the will of the creatures; nor is the liberty or contingency of second causes taken away, but rather established." In chap. v. sect. 1. we are told; "God, the great Creator of all things, doth *uphold*, *direct*, *dispose*, and *govern* all creatures, actions, and things, from the greatest to the least, by his most wise and holy providence, according to his infallible foreknowledge, and the free and immutable counsels of his own will, to the praise of the glory of his wisdom, power, justice, goodness, and mercy." The same doctrine is taught in the answer to the 7th question of the Shorter Catechism. "The decrees of God are his eternal purpose, according to the counsel of his own will, whereby for his own glory he hath foreordained, whatsoever comes to pass." Also in the answer to the 11th question. "God's works of providence are his most holy, wise, and powerful preserving and governing

reatures and all their ac-
. We might go on quot-
m the standards of Calvin-
nd from approved writers
them, to fill sheets. But
ove are sufficient. We
k the reader to compare
tracts with that from the
. Is not the sentiment
y the same in both? And
almost the same words
Even that part of the
subsequent to the pre-
quotation, in which the
is most plainly asserted,
introduction of sin is,
whole, for the glory of
the good of the universe,
ase of almost the same
s with the Westminster
ion. The words of the
re, "that it is the pre-
of God to bring good
vil, and that he will cause
ath and rage of wicked
d devils to praise him;
t all the evil, which has
and which will for ever
the moral system, will
lly be made to promote a
mportant purpose under
e and perfect administra-
that ALMIGHTY BEING,
ll cause all things to work
own glory, and thus ful-
his pleasure." Let the
now attend to the lan-
f the Westminster Con-
, chap. v. sect. 4. and ob-
he coincidence of senti-
"The Almighty power,
hable wisdom, and infi-
oodness of God, so far
t themselves in his prov-
that it extendeth itself
e the *first fall*, and *all*
ins, of angels and men;
t, *not by a bare permis-*
nt such as hath joined
a most wise and power-
ful bounding and otherwise or-
dering and governing of them in
a manifold dispensation to his
own holy ends." In the Larger
Catechism it is said, that God's
ordering his creatures and *all*
their actions is, "to his own
glory." Thus between these
standards of Calvinism and the
Creed of the Seminary there is,
on this point a perfect agreement.
In both the sentiment is expres-
sed in language equally perspic-
uous, copious, and solemn.
What then shall we say of such
a charge as this, against the part
of the Creed now under consid-
eration?—"that *the address*,
with which phrases have been
selected, which may possibly
bear another meaning, has prob-
ably *never been equalled* since
the destruction of the order of
the Jesuits." Surely, if these
Reviewers are capable of feel-
ing, they must blush to think,
that they have committed so
great an outrage on *christian*
courtesy, as well as on *truth it-*
self; for to every person it must
be obvious, that the charge is
false, as false, as if levelled
against the framers of the West-
minster Confession. It will then
be remembered, that this last
quoted passage of the Creed, on
which the Reviewers lay so much
stress, and from which they
seem to expect so much advan-
tage against the Institution, is
strictly Calvinistic, expressing,
in plain terms, precisely the same
sentiment with the Westminster
Confession. It is readily con-
ceded, that the Reviewers have
clearly supported their position,
that the Creed, on this subject,
as well as on others, contains
the faith of Hopkinsians; and
hence, again, we derive a pleas-

ing reflection on the real agreement of those, who are united in the Seminary, in the great truths of revelation.

We proceed to the eighth article of Miss A's summary, which is, "that repentance is before faith in Christ." But, say the Reviewers, "as this is little more than verbal, and seldom disputed, we presume it was not considered important enough to be expressly recognized." No farther remark, therefore, seems to be necessary either on this article, or on the discovery, which the Reviewers think they have made from the placing of the word, *repentance*, before the words, faith and holiness.

The ninth and tenth articles relate to the doctrine of imputation, of which we have already spoken.

On a review of the two theological systems abovementioned in their various parts, it is evident, that they are *radically and essentially one*. This creed, therefore, is not a compromise, in which one party has gained advantage over the other. The fact is, there was really nothing to gain. Of this these two denominations have been long convinced; for they have considered themselves as brethren, and held christian fellowship with each other. Against these two denominations, as they are represented, which have united in the Theological Seminary, all the ingenuity and labor of the Reviewers; all their declamation about the ignorance or dishonesty of any Calvinist, who subscribes the Creed, amounts to nothing. They have not substantiated their accusation. They have failed of accomplishing their purpose; and, while professing to be friends of christian love and candor, have subjected themselves to the just reproach of attempting to *sow discord among brethren*. We perfectly agree with these gentlemen, when they say of themselves, "Our feelings may already have carried us too far." It is a reflection, which does honor to their discernment. But when they proceed to declare, "We acquit ourselves of being biassed by the consideration of the *kind* of opinions, which are to be taught in the Seminary;" we confess our faith is stumbled. They indeed expressly *omit* the inquiry, whether those opinions be true, "as of comparative unimportance." But every reader perceives, and they themselves must on reflection, perceive, that it is "the *kind* of opinions to be taught in the Seminary," which has excited their aversion. All their reasoning powers are employed to prove, that the creed contains *a particular "kind of opinions."* And it is against *that particular "kind of opinions,"* without taking into consideration their truth or falsehood, that their warmest objections are urged.

With a remark on two more passages in the abovementioned Review, we shall close for the present. After laboring abundantly to prove, that the Associate Founders have a *different* object from the original Founders of the Institution, and with a view still more fully to establish this point, the Reviewers say; "why too all this jealousy on the part of the new Associates? why this *distinct* and independent board of visitors? These *guardians* and *protectors* of their

ion against all perversion
smallest avoidance of their
sign? Why all this, if they
think that they had a
set of principles to de-
If they did not know that
had secured such a Creed,
man of ingenuousness can
who is not in the main a
to Hopkinsian princi-
And that therefore, as long
Creed remains untouched,
be certain, that their *pro-*
fessors must be *unequiv-*
Hopkinsian?" We have
, we think, to the satis-
of every reader, that the
is *unequivocally and pure-*
Calvinistic. The inference is
that any man, who is *une-*
cally and purely Calvinistic,
rightly sign it. If Cal-
and Hopkinsian princi-
, as we have shown, radi-
mainly the same; then
ingly say, with the Re-
, that the man of ingenu-
, who subscribes the creed,
"in the main," embrace
kinsian principles;" which
more than saying, that he
mbrace "merely Calvin-
inciples." We are sorry
ntlemen, who "write for
blic," and profess to *found*
eir conjectures on the
let before them, should
ky of such a mistake, as
s in another part of the
ng quotation; where they
nt the Associate Found-
moved by "jealousy"
oint a "*distinct* and in-
ent Board of Visitors,"
rd "*their* foundation."
as they ought to have learn-
m "the pamphlet before
" that the Associate Foun-
ave neither "a *distinct* set
nciples to defend," nor a
"*distinct* Board of *Visitors*" to
defend them. Their principles,
contained in the creed, are com-
mon to all the Founders; the
Board of Visitors is a JOINT
BOARD, in which all the Found-
ers are equally united. Besides
all this, it appears, that the Board
of Visitors does not spring from
the "jealousy" of the Associate
Founders; but is expressly pro-
vided for in the Constitution of
the Original Founders,* and is
fully justified by the long tried
principles of literary and relig-
ious institutions in England.

The other passage, we shall
notice, is near the close of the
Review. Although the Reviewers
say, at the beginning, that "they
hold the Founders as standing
clear of any of the defects, which
their establishment may contain;
that, towards them they feel no
other sentiments, than those of
admiration of their generosity,
and reverence for their piety;
and that they leave them *entirely*
out of the question in the obser-
vations they are about to make"
on the Institution; yet, be-
fore they have done, they mani-
fest quite different feelings and
break forth upon the same Foun-
ders in this chiding language.
"Why, gentlemen, have you
not *expressly* made it, (i. e. the
Creed,) a term of ministerial com-
munion? Or why have you not,
at least, *told* us, that *no student*
from your Seminary, *who does*
not subscribe, shall have your
recommendation, or, as far as
your power extends, be author-
ized to preach?" Is the cause
of these Reviewers such, that it
needs to be supported by means
so disingenuous and dishonest?
What is there in the printed doc-

* See art. 32.

tuments, from which they profess to receive all their information, and on which they profess to found all their conjectures,—what is there in these documents, which gives the least occasion for such an insinuation? The insinuation, we are sensible, was at an early period thrown out, that the students of the Seminary would be required to subscribe the Creed, and would be subjected to disadvantages, if they refused. On this subject we have made diligent inquiry; and are authorized to declare, that this insinuation, though it has found its way into the *Anthology*, has no foundation either in the Constitution and Statutes of the Founders, or in the practice of the Seminary. No applicant or student will, at any time, have any thing to do with subscribing a Creed; except in the case pointed out in the Constitution; which is, that an applicant, not belonging to any church, shall, in order to admission, subscribe a *declaration of his belief of the christain religion*. We regret that such an insinuation was ever made. But we are truly surprised that gentlemen, who "write for the public," and pretend to found, what they write, on public documents *only*, have endeavored to circulate and sanction an insinuation totally groundless and false, by giving it a place in their Review.

(To be continued.)

RELIGIOUS INTELLIGENCE.

FRANCE.

From some recent statements, it appears that protestantism is reviving in various parts of the French dominion. By the union of Geneva, and of the German provinces on the left bank of the Rhine, a very considerable addition is made to the number of protestants subject in France. The protestant pastors receive an allowance, in the country places, of about 100*l.* a year; and in cities about double that sum. A seminary is proposed to be established for protestants, the expense attending which, it is intended to defray by means of voluntary contributions and annual charity sermons throughout the protestant community in France. It is likewise added, that very little doubt exists of their ability, in this way, to obtain the object of erecting and maintaining the proposed establishment.* *Evan. Int.*

* *Most sincerely we wish that the above may prove true. But when we recollect Napoleon's late edict relative to an imperial university, and the influence of his uncle cardinal Fesch over the churches in the Rhenish confederation, the prospect with respect to protestantism appears gloomy.*

UNITED STATES.

Report of the State of Religion within the bounds of the Synod of Albany.

The Synod are happy in having another opportunity, of communicating to the people under their care, an account of the state of Religion within their bounds.

It is important for the friends of Zion, to notice with gratitude the goodness of God, in promoting the interests of the gospel; and it is equally important for them to be aware of the false opinions and evil practices which impede its progress and hinder its salutary influence on the souls of men.

From information received by a free conversation on the subject, it appears that during the last year, the Word and its ordinances have been

ined with considerable fidelity; tended to generally, with ap- seriousness and decency. The ht have been instructed, the warned of their danger, and ers comforted and built up in holy faith. Some of our con- ions have been favored with a refreshing from the presence Lord. The spirit has been out; saints have been enliv- and sinners converted from the their ways. Numbers have added to the church visible of we hope, as shall be saved with lasting salvation.

these triumphs of the cross, God be praised; and let all ers the Saviour, be encouraged fervently and perseveringly, peace and prosperity of Jeru-

mes of humiliation and regret er, we notice in some places, evalence of infidelity, licen- ss, and error. It is deplora- ed, that in this highly favored here should be any, who, in e of evidence the most clear nvincing, labour to degrade the l and only begotten Son of to a level with a mere man. he determined obstinacy, and oom, of such characters, let us mourn, imploring for them e and sovereign grace of God. ally dangerous is the error of who, mistaking the nature and of the Redeemer's atonement, themselves with the unscrip- ure of gospel salvation, though e and die destitute of a gospel and disposition. To suppose rist died to give men a license gress the divine law with im- is to make him at once the r of sin: and to imagine that are punishments of the wicked, plinary, and will infallibly lead to repentance, is to imagine annot be proved, either by rea- revelation. And, if in a single e, the torments of hell should produce this good effect upon ner, the doctrine of universal n must fall to the ground. comply with the gospel terms ation; let all possess a relish venly employments, then, and not till then, may all hope for heaven- ly happiness.

In another, and a very numerous class of persons, we observe and la- ment, an unbecoming indifference to the things of religion altogether. Let such be admonished to arouse from their deceitful slumbers, and lay hold on the hope set before them. Be it remembered, that in the momentous affairs of salvation, there is no such thing as neutrality. He that resolves to chuse nothing, on this subject, re- solves not to chuse the truth. The damnation of a careless Gallio is not less certain, than that of a treacher- ous Judas, or a persecuting Nero.

Intemperance, sabbath-breaking, and profane swearing, are totally in- compatible with the christian char- acter and profession. Against such gross sins "the wrath of God is re- vealed from heaven;" and those who persist in such flagrant violations of the laws of God, may expect to lie down in endless and unavailing sor- row.

In the close of this short address, suffer us, brethren, to exhort you to **search the Scriptures. In these are contained the words of eternal life.** "Buy the truth, and sell it not." Read the Bible with carefulness, prayerfulness, and candor. And if you would know the truth, as it is in Jesus, look to God for the enlighten- ing influence of the Holy Ghost. Re- gard as equally sacred, the Old and the New Testaments. They stand inseparably connected, exhibiting differ ent dispensations of the same gracious covenant, and glorious plan of redemption. Sanctify the Sab- bath, by a conscientious abstinence from trivial amusements, and secular employments, and by a punctual and devout attention to the preaching of the word, and also by a faithful dis- charge of the duties of the family and the closet.

As an antidote to the dangerous errors and damning sins of this de- generate age, we entreat you, be careful to instruct your children, or have them instructed, in the principles of our holy religion. These princi- ples will serve as a light to their feet, and a lamp to their path; and be the most likely means of preserving them

from the contagious influence of the corrupting manners and false maxims of wicked men.

Wishing great grace, mercy, and peace, to all who love our Lord Jesus Christ, in sincerity; we commend you, beloved brethren, to the care and guidance of the great Head of the Church, and Bishop of Souls!

H. N. WOODRUFF, *Mo'r.*

Aurora, Oct. 6, 1808.

SOCIETY FOR PROPAGATING THE GOSPEL.

(Continued from page 375.)

"The Society have contributed the last year $100, toward the support of the two Indian youth, descendants of the WILLIAMS' family, under the care of the late pious and benevolent deacon NATHANIEL ELY, of Long-Meadow.

"The Rev. Mr. SERGEANT, resident missionary among the Stockbridge Indians, the schools under his care, and the mission among the western Indians conducted under his direction, by Capt. HENDRICK, have received a part of their support from the funds of this Society. Mr. SERGEANT concludes his Journal of July last, with the following extracts from letters, of Capt. HENDRICK, who is at the head of the mission among the western Indians.

"In one of his letters," says Mr. SERGEANT, "Capt. HENDRICK mentions the Shawanoo Prophet, who professes to have been to the *eighteenth heavens*, as he calls it, and to have conversed face to face with the Great Spirit. He declares, that the tribes who will not believe his doctrine shall be destroyed. Capt. HENDRICK calls him "the emissary of Satan;" and says that his design is "to excite the Indians to war against the United States, &c."

"In another letter, dated, Fort Wayne, March 27, 1808, he writes as follows.

"We arrived here yesterday, and Capt. WELLS, the agent, was glad to see us. I understand that he has sent for the Pattawattamie chief, and Saukie, who have been hearing the Prophet, who has been in the neighborhood all the winter. They came, and he held council with them, and sent messages by them to their respective nations; the substance of which is to have the nations to sit still and mind their own business at home, and let the Prophet manage his own affairs alone, &c.

"The Prophet's followers have done much mischief already, on the frontiers. They have killed a number of horses belonging to the white people, and some cattle for their sacrifices. He has told his young men, they shall have more liberty to take horses, after they shall be seated on the Wabash; that if the whites shall say any thing he will cause them to become mad or crazy; that while they shall stagger about, a little stroke of the tomahawk on their heads will finish them. To many other vices he encourages his people.

"One of my confidential friends in this country has orders or instructions from proper authority to take this impostor, and secure him in jail; and there are a thousand men already appointed in the State of Ohio, to march and seize the Prophet at an hour's warning.

"My friend, by this letter, you may judge how the chiefs here feel, who have a true humane feeling toward their fellow creatures, white, red, and black. Surely I do participate with such on these occasions. I feel that I stand in need of all the wisdom, knowledge, faithfulness, and patience, which I can possibly possess, to assist our allies of the different tribes of Indians, in this critical season. All the agents or officers here wish to have me exert myself to the utmost to assist the Indians in this country, which you may rest assured I shall do as long as I remain here with my health. I shall write you again next month. I cannot write two separate letters; therefore this letter will be for your information, and that of our chiefs and nation. I hope the Good Spirit will preserve you all. Farewell.

HENDRICK AUPAUMUT"

"Since January 1st, 1803, including the books then on hand, the Society has purchased,

Bibles - - - - - - - -	387
Testaments - - - - - -	603
Watts' Psalms and Hymns -	470
Primers - - - - - - - -	1,184
Spelling books - - - - -	1,098

's Rise and Pro-		
- - - - - - -		630
ooks, and tracts,		
hem bound books		10,332
Total		14,698

f these remain on hand.
ve been distributed, with
ions in the District of

e of the funds and ex-
is exhibited in the follow-
nt from the Treasurer.

f FUNDS, Income, &c. of
y for Propagating the Gos-
g the Indians and others in
nerica, May, 1808.

		Income.
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t. stock, red)	3,305 20	547 95
t. stock for ree per ck	5,200	312
t stock dd debt)	165 62	9 93
t stock	4,000	280
ocia ies	1,000	50
. mort-	900	64
	20,398 17	1253 88

unt of J. Alford's de-
he use of Indians exclu-
luded in these funds, is
; income of which is $537
ce of cash on hand in May,
; part of which was due
s; and $1234 38 in con-
exchanged six per cent.
since been added to the
e Society.

tion, Nov. 3d, at : Church in Bos-		301 16
unted to ntleman in Salem		12
Daniel Lovejoy, ast, donations		41
unknown hand Rev. Dr. Bar- ialem, in June last hrough Rev. Dr. of Boston.		30 50
		$384 66

e of cash in the
er's hand, $225 50

"On the whole, the Society are encouraged to hope, that their exertions and expenditures, have not been without visible benefit to the people in the various and distant parts of our country, to which they have been extended. Were their means more abundant, their useful operations could doubtless be more extensive and efficient. The missionary field is wide, and the harvest great, where the means of supporting laborers are small. To the Lord of the harvest, therefore, let us offer our devout supplications, that he would raise up faithful laborers, provide the means of their support, and cause that they be sent forth to gather in this harvest."

Officers elected May, 1808.

William Phillips, Esq. *President.*
Rev. John Lathrop, D.D. *V. President.*
Rev. Jedidiah Morse, D.D. *Secretary.*
Rev. Abiel Holmes, D.D. *Assist. Sec'y.*
Mr. Samuel H. Walley, *Treasurer.*
Rev. John Eliot, D.D. *V. Treasurer.*
Select Committee.
Mr. Samuel Salisbury,
Rev. Joseph Eckley, D.D.
Hon. Dudley A. Tyng,
Hon. John Davis,
Rev. Jedidiah Morse, D.D.

Boston, February 22, 1809.

Dear Sir,

Having been in this region for a considerable time, for the purpose of soliciting aid to the mission among the Wyandot Indians, and having found many liberal friends for its support, (notwithstanding the distressing situation of our country,) it will doubtless be pleasing to those who wish for the propagation of christian knowledge, and civil improvement among our red brethren, to have a short account of the plan of the Wyandot mission.

The plan adopted by the Western Missionary Society, has been to unite religious and moral instruction, schooling of their children in the English language, and agriculture, so as to render them auxiliary to each other. For this purpose, the mission was furnished with a team of two horses, two yoke of oxen, ploughs, chains, &c. Two laboring men are employed to assist the Indian people in fencing, ploughing, raising of corn

and other kinds of grain; and to aid them in building comfortable houses. They are also to cultivate a missionary farm, on which beef, pork, bread, corn, and all kinds of vegetables are to be raised, necessary for the comfort and support of the Missionary family and Indian School. Religious instruction is to be given them statedly on the Lord's day, and occasionally on other days by the Missionary; a school-house is to be erected, with other buildings, convenient for the Missionary family; and the Indian children to be fed, cloathed, and lodged at the expense of the Society.

The plan has been prosecuted with good success, for the time, although greatly opposed by inimical traders. The buildings have been erected, the Indian fields have been enlarged and several of the men have learned to plough their own ground, and enter into the spirit of farming, in proportion to their means. The difficulty of getting farming tools, renders their progress slow. Plough irons and other kinds of smith work, cannot be procured within the distance of 100 miles. To remove this difficulty, and forward agriculture among the natives; it has become an object, to establish a blacksmith under the direction of the Missionary Society.

About twenty acres of excellent ground has been fenced by the laborers, and the last season improved for corn, oats, flax, potatoes, turnips, &c. And a large garden, well cultivated, producing plentifully the various roots, mellons, squashes, cucumbers, peas, beans, &c. for the use of the family and school. Beef and pork are also raised in plenty. The missionary stock of cattle consisted, (when I left Sandurky, in October,) of twenty-six head; among which, were five oxen, and nine cows. The missionary family and Indians have now no way of breaking their corn for bread, but in a large mortar, or a small hand mill. They are calculating to build an horse mill the ensuing spring; so that the *substantial* means of supporting the missionary family and Indian school, now in a flourishing state, may be furnished from the farm.

The friends of Zion will rejoice to hear, that the Wyandot tribe, for more than three years have kept their engagements, not to make use of any strong drink. In that time I have not seen an instance of intoxication among them; although the traders have kept spirituous liquors constantly for sale in their vicinity.

Many of them listen to preaching, and a small number have hopefully embraced the gospel of Jesus Christ.

I hope in some future communication to give a more minute history of the rise and progress of the Wyandot mission. The salvation of the heathen, is so fully brought into view in scripture prophecy, that it is ardently requested of the friends of Zion to pray for the accomplishment of such a glorious event.

I am your affectionate friend
and humble servant,
JOSEPH BADGER.

Rev. Dr Morse,
Charlestown.

Note · Received, for the Indian Mission, from a few private gentlemen in Boston, *three hundred eleven dollars*, from the Honorable Corporation of Harvard College, one hundred dollars; from the Massachusetts Society for promoting Christian knowledge, fifty dollars, and from a few of the friends of Missions in Cambridge, one hundred and eighty-three dollars.

JOSEPH BADGER.

NEW CHURCH IN BOSTON.

We are happy in announcing to our readers the recent organization and establishment of a New Congregational Church in Boston, on Evangelical principles, who have recognized as the doctrines taught in the Holy Scriptures, those expressed in the Confession of Faith agreed upon by the Elders and Messengers of the churches, assembled in Boston, 1680, and have adopted as their guide in their church government and discipline, what is denominated the *Cambridge Platform*. This new church, we understand, have invited the Rev. Dr. HENRY KOLLOCK, late Professor of Divinity in the College at Princeton, (N. Jersey,) to be their Pastor, who has given a favorable answer to their invitation, and is expected in Boston, in the course of a few months, with

his family, with a view to his settlement. We deem it an suspicious circumstance that this new church, which, from the success of their subscription, and the eminent talents and high reputation of their Pastor elect, is rising up with such promising prospects, is established on the same Ecclesiastical foundation and Evangelical principles, as are all the ancient churches in Massachusetts. It is not, we understand, the offspring of a schismatic spirit, nor of a desire for innovation; but originated from a conviction of the necessity of another place of worship, to accommodate Congregationalists, who cannot procure seats in any of the meeting-houses of that denomination. This will easily be accounted for, when the following facts are known, viz. that the town of Boston, has now nearly double the number of inhabitants that it had before the American war, and probably three times as many as it had in the year 1732, when there was in Boston, the same number of Congregational churches, as there is at the present time. From 1748 to 1775, there were *twelve* Congregational churches, which, notwithstanding the great increase of the town, have been since reduced to their present number, *nine*. From these facts, the necessity of a new Congregational church must be apparent; and it may reasonably be expected also from the same facts, that this new church and congregation will be filled, without lessening any of those already existing; and of course without producing any of those unpleasant feelings, which the establishment of new societies, under different circumstances, have too often excited.

LIST OF NEW PUBLICATIONS.

NEW ORIGINAL WORKS.

Works of Fisher Ames, Compiled by a number of his friends. To which are prefixed, Notice of his life and character. Nihil tetigit quod non ornavit. Boston. T. B. Wait, & Co. 1808.

A Discourse delivered at Plymouth, Dec. 22, 1808, at the anniversary commemoration of the landing of our ancestors at that place By Thaddeus Mason Harris, A.M. member of the Historical Society of Massachusetts. Boston, J Belcher. 1808.

A Sermon delivered at King's Chapel, Boston, Jan 1, 1809; being the Sabbath of the author's ordination as one of the ministers of that society. By Samuel Cary. Boston; J. Belcher 1809.

Reports of Cases adjudged in the Supreme Court of Pennsylvania. By Horace Binney. Part I. and II. of the first volume. W P Farrand and Co. Philadelphia, and Farrand, Mallory, and Co. Boston. 1809

A Compendium and Digest of the laws of Massachusetts By William Charles White; Counsellor at Law. Part I. of volume I. To be completed in 4 vols. 2 parts to a volume Boston; Munroe, Francis, and Parker. 1809

Select Reviews, and Spirit of the Foreign Magazines, No. 2, for February 1809. Hopkins and Earle, Philadelphia; and Farrand, Mallory, and Co Boston

The Witness. A new Baptist Missionary work, published monthly. No. 1 and 2, for January and February, 1809. Boston; Manning and Loring

The New York Medical and Philosophical Journal and Review, No. 1. Price 75 cents New York; T. and J. Swords 1809.

The Gospel Plan, or a Systematical Treatise on the Leading Doctrines of Salvation. Intended to encourage sinners to believe in Christ, and to direct believers how to obtain the comforts of the gospel, and to make progress in a life of religion. By William C. Davis. Philadelphia: Hopkins and Earle. 1809.

NEW EDITIONS.

The History of the Church of Christ. Vol. the first. Containing

the three first centuries. By Joseph Milner, A. M. late Master of the Grammar School in Kingston upon Hull. First American edition. Boston; Farrand, Mallory, and Co. 1809.

The Analogy of Religion, natural and revealed, to the constitution and course of nature. To which are added. Two brief dissertations. 1. On Personal Identity; 2. On the nature of Virtue. Together with a Charge, delivered to the clergy of the diocese of Durham, at the Primary Visitation in the year 1751. By Joseph Butler, L. L. D. late Lord Bishop of Durham. Second American edition. To which is prefixed, a life of the author, by Doct. Kippis; with a preface, giving account of his character and writings, by Samuel Halifax, D. D. late Lord Bishop of Glocester. Boston; David West. 1809.

The Elements of Physiology. Containing an explanation of the Functions of the Human Body; in which the modern improvements in Chemistry, Galvanism, and other sciences, are applied to explain the actions of the Animal Economy. Translated from the French of A. Richerand, Professor of Anatomy and Physiology, and principal Surgeon of the Hospital of the North in Paris. By Robert Kerrison, member of the Royal College of Surgeons in London. Philadelphia; Hopkins and Earle, and Farrand, Mallory, and Co. Boston. 1808.

Studies of Nature; By James Henry Bernardin de Saint Pierre. Translated by Henry Hunter, D D. with the addition of numerous original notes and illustrations, by Benjamin S. Barton, M. D. President of the Philadelphia Linean Society, and Professor of Materia Medica, Natural History, and Botany in the University of Pennsylvania, Philadelphia, 1808.

Letters to the Rev. Thomas Belsham, on some important subjects of Theological discussion, referred to in his Discourse, on the occasion of the death of the Rev. Joseph Priestley, L L. D. F. R. S &c. &c. By John Pye Smith, D. D. Boston, Farrand, Mallory, & Co. 1809.

Sermons on several subjects. By the late Rev. William Paley, D D. Subdean of Lincoln, Prebendary of St. Paul's and Rector of Bishop Wearmouth. Hopkins & Earle, Philadelphia, and Farrand, Mallory, & Co. Boston. 1808.

Discourses on secret and family worship, and the religious observation of the Lord's day: with two discourses on the Heavenly State considered under the idea of a Sabbath. By Job Orton. First American from the second London edition. Bridgport, (Con.) S. Backus & Co.

IN THE PRESS.

The second, third, and fourth volumes of Milner's Church History all to be published early in the spring. Farrand, Mallory, & Co.

The public Statute Laws of the State of Connecticut, are now in the press of Messrs. Hudson and Goodwin of Hartford, in a handsome edition publishing by authority of the General Assembly under the superintendance of his Honor John Treadwell, Enoch Perkins, and Theo. Day, Esquires. The introduction to this work, contains an able and luminous historical view of the government and jurisprudence of this truly republican State.

ANNUNCIATION.

We are happy in announcing to the public, that Dr. Thatcher of Plymouth, a practitioner of much experience and high reputation, contemplates putting to the press (in the course of the next summer, should proper encouragement be afforded to the work) The New-England Dispensatory. It is the intention of the author to erase the redundancies in the European Dispensatories, and to supply several pages of new matter upon the medicinal products indigenous to our own soil. The work will be comprized in an octavo volume of 400 pages. The necessity for such a work we think will appear sufficiently obvious to the public. The author, we are informed, will make it a practical exposition of every thing important in the Materia Medica.

ORDINATION.

Ordained over the Congregational Church and Society at Douglas, (Mass.) Oct. 19, 1808, Rev. David Holman, A. M. The introductory prayer was offered by Rev. Daniel Dow, of Thompson. The Sermon by Rev. Nathan Holman, of Attleborough. The Ordaining prayer, by Rev. Edmund Mills, of Sutton. The charge, by Rev. Nathaniel Emmons, D. D. of Franklin. The Right Hand of Fellowship, by Rev. Joseph Goffe of Sutton. The concluding prayer, by Rev. Dr. Crane, of Northbridge.

The day was pleasant; the assembly numerous, attentive, and devout, indicating their high approbation of the interesting and appropriate exercises of the day.

OBITUARY.

COLONEL DAVID WOOD.

Among the useful and respectable class of citizens, whose names should be transmitted with respect to posterity, may be reckoned Col. David Wood. He was a native of Charlestown, and descended from very pious and worthy parents. He was amiable and moral from his youth, and for many years a member of the Congregational church in his native town, where he lived till within a few years previous to his death. Good nature, honesty, and benevolence to the poor were prominent traits in his character. He was ready to every good work; a peace maker; a friend and liberal supporter of the institutions of religion. Few men were more generally esteemed and beloved by his acquaintances.

The following account of the closing scene of his life, is from one, who had the best opportunity to know the facts, which it contains. The disease of which he died was one of the most distressing kind; which however did not deprive him of his reason. He anticipated his change some months before it happened, giving him opportunity, (which he diligently improved) to prepare for it. His natural cheerfulness and fortitude never forsook him. Without the least visible impatience or murmuring, and with entire submission, he bore the most agonizing distress, in the height of which he would look up, and with the greatest fervency pray, "O my good God suffer me not to repine." Through the whole of his last conflict he appeared less to dread sufferings, than the sin of impatience under them. The view he had of the deep depravity of his own heart occasioned a constant jealousy lest he should deceive himself by indulging an unscriptural hope. When told, that such a life as he had lived furnished a good ground to hope for happiness beyond the grave; he replied—"Man is naturally a proud creature. It is easy for me to think well of myself; and for others to commend me; but this is of small importance. I wish to stand approved to my Judge, who looketh at the heart. Though I have endeavored to live a good life, I have no dependence but on the mercy of God, through Jesus Christ."

The evening before his death, his faith seemed to be changed into vision; and hope into fruition. Now said he I am ready; and with as much fervency as his remaining strength would admit, he breathed out his soul in this prayer—"Come Lord Jesus, come quickly. Why tarry the wheels of the chariot of thy salvation"—and then fell asleep to wake no more till the resurrection.

"Mark the perfect man, and behold the upright; for the end of that man is peace."

POETRY.

A HYMN.

High on his throne of power and might,
  God sits in Heaven enthron'd;
Surrounded by effulgent light,
  With radiant glory crown'd:

No access there for mortal eye,
  Too pure for human sight;
The soul, redeem'd, from earth must fly,
  Ere it sustain that light.

Yet glories of a milder ray
  Are open on mankind;
Which faith, and hope, and love survey
  With vision unconfin'd.

His mercies, as the mountains high,
  Are heap'd around our race;
And like a river, gliding by,
  Swells his o'erflowing grace.

His judgments like the awful sea,
  Unfathomably deep,
The storehouse of the wonders, He
  Doth as his secrets keep.

His faithfulness outstrips the sight,
  A pillar large and broad;
A pyramid, whose rising height
  Is mantled with a cloud.

These monuments of truth and power,
  Earth's wilderness adorn,
To mark to man, the promise sure
  That Jesus shall return.

Now, Oh! my soul, view through this vail
  God's shrouded glories here;
And exercised by faith still feel
  The Lord thy God is near:

Then at the last, the judgment day,
  Thy Lord shall purge thy sight;
And raise thee from thy bed of clay,
  To all his glorious light.

TO CORRESPONDENTS.

The illustration of "the Parable of the Sower," is reluctantly deferred till our next number, as are the Reviews of Dr. Dwight's, Dr. Holmes', and Mr. Romeyn's Sermons.

Detector No. I is received. It has our entire approbation. It came too late for this month. We shall take the liberty to change the title to that of "A Review, &c" as more appropriate.

The Obituary Notice of the late Hon. J. Norris, Esq. shall appear next month.

The account of the 11th Meeting of the Congregational Missionary Society, and several other articles of intelligence, are necessarily postponed till our next.

The correspondence between two eminent characters now deceased, on the difficulties attending the quotation of a prophecy in Isaiah, by St. Matthew, on a careful perusal, though critical and ingenious, is found inadmissible, for reasons which our respected Correspondent will find in pages 10, 11 and 25 of the MS. The MS shall be returned through the channel he has prescribed.

The remarks of "*a Christian*" on Mirabeau's System of Nature, though judicious as far as they go, appear to us incomplete; more should be said on the subject, or nothing. Beside, we seriously question the expediency of noticing works of this kind at all. Their circulation and influence is probably limited to a few individuals into whose hands our work would not be likely to fall. We wish not to be instrumental in spreading the knowledge of books, which will not be useful to our readers.

☞ Readers will please to correct the following errata in the Review of the Theological Institution in the last number, viz. p. 372, left hand column, l. 12, for *enable*, read *be unable*. p. 374, left hand column, l. 8. read ample as are its funds.

THE

PANOPLIST,

AND

MISSIONARY MAGAZINE UNITED.

No. 10. MARCH, 1809. Vol. I.

BIOGRAPHY.

MEMOIRS OF THE LIFE AND DEATH OF MR. PHILIP HENRY, MINISTER OF THE GOSPEL, AT BROAD-OAK, NEAR WHITCHURCH, SHROPSHIRE, ENGLAND.

From the Protestant Dissenters' Magazine.

Continued from page 391.

In October 1663, Mr. Steele and Mr. Henry, and some other of their friends, were taken up, and brought prisoners to Hanmer, under pretence of some plot, said to be on foot against the government. After some days confinement, and undergoing an examination by the deputy-lieutenants, they were dismissed: finding verbal security to be forthcoming upon twenty-four hours notice.

As a mean pitiful insult, in the beginning of 1665, when the act for a *royal aid* came out, the commissioners for Flintshire nominated Mr. Henry sub-collector of the said tax for the township of Iscoyd, and Mr. Steele for the township of Hanmer. Mr. H. got some others to gather it for him, only took an account of it, and saw it properly done, deserving (as he said he hoped he should,) that inscription mentioned in *Suetonius*, *To the memory of an honest publican.*

In September 1665, he was again, with Mr. Steele and others, carried prisoner to Hanmer. He was examined about *private meetings*: some such (but private indeed,) he owned he had been present at of late in Shropshire, but the occasion was extraordinary; the plague was at that time raging in London, and he, and several of his friends, having near relations there, thought it was time to seek the Lord for them, and this was imputed to him as his *crime*. After some days confinement, being unable to prove any thing against him, he was discharged upon recognizance of twenty pounds, with two sureties to be forth-coming upon notice, and to live peaceably.

Though his house at Broad-Oak was above *five statute* miles from the utmost limits of Worthenbury, yet because it was only *four reputed* ones, his enemies drove him, for a time, from home, under the operation of the *five-mile* act; by which all nonconformist ministers were for-

bidden, upon pain of six months imprisonment, to come, or be within five miles of any corporation, or place, where they had been ministers, unless they would take an oath, not *at any time, to endeavour any alteration of the government in the* CHURCH *or state.* Partly on this account, and partly for the advantage of the school at that place for his children, in the beginning of the year 1667, he removed with his family at Whitchurch, and dwelt there above a year.

This year after a long contest with his own mind, which was occasioned by his *religious fear* of separating from the church, notwithstanding the shameful violence and injustice with which its rulers treated him, and multitudes besides, he (very privately) administered the Lord's Supper.

In May 1668, he returned with his family from Whitchurch to his house at Broad-Oak, in which, notwithstanding the open and secret enmity of many, he continued to reside till he was removed to a better world above twenty-eight years after. Whenever there was preaching at Whitewell chapel he constantly attended with the family; was usually with the first, and reverently joined in the public service. He often dined the minister who preached; after dinner he sung a psalm, repeated the morning sermon, and prayed; and then attended in like manner in the afternoon. In the evening he preached to his own family. On those Lord's days when there was no preaching at the chapel, he spent the whole day at home; many an excellent sermon he preached when there were present only *four* besides his own family and perhaps not so many according to the limitation of the *conventicle act.*

At Broad-Oak he contracted an intimate acquaintance with the learned, judicious, and pious Rowland Hunt, Esq. of Borreatton, the son of colonel Hunt, of Shrewsbury, and with his excellent lady Frances, daughter of lord Paget. This acquaintance continued with great cordiality till Mr. Henry's death, about thirty years.

In 1672, the king, wearied out, as he pretended, with rigorous measures, published a declaration of the following tenor; *In consideration of the inefficacy of rigor, tried for divers years, and to invite strangers into the kingdom, ratifying the establishment of the church of England, it suspends penal laws, against all non-conformists and recusants, promiseth to licence separate places for meetings, limiting papists only to private houses.*

Various were the opinions formed upon the propriety, or even safety of the non-conformists availing themselves of a liberty so granted. The mind of Mr. Henry was soon made up; his constant plan was, *to work while it was day, and to mind, in such cases, only the interests of the soul.* Upon this principle he availed himself of a licence, which he received from some friends in London, a few weeks after the declaration came out, to open his doors and welcome all his neighbors to partake of his *spiritual things.* He still preached only *one* sermon in

the evening when there was service at Whitewell chapel; but when there was not, he spent the whole day, *i. e.* the public parts of it, in regular services. This he did *gratis;* receiving nothing for his labors, either at home or abroad, but the satisfaction of doing good to souls, with the trouble and expense of entertaining many of his friends, which he did with much cheerfulness. He would say he sometimes thought, that the bread even multiplied in breaking; and he found, that God abundantly blessed his provision, with that blessing, which, as he used to say, will *make a little go a great way.* While this liberty lasted he was *in labors more abundant;* many lectures he preached abroad in Shropshire, Cheshire, and Denbighshire, spending and being spent in the work of the Lord.

It was at the beginning of this liberty that the society at Broad-Oak commenced: made up, besides the neighborhood, of some out of Whitchurch and Whitchurch parish who had been Mr. Porter's people; some out of Hanmer parish, who had been Mr. Steele's and some out of the parishes of Wem, Prees, and Elsemere; persons generally of very moderate and sober principles, quiet and peaceable lives, and hearty well-wishers to the king and government. To this society Mr. H. would never call himself a *pastor*, nor was he willing that they should call him so; but a *helper* and a minister of Christ for their good. He administered the ordinance of the Lord's Supper usually once a month.

On the 3d of March, 1677, the town of Wem in Shropshire, about six miles from him was burnt down; the church, market-house, and about one hundred and twenty six dwelling houses and one man, being consumed in little more than an hour's time. The first time he went thither after that calamity, a neighbouring justice, having notice of it, sent to forbid him to preach, to his own grief, as well as the grief of many others who came, expecting to hear him. *But*, says he in his diary, *there was a visible sermon before us, the ruins preaching*, that *sin is an evil thing*, and *God a terrible God.* He often prayed for them afterwards, that *the* fire might be a *refining fire.*

In the year 1681 the demon of persecution was again let loose upon the wearied Dissenters. June 14, as Mr. Henry, Mr. Bury of Bolas, and a few serious and pious christians were holding a day of solemn prayer and fasting on account of a long want of rain which threatened the country with a drought; they were broke in upon by *two* of those *time serving profligates* who when they are made *justices of the peace*, are themselves the principle disturbers of the public tranquillity. Amidst a torrent of oaths and abuse, these magistrates compelled all who were present to give up their names and places of abode and returned to the place from whence they came to this *good work*, which was a gaming assembly of *justices*, *gentlemen*, and *clergymen* of the neighborhood at an ale-house upon Prees heath, where they were accustomed to meet every Tuesday in the summer time to spend the day in bowling and drinking.

These worthy supporters of a *state reformation* met two days after at Hodnet sealed two records of *conviction*, fined the master of the house where the meeting was held, Thomas Millington of Weston, twenty pounds, and five pounds more as constable of the town that year, and all who were present five shillings each. Mr. Bury, though he had not preached, and the act only punishes *preaching* and *teaching:* they fined 20l. Being utterly unable to pay this fine, though by laying 7l. of it upon some others, they reduced it to 13l. they took from him by distress, the bed which he lay upon, with blanket and rugg; also another feather bed, nineteen pair of sheets, most of them new; of which he could not prevail to have one pair returned for him to lie in; also books to the value of five pounds, besides brass and pewter. Having no way to right himself, the good man sat down *with his loss, and took joyfully the spoiling of his goods; knowing that he had in heaven a better and an enduring substance.*

Mr. Henry upon this occasion was marked out for peculiar punishment, and under pretence of a former record against him, entered upon the county books in 1679, upon which he was never prosecuted, he was fined 40l. as for two offences. This sentence he looked upon so manifestly cruel and unjust that he refused to pay the fine, and suffered it to be levied by distress upon his estate. As the *warrant* gave those who were to execute it no authority to break open doors, nor their *watchfulness* any opportunity to enter the house, they carried away about *thirty-three* cart loads of of goods without doors, corn cut upon the ground, hay, coals, &c. These violent measures brought great odium upon his enemies, and made a great noise in the country; while Mr. H. bore it with his usual serenity of mind.

It was expected that Sir George Jeffries, then chief justice of Chester and afterwards lord chancellor, would have highly approved of these measures, but it happened otherwise, for neither *then* nor at any other time did he countenance any proceedings against Mr. H. The trouble which he had about this meeting at Weston, however, obliged him for a while to keep his Sabbaths privately at home. In the year 1682, he again took courage, and by the kind connivance of the neighboring magistrates many flocked to him on the Lord's day. This was but a short gleam of fair weather; in 1683 clouds gathered again. Meetings were generally suppressed through the kingdom, and he was again obliged to confine his labors to his own family, and those friends who came to visit him. He continued his attendance at Whitewell chapel as usual; and when he was abridged of his *liberty*, blessed God for his *quietness*. Once when the curate preached a bitter sermon against the Dissenters in the morning of a Lord's day, some wondered that Mr. H. would go in the afternoon, for the second part. *But*, said he, *if he does not know his duty, I know mine; and, I bless God, I can find honey in a carcase.*

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1687, to court pop-
ularity, Mr. Henry joined with several others in those parts in addressing him while he lay at Whitchurch; NOT to offer him their *lives* and *fortunes*, but to thank him for the liberty they had, with a promise that in the use of it, they would demean themselves quietly.

In May, 1688, by whose procurement was not known, he was nominated a justice of the peace for the county of Flint. He was astonished at receiving from the proper officer, a letter of this purport addressed to Philip Henry, Esq. In a handsome manner he declined this appointment, and did what he could to prevent its being talked of in the country.

With fear and trembling he received the news of the prince of Orange's landing Nov. 5, 1688, but no one rejoiced in the happy termination of this GRAND business more than he did. He celebrated the national thanksgiving for that great deliverance, with a sermon on Rom. viii. 31. *What shall we say then to these things? If God be for us, who can be against us?*

Notwithstanding the hopes which many entertained of an accommodation with the *church* at this time, he found himself by the *pride*, *selfishness*, and *obstinacy*, which, when their fears were over, the clergy manifested,* at

* It was publicly avowed by the clergy, who, when James threatened the overthrow of that *craft by which they get their wealth*, could cant and whine and talk of their *dear protestant brethren the Dissenters*; that forasmuch as the oaths, subscriptions and ceremonies were imposed *only* to keep out such men, they would never consent to their removal, to let them in again. *Nolumus leges Angliæ mutari*, was a saying perverted to this purpose: and the fixed principle was; better a *schism* without the church,

last perfectly *driven from it*, and therefore, under the protection of the act of *indulgence* which passed June 1689, and not only *tolerated* but *allowed* and *sheltered* dissenters' meetings, he wholly separated himself from it, publicly opened his meeting at Broad-Oak, and continued to preach in it, at the *usual times* of service, as long as he lived, much to the satisfaction of himself, and the comfort and edification of his hearers.

The circumstances of his family in these last *nine* years of his life were somewhat different from what they had been; but the *candle of God* continued to shine upon his tabernacle. In the years 1687 and 1688, he saw all his five children married; the three eldest in four months time, in 1687; and the other two in eighteen months after; and not only all with his full consent, but to his great comfort and satisfaction. He would say he thought it the *duty* of parents to study to oblige their children in that affair. *Two advices* he used to give in it, *keep within the bounds of profession*, such as one may charitably hope is from a good principle. *Look at suitableness*, in age, quality, education, temper, &c. To his children he would commonly say, *please God and please yourselves, and you shall never displease me.* He greatly blamed those parents who conclude matches for their children without their consent. Thus lived and acted in public and in private, in secular and in sacred concerns, this great and good man; *an Israelite indeed in whom there was no guile.*

We must now view this eminent man in the closing scenes of his life. His constitution was tender, but through the Divine blessing upon his distinguished temperance, care of his diet, and moderate exercise, by walking in the open air, he enjoyed good health for many years. Towards his latter end he was sometimes distressed with a pain which his doctor thought might arise from the stone. Recovering from a sharp fit, he said to one of his friends who asked him how he did, he hoped *by the grace of God, he should now be able to give one blow more to the devil's kingdom;* to another he said, *Well, I thought I had been putting into the harbour, but I find I must to sea again.* He was sometimes suddenly taken with fainting fits, which when he recovered from, he would say, *Dying is but little more.*

He numbered the days of the 63d year of his age, and when he finished it, August 24, 1694, he thus wrote in his diary; *This day finisheth my commonly dying year, which I have numbered the days of; and should now apply my heart more than ever to heavenly wisdom.* He frequently used that simply beautiful expression in the burial service of our English Liturgy, *In the midst of life we are in death.*

For some years before his death, he used to complain of an *habitual weariness*, contracted, he thought by standing to preach, sometimes very uneasily and in inconvenient places, immediately after riding. He would

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sickness and death, he
had several of his children and his children's children about him, at Broad-Oak, with whom he was very chearful; but often spoke of the *fashion* he was in, as *passing away;* and told them, he should be there but a while to bid them welcome. He was observed frequently in prayer, to beg of God, that *he would make us ready for that, which would come certainly, and might come suddenly.* To one who asked him how he did, he replied, *I find the chips fly off apace, the tree will be down shortly.* The last time he administered the Lord's Supper, a fortnight before he died, he closed the administration with that Scripture, 1 John iii. 2. *It doth not yet appear what we shall be;* not yet, but it will shortly.

The Sabbath but one before he died, being in the course of his exposition come to that difficult part of Scripture, xlth of Ezekiel and the following chapters; he said he would endeavor to explain those prophecies to them; and added, *If I do it not now, I never shall:* and he observed that the only prophetical sermon which our Lord Jesus preached, was but a few days before he died. This many of his hearers not only reflected upon afterwards, but noticed at the time with concern, as having something in it more than ordinary.

On the Lord's day, June 21, 1696, he went through the work of the day with his usual vigor and liveliness; and gave notice both morning and afternoon, with much affection, of the public fast which was appointed by authority the Friday following, pressing his hearers, as he used to do on such occasions, to come

in a prepared frame, to the solemn service of that day.

'The Tuesday following, June 23, he rose at six o'clock, according to his custom, after a better night's sleep than ordinary, and in wonted health. Between seven and eight o'clock he performed family worship, according to the usual manner; he expounded very largely the former half of the 104th Psalm, and sung it; but he was somewhat shorter in prayer than he used to be, being then (as it was thought) taken ill. *Blessed is that servant, whom his Lord, when he comes, shall find so doing.* Immediately after prayer he retired to his chamber, not saying any thing of his illness, but was soon after found upon his bed in great extremity of pain, in his back, breast and bowels; it seemed to be a complicated fit of the stone and cholic together in very great extremity. The means that had been used to give him relief in his illness were altogether ineffectual; he had not the least intermission or remission of pain, neither up nor in bed, but in a continual toss. He had said sometimes, that God's Israel may find Jordan *rough;* but there's no remedy, they must through it to Canaan; and would tell of a good man who used to say, He was not so much afraid of *death* as of *dying.* We know they are not the godly people, part of the description of whose condition it is, that there are no *bands in their death*, and yet their *end is peace*, and their *death gain*, and they have *hope* in it.'

'It was two or three hours after he was taken ill, before he would suffer a messenger to be sent to Chester for his and for the doctor, sayin should either be better or before they could come; last he said, as the proph to his importunate friends, About eight o'clock that ing they came, and found in the same extremity of which he had been in al And nature being before with his constant and inde ble labors in the work o Lord, now *sunk*, and di fectly *succumb* under its bu and was quite disabled to ple with so many hours sant pain. What further were then used proved fr and did not answer the inte He apprehended himself apace, and said to his son he came in, *O son you are come to a dying father: now ready to be offered the time of my departur hand.* His pain continue acute, but he had peace w *I am tormented* (said he *but blessed be God not i flame;* and soon after, *I on fire* (when at the sam his extreme parts were col he presently added, *Bless God it is not the fire of* To some of his next neig who came in to see him those at a distance had n tice of his illness) he s *make sure work for your by getting an interest in C while in health, for if that work to do now, would become of me? bless God I am satisfie* was a caution he was often to give; *See to it, that work be not undone, when time is done, lest you be u for ever.*

'Towards ten or eleven o'clock that night his pulse and sight began to fail; of the latter he himself took notice, and inferred from it the near approach of his dissolution. He took an affectionate farewell of his dear yoke-fellow, with a *thousand thanks* for all her love, and care, and tenderness, left a blessing for all his dear children, and their dear yoke-fellows and little ones, that were absent. He said to his son, who sat under his head, *Son the Lord bless you, and grant that you may do worthily in your generation, and be more serviceable to the church of God than I have been*; such was his great humility to the last. And when his son replied, *O sir, pray for me that I may but tread in your steps*; he answered, *Yea, follow peace and holiness, and let them say what they will.*—— More he would have said to bear his dying testimony to the way in which he had walked, but nature was spent, and he had no strength to express it.

'His understanding and speech continued almost to the last breath, and he was still in his dying agonies, calling upon God, and committing himself to him. One of the last words he said, when he found himself just ready to depart, was, *O death, where is thy*——; with that his speech faltered, and within a few minutes (after about sixteen hours illness) he quietly breathed out his precious soul, into the embraces of his dear Redeemer, whom he had trusted, and faithfully served in the work of the ministry, about forty-three years. He departed betwixt twelve and one o'clock in the morning of June 24, Midsummer-day, in the sixty-fifth year of his age. Happy, thrice happy he, to whom such a sudden change was no *surprise*, and who could *triumph* over death, as an unstung, disarmed enemy, even when he made so fierce an onset. He had often spoke of it as his desire, that if it were the will of *God, he might not outlive his usefulness*; and it pleased God to grant him his desire, and give him a short passage from the pulpit to the kingdom, from the height of his usefulness, to receive the recompense of reward. So was it ordered by him, in whose hands our times are.'

Thus lived, and thus died this great and good man. The few particulars that have been given of him in the preceding pages prove that he was no common character. He was an illustrious proof that the sincerest piety is fully compatible with the most inflexible integrity, and the most amiable courtesy and politeness. The christian, the scholar, and the gentleman, were united in him. Fitted for the most public station, he was supremely happy in that shade of retirement into which it pleased providence to lead him. His house was the abode of devotion without melancholy, and cheerfulness without levity; like the ancient patriarchs he frequently saw a numerous offspring about him; and the writer of this article is a witness that even *now*, a *century* from his death, in the neighborhood, his memory is venerated and blessed.

Mr. Henry was buried in Whitchurch church, in which place John Tylston, M.D. his son-in-law placed the following inscription:

M. S.

Philippus Henry, de Broad-Oak, in Comitatu Flint, A. M.
Sacri Minister Evangelii ; Pastor olim Worthenburiensis ;
In Aulâ Regiâ natus piis & honestis Parentibus ;
Scholæ Westmonasteriensis, indèq ; Ædis Christi Oxon.
Alumnus Regius :
Vir priscâ Pietate & verè Christianâ,
Judicio subacto & limato,
Memoriâ præstanti, magno & fœcundo Ingenio,
Eruditione perpolitâ, summo Animi Candore, Morum Venustate
Imprimis Spectabilis, & in Exemplum natus :
Cui Sacra semper sua fidis aliorumque Fama ;
Divini Numinis Cultor assiduus ;
Divini Verbi Interpres exquisitissimus ;
Aliorum Affectus movere non minùs pollens,
Quàm suis moderari :
Concionando pariter ac Vivendo palàm exhibens
Christi Legem & exemplar Christum :
Prudens peritusque rerum ; Lenis, Pacificus Hospitalis,
Ad Pietatis omnia Charitatisque officia usque paratus ;
Suis jucundus ; omnibus Humanus ;
Continuis Evangelii Laboribus succumbens Corpus,
Nec tantæ jam par ampliùs Animæ,
In Dormitorium hîc juxtà positum demisit,
Jun. 24°. Anno Dom. MDCXCVI, Ætatis LXV.
Viro opt. multùmque desiderato
mœrens posuit Genor ejus J. T. M.D.

The person of Mr. H. was of the middle size, his complexion not approaching to any extreme, his aspect was very pleasant, and an unusual mixture of gravity and sweetness was manifest in his countenance, which was the true index of his mind.

RELIGIOUS COMMUNICATIONS.

ON THE DIVINITY OF CHRIST. NO. V.

(Continued from page 395.)

If we now consider further what Christ has done, is doing, and is ordained to do, in the execution of his mediatorial office, we shall find still further evidence of his divinity. For a mere creature would not have been equal to this office, or able to execute it effectually. Whatever extraordinary qualifications, and divine assistances we may suppose him to have, these alone would not have rendered him competent to the office and work—Something was to be done, which required the dignity and perfections of a divine person.

To accomplish a reconciliation between God and man it was ne-

hat atonement be made
This Christ has done
the sacrifice of himself,
his life a ransom for
Lord laid on him the
of us all, and he bare
he guilt and punish-
them, in his own body
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n honorable and amiable
the character of God,
ates sin, and it must be
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appear in a strong, strik-
affecting light, how ex-
y he is displeased by it.
can this be manifested
e, than by the condign
ent of the sinner, or by
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t and full expression of
of sin, and God's hatred
ndicate the honor of his
d government; and pre-
pernicious consequences,
t tends to draw after it.
ve held that repentance
satisfaction for sin that
sary in order its being
d; but as this cannot be
so it is not agreeable to
mon sentiments and feel-
nankind. It would seem
d's displeasure with sin-
ery moderate, if merely
to offend in future is suf-
atisfaction.
would the great evil of
. God's infinite hatred of
r, if such atonement as
er can offer, or such a
as one mere creature
r for another were ac-
as sufficient. A mere
cannot merit at the hands
either for himself, or an-
for he owes his all to
He has not that *dignity*,
would give merit and effi-
what he could do, or of-
fer as an atonement, or ransom for the soul.

It is the *infinite dignity* of the Son of God, that renders his mediation, righteousness, atonement, and intercession, effectual to restore us to the favor of God. God's hatred of sin must appear in a most affecting light when the blood and life of his own Son must be given to ransom the sinner from death.

Since then it is necessary that the Mediator be a divine person, in order to his being able to redeem us from the curse of the law, by his vicarious righteousness and atonement, this is a confirming argument that Christ, who, as mediator, has made atonement for sin, and redeemed sinners from the curse of the law, is a divine person.

There are some, I am sensible, who do not believe, nor relish the doctrine of our redemption and justification, by the vicarious atonement and righteousness of Christ; with such the argument for the divinity of Christ here offered will have no weight. But it will have weight with those, who find the want of something more fit to be trusted in, than their own righteousness, to recommend them to the favor of God, against whom they have sinned.

Again, it is the prerogative of God alone to *forgive sins*. He only can remit the debt in which the sinner has involved himself, and cancel the obligation to punishment which he is under. God says; *I, even I, am he that blotteth out all thy transgressions.* We may forgive trespasses against ourselves, but none can forgive sins as committed against God, but God only. Yet Christ

claimed authority on earth to forgive sins. So he said to the sick of the palsy, and also to the penitent sinner, who washed his feet with her tears, *Thy sins are forgiven thee.* When the Jews accused him of speaking blasphemy, he by working a miracle shewed that he had the power and authority of God.

It is also a part of Christ's office as mediator to renew and sanctify the hearts of men; this is what God only can effect, who has the hearts of all in his hand, and turneth them at his pleasure. And it requires the "exceeding greatness of divine power," as the apostle speaks. Men can offer instructions, and motives, but God only can open the mind, and dispose the heart to receive and comply with what is outwardly proposed. The power of God is requisite to make an effectual application of the benefits of redemption to mankind. It is God who gives a new heart —And hence those who receive the grace of regeneration are said to be *born of God.* Now Christ has this divine power whereby he is able to change the hearts of men. *It is in the day of his power that his people are made willing*, Psal. cx. 3. *He is exalted to give repentance, as well as forgiveness of sins—blessings which God only bestows*, Acts v. 31. This is then a further, and strong evidence of his divinity.

We may next consider the miracles of Christ as evidences of his divinity. He healed the sick, calmed a tempest with a word, and raised the dead to life; with many other mighty works which could only be wrought by the power of God.

If it be objected, that the apostles did as great miracles, it is easily answered; the miracles of the apostles were in the name, and by the power of Christ, and so are a further proof of his divine power. If it be said that Christ wrought miracles by the power of God the Father, I answer the power of the Father is the power of Christ, who says, John xvi. 15. *All things that the Father hath are mine*; and again, John v. 19. *What things soever the Father doth, these also doth the Son likewise.* To raise the dead to life is above the power of any mere creature. No power less than that of the Almighty Creator can effect it. But Christ has this power, which he exerted according to his own sovereign pleasure. John v. 21. *As the Father raiseth up the dead, and quickeneth them; so the Son quickeneth whom he will.* And by his divine power he raised himself from the dead, as he said to the Jews, John ii. 29, *Destroy this temple* [meaning his body] *and in three days I will raise it up.* By his resurrection he was declared to be the Son of God with power: possessing the power of God; which was a sure evidence of his divinity. Nor is it any objection that Christ is said to be raised from the dead by the Father. For the Father and Son are so united in operation, that the act is equally to be ascribed to both.

To evade this argument for the divinity of Christ, from his raising himself from the dead, it has been said, that God the Father restored Christ to life, and then Christ after he was alive arose, or raised his body from the sepulchre. But I answer, the raising of the dead in the scrip-

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giving them life. This
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and quickeneth them.
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hn x. 18. *I have pow-*
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r to take it again. This
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thought it was beyond
: of God. But that a
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the dead from the be-
the end of the world,
t, collect, and unite the
t parts of all their bod-
ver scattered, mixed,
porated with other bod-
form all the parts, and
them with the same
ls which had been unit-
is perfectly incredible.
is Christ who will raise
ad. John v. 28, *All*
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and come forth. Phil.
He shall change our
that it may be fashion-
to his glorious body,
to the working where-
ble to subdue all things
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his have the knowledge
r of God? If the works of the creation declare the eternal power and godhead of the Creator, the resurrection of the dead will declare no less the deity of Christ the Mediator.

This may also be argued from that great work which will commence upon the resurrection of the dead, even the last judgment —He only who has perfections truly divine is capable and fit to judge the immense multitudes whose final state is to be determined at the end of the world. It has been said, indeed, that a finite capacity may be able to comprehend a finite object; and this world with all its inhabitants is but finite. Be this as it may, the Judge of the world must have such knowledge as God only possesseth. He must know the hearts of all the children of men. He must not only take an account of their outward actions, but also discern all that is or ever was in their heart. These deep recesses are visible to the eye of God alone, who only knoweth the hearts of all the children of men, as has been noticed before. Besides, the scriptures assure us that it is God who is the final Judge, Heb. xii. 23, *Who will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.* Eccl. xii. 14. This judicial authority will not be delegated to a mere creature. For *God is Judge himself.* Psal. l. 6. It is his prerogative to judge the subjects of his moral government, and he will do it *himself.* His all-seeing eye will penetrate those deep and dark recesses which are visible only to him who is greater than our hearts, and knoweth all things. He will lay open the characters of all,

weigh all actions in a just and impartial balance, and then pronounce the irreversible sentence.

But it is certain that the God who shall judge the world is Christ the Mediator. For *The Father judgeth no man, but hath committed all judgment to the Son*, John v. 22. It is before the judgment seat of Christ, that we must all appear. *He is the God to whom every knee must bow, and every tongue confess, and every one give account of himself.* Rom. xiv. 10—12, When John had a vision of the last judgment, Rev. xx. 11, 12. he saw a great white throne, on which Christ the Judge sat. And the dead small and great standing before him are said to *stand before God;* which is a plain proof that Christ the Judge is God. It is true the Judge of the world is also a man, Acts xvii. 31, *God will judge the world in righteousness, by that man whom he hath ordained,* John v. 27, *He hath given him authority to execute judgment because he is the Son of man.* But a mere man is incapable of sustaining the office of judge of the world. The Mediator, who has the perfections of God united with the human nature, is peculiarly qualified for this office. Because he is not only a divine person, but also the Son of man. God hath therefore given him authority to execute judgment, because he is the Son of man. But he would not have committed all judgment to the Mediator, if he had not been God, as well as man, and so able to execute the office with which he was invested.

A Christian of the Old School.

(To be continued.)

THE PARABLE OF THE S

Of the many beautiful structive parables of the Teacher from heaven, not perhaps another, mo ly interesting to all the mankind, than the parab sower. This memorable as related in the xiiith thew, is as follows: a sower went forth to sow when he sowed, some by the way side, and the came and devoured the Some fell upon stony where they had not much and forthwith they spra because they had no dep earth: and when the s up they were scorched; a cause they had no root withered away. And so among thorns; and the sprung up and choked But other fell into good g and brought forth fruit, s hundred fold, some sixty some thirty fold."

On hearing this parable disciples, as Matthew info asked their Master why he to the people in parables from Mark and Luke, w ther learn, that they we ticularly desirous more t understand the parable. They "asked him saying might this parable be?" thing like this was very mon with the disciples. were desirous not only t but also to understand thei ter's instructions, and de and when they did not stand, or were at a loss meaning, they used the at a convenient opportun request of him more fully plain. A laudable practi

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it little use for people
less they understand;
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ire to understand, as
e their attention, and
to serious thought
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esire to know the true
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derstand, they should
heir minds as a subject
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of the best opportu-
means for farther in-
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in the young, such an
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his disciples, the di-
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r to them, to such as
the disposition which

they possessed, "it was given to know the mysteries of the kingdom of heaven." "Hear ye, therefore," said he, "the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it. Yet hath he not root in himself, but endureth for a while; for when tribulation or persecution ariseth, because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word: and the cares of this world, and the deceitfulness of riches, choke the word, and it becometh unfruitful. But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundred fold, some sixty, some thirty."

"The seed," it is said in Luke, "is *the word of God*;" or, as here expressed by Matthew, "*the word of the kingdom*." Accordingly, by the apostle Peter, believers are said to be "born again, not of corruptible *seed*, but of incorruptible, even by the *word of God*, which liveth and abideth for ever;" and figurative allusions, to the same effect, are not unfrequent in the sacred writings. The *Saviour* himself, in person and by his faithful ministers, is the *sower*, by whom this spiritual seed is sown. As he, in the days of his incarnation, was laboriously en-

gaged in this work; so, with unremitting diligence and care, his ministers are to disseminate the uncorrupted, and incorruptible word of God. By the *field* in which this precious seed is sown, we are to understand *the minds and hearts of mankind.* This field, though naturally very much alike throughout, becomes, nevertheless, by means of the seed sown, and under the benign influences of heaven upon it, exceedingly different in different parts.

In this parable mankind are contemplated, under the figurative designations of four different kinds of ground; ground in the highway; ground which is stony or thinly spread upon a rock; ground infested with thorns; and ground good and well cultivated.

The first class is of those "that hear the word of the kingdom and understand it not; then cometh the wicked one and catcheth away, that which was sown in their hearts. These are they which received seed by the *way side.*" Ground in the high way, by constant travelling and passing over it, and by its general exposure, is rendered, we know, peculiarly hard, and unfit for cultivation. This ground, therefore, very strikingly represents those of mankind, who are either so hard and impenetrable, or so thoughtless and vain, as to be inaccessible to conviction and to abide unmoved and unimpressed under the most solemn and affecting exhibitions of divine truth. And alas! how numerous a class does this sad description comprise! How many there are, who "receive seed by the way side."

"Some there are" imbibed early and de prejudices against chr who either conceiving t superior to the rest of in genius, knowledge, tion of life, reject w what others receive wi ation;" or else have in with the spirit and of those, who openly d great truths of the go accustomed themselve the most solemn rea ridicule and derision, pared to resist with every attempt to gain the gospel to their hear are the infidels, the h errorists, and the scof day. But besides th are many more in whom seed has but little effec are the dissipated, the in the trifling, the vain, the lessly gay, who care for beyond the present sc can treat every thing sac contemptuous levity. B haps of christian pare even instructed in the rud christianity, they may indeed some outward re the gospel, and attend parent decency on its p stitutions; but here th ion ends. If, heretof have had any serious imp they are now entirely v and have left them ca hard as the adamant. Th they leave the house of ery idea of religion, an solemnities on which th been attending vanish their thoughts. They re for a moment on what t heard; the momentous presented in the gospel no share of their attenti

prospects of eternity excite their hopes nor eir fears.* They come rom Sabbath to Sabbath, ndance upon the gospel ere matter of fashion, a place affair, or a thing uriosity or amusement; eceiving any profit, nor irng to receive any.

se are they who receive the way side," where it overed, neglected, trod- r foot; until "the fowls r devour it," until "the one catcheth it away:" , while all the calls of el are earnestly address- m, and all the solemni- ernity solicit their atten- ey still pass on equally s of their welfare, and of their doom.

econd class, designated in ble, though more hope- eir first appearance, yet , it would seem, no bet- e end.

which falls upon *stony* or upon earth thinly upon a rock, often nd springs up with great s, and for a while ap- urishing and fair; but er does the sun bear up- ith his scorching heat, languishes and withers t of depth of earth, root, sture. To this our Sav- pares those of mankind, en they "hear the word, th joy receive it;" but ds, "when tribulation ecution ariseth, for the ake, immediately they are l and fall away." And not of this class also a siderable number?

Have we not seen many who for a while receive the word with joy, and are much affected with it? Their passions are excited, their fears are alarmed, or their hopes are raised; they are converted, they imagine, even perhaps before they have had any real conviction; they are elated with joy and can talk with fluency, the language of religion; and, apparently outstripping, by far, the humble and well grounded christian, they are all engagedness and zeal, and seem on the point of flying off to heaven at once. "A fair shew," indeed, they make: but that is all. Examine them closely, and it will soon be found that they have "no depth of root." Their religion is all upon the surface. It lies in the passions, which, indeed, are quick and susceptible of high excitement; but under which, nevertheless, there is a heart, like a rock or an adamant, unbroken for sin, unpenetrated by divine truth. With all their outward shew, they will be found to have but very little knowledge of themselves, but very inadequate conceptions of God's character and law, but very indistinct ideas either of sin or of holiness, and but very little, in fine, of any thing like a thorough, a solid and vital principle of religion.

Though they hear the word with joy; (and it would seem from the representation of the parable, that they will discover a greater eagerness to hear it, than even the good ground hearers;) yet they do not receive it in the meekness of fear, and with the discernment of faith. They do not so receive it as to "grow thereby" in knowledge and grace, in humility and true

* Porteus.

holiness; but, as it is very significantly expressed in the parable, "*anon* they receive it." They receive it suddenly, and, as it were all in the mass, without thought, without reflection, without discrimination; as if it were only designed to affect them for the moment, to warm their passions, to give them a gleam of joy, and to have no farther effect, till they hear it again. Hence, though they will tell you what a fine discourse they have heard, and how delightfully they felt under it; yet you may not think it strange, if you perceive but little evidence, that their minds have been improved, that their views of the gospel have been enlarged, that their hearts have been humbled before the majesty of God, or that they have gotten any thing of religion, other than what consists in merely animal frames and feelings. "By and by," therefore, when the day of trial comes, "immediately they will be offended." When they have occasion to prove the soundness and excellency of their religion, in the various trials and duties, to which they are called, as "they have no root in themselves," they will falter and swerve, and decline, and all their fair and flourishing appearances will be gone. "These are they, who receive seed in stony places." Their "goodness is a morning cloud, and as the early dew it goeth away."

There is yet a third class of unfruitful hearers, designated in this interesting parable. "Some of the seed," says the divine Teacher, "fell among thorns; and the thorns sprung up and choked it." "And that which fell among thorns are they, which, when they have heard, go [illegible], and are choked with cares and riches, and pleasures of this life, and bring no fruit to perfection."

From both the former classes, these *thorny ground* hearers are clearly distinguishable. They have not the insensibility, the inattention, the thoughtless indifference, or the contemptuous levity of the way side hearers; neither have they the eagerness, the impassioned ardor, the occasional ecstacies, or the glaring shew of those of the stony ground. But they are persons of some reflection, who are convinced of the reality and importance of religion, and intend sometime to be religious; but at present cannot find a "convenient season," for that purpose. They are regular perhaps, in their outward observance of the institutes [illegible] grace. They hear with attention and apparent seriousness; they assent to the great truths of the gospel, and have a preference for sound and faithful preaching; and while they are hearing the word, they are sensible, in a degree, of its weight and importance. Their minds are occasionally impressed with the realities of eternity, and they form resolutions, that they will not in future, as heretofore they have done, neglect their eternal concerns. The seed appears to be taking effect, and the prospect seems encouraging, that in due time, its genuine fruits will be exhibited. But, alas! the scene is soon changed, and the prospect is reversed. "They go forth, and are choked with cares and riches, and pleasures of this life." The young *go forth*, and mingle with their

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…of vanity; the more ad-
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…; from the tender scenes of
…tal instruction and warn-
…rom the impressive solemni-
…f the house of God, from
…mbers of sickness and of
…, where the fleeting vanities
…world are most affectingly
…sted with the ever during
…ies of the world to come,
go forth to the cares, and
…, and pleasures of this life,
…the great and momentous
…ms, which but a little be-
…nd arrested their attention,
…on gone from their thoughts.
occasional misgivings, in-
they may feel, a serious re-
…tion now and then may
…their consciences, and in-
…tary strokes of compunc-
…may give them moments of
…iness; the awful truth of
…s word, like distant thun-
…may still sound in their ears,
…boding apprehensions may
…their imaginations, and
may be promising them-
…still that they will some-
…make religion their serious
…ess; but at present the
…, and the hurry, and the din
…world allow them no con-
…nt season for this all impor-
purpose. Thus the seed of
…word, in their minds, is
…ed, their consciences are
…l, their serious resolutions
…waved and forgotten, and
…y bring no fruit to perfec-
…" "These are they who
…re the seed among thorns."

But, blessed be God, some of the seed "fell upon *good ground*." "And that on the *good ground*," says the Saviour, "are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience."

They "hear the word," they "understand it," they "receive it into an honest and good heart," they "keep it," and "bring forth fruit, some an hundred fold, some sixty, some thirty." Such is the Saviour's description of the good ground hearers. In order then, that the word may have its proper effect, and produce its genuine fruits, it must not only be heard but received; it must be admitted to the mind as truth, and not, as in the case of the way side hearers, be refused, and suffered to lie exposed to every devourer. Not only must it be received, *anon* received, without thought or reflection, for the movement merely of the passions, as in the case of the stony ground hearers; but it must be received with understanding and with the discriminating discernment of true faith, for the substantial nurture of the mind, and the lasting improvement of the heart. Yes, in contradistinction at once to the way side, to the stony places, and to the ground infested with thorns, the good ground hearers receive the word into an honest and good heart, and bring forth fruit with patience. Like new born babes, desiring the sincere milk of the word, that they may grow thereby, they receive the truth with understanding and with love; and so far yielding themselves to its holy influence, as not immediately to lose it, amidst the cares, and riches, and

pleasures of this life, they hold it as their treasure and cherish it as their life.

It is observable, however, that even among good hearers there is a great difference of improvement under the means of grace; for while some bring forth fruit an hundred fold, fruit unto praise, and honor, and glory, others bring forth only sixty fold, and others again only thirty. But who, of this general class, would not wish to be of the most fruitful number?

Such, reader, is the striking representation, which the Saviour has given of mankind, under his gracious gospel. But is all this nothing to you? Is it not, indeed, a solemn consideration, that He, whose word the gospel is, whose dying love and redeeming grace it sets before you, and who according to the reception you give it, will finally [illegible] you the retributions of eternity, [illegible] should so particularly [illegible] and describe, how you hear, how [illegible] you receive, how you improve or abuse, the merciful [illegible] mentous dispensation? Has He not marked you with [illegible] has He not described your [illegible] life? And will He not [illegible] render to you at last an exact [illegible] righteous retribution? Has He not designated you so clearly that you can be at no loss [illegible] which of His four general classes you belong? Be faithful, then, in the application of the parables to yourself; and remember, that to you, as well as to others, the gospel will ultimately prove either a savor of life unto life, or a savor of death unto death. "He that hath an ear, let him hear."

SILVANUS.

SELECTIONS.

EXTRACTS FROM MASSILLON'S SERMON ON MINISTERIAL ZEAL.

[We have received from a respected Correspondent, the following extracts from MASSILLON'S celebrated Sermon on "Ministerial Zeal," which we are requested to publish for the benefit of those to whom his observations particularly apply. We think, with our Correspondent, that they may be read with advantage by the Clergy of the present day; and also by the higher classes among their hearers; and for their perusal particularly, we cheerfully give them a place in our work. EDITORS.]

THE morals of the people become every day more corrupt, because the zeal of ministers becomes more remiss; a torrent of crimes and offences overwhelm the face of the earth, because there are few apostolical men to oppose like a wall of brass the frightful inundation. The greater part of sinners live tranquil in their sins, because they no more hear those thundering voices, animated by the Spirit of God, which only are capable of awakening them from their supineness. The world by having accustomed us to disorders and scandals, has made us insensible to them; we regard the mournful spectacle as an evil without remedy, which began with the world, and which will end but with the world; we think that the manners of the present day have been the manners of all ages; while we do not call to

hese happy times, when a prevarication, in a nume- church, was considered as ster and a prodigy, and sins which we consider as reaknesses, were punished eparation from the assem- the faithful. The truth brethren, one great reason christianity became cor- was the corruption, the of zeal, and the indolence e clergy. The church soon recover its former , if we should embrace the l spirit of the primitive ers of the gospel; every would change if we should e ourselves. The univers- of vice, instead of justify- r unfaithfulness, witnesses t us, and renders us more al; it is owing to us that as become thus common, fested so great a propor- f nominal christians; it is fortunate fruit of our de- n and remissness; how an this become our justifi- and excuse?

l it is but too true, that penness and frequency of gressions are pleaded as an e to authorize our indiffer- o the salvation of our fel- nen; and this is another e of the want of zeal.

t in truth, this is but a rdly timidity, which dares ppose common prejudices, hich regards the *frivolous bation of men* rather than *serious and eternal inter-* it is a criminal respect for which renders us more atten- nd more sensible to our own nt interest and comfort, to the glory of God; *it is nal prudence*, which repre- zeal and holy wisdom un- der false ideas of excess, indiffer- ence, and rashness; a new pre- tence, which extinguishes all spirit of zeal in the heart of many ministers.

They honor their cowardice with the specious names of mo- deration and prudence; under a pretence that they must not carry their zeal too far, they have none at all; by wishing to avoid the rock of imprudence and over- engagedness, they often fall, without scruple, upon that of cowardice and indolence. They wish to be able to render them- selves useful to sinners, and at the same time, render sinners favora- ble to them; that is to say, they wish to have their zeal applaud- ed, to be able to oppose the pas- sions of men, and at the same time, to secure their praises: to condemn the vices which others love, and to be approved of those whom they condemn. But is there any means of applying a caustic to a wound without ex- citing pain? No, my brethren, let us not deceive ourselves; if that apostolical zeal, that mag- nanimous, wise, disinterested zeal, that zeal which feared not formerly to say to an Emperor, "Imitate David in his repen- tence, as you have imitated him in his sins"; if that zeal is so un- common among us, it is because we regard ourselves alone, in- stead of seeking the glory of God and the salvation of sinners. Our views on entering into the ministry do not lead us to ex- amine whether we shall be use- ful, but whether we shall be ap- plauded; we esteem ourselves successful, no farther than we ac- quire honor in the eyes of men. Whatever would subject us to mortifications and reproaches

from them, although God should be glorified thereby, and his grace should make use of it to spread blessings upon our ministry, we avoid as a disappointment and unhappiness; as if we were ministers for ourselves alone. Glory and infamy were regarded by the great apostle to the Gentiles in the same light, when he was discharging the duties of his apostleship; he did not think it possible to please men, and be a true servant of Jesus Christ. But we would unite what that heavenly man thought could not be united; though he learned, even in heaven, secrets which the ear has never heard. Let us not deceive ourselves; the Son of God came not to send peace upon the earth, but a sword; the truths of which we are the interpreters cannot please the world, because they condemn the world. If we expect that the gospel should be according to the taste of the world, and that the truth will find no gainsayers, we expect what Christ has foretold will never happen. The world will always remain even to the end, inimical to him and his doctrine; it will always reply to us as the Jews did to Christ, "this is a hard saying;" these truths are extravagant; these measures impracticable; and it is not possible to hear them without revolting against them. "This is a hard saying; Who can hear it?" The world will never change its language; we must expect to find it always armed against us; opposing the arms of flesh and blood to the spiritual armor of our holy warfare; thwarting our projects; rendering our labors abortive; turning our doctrine into ridicule; decrying our ministry; and often attempting to injure our reputations with the poison of censure and calumny.

Have not ministers, animated with the Spirit of God, experienced contradictions, in proportion to their zeal? In succeeding to the zeal and the ministry of the apostles, have they not succeeded to their tribulations and reproaches? It was not by temporising with sinners that they converted them; it was by combatting them; it was not by flattering the great and the powerful, that they induced them to submit to the yoke of Christ; it was by making them tremble, as Paul formerly did even kings upon their thrones, by the terrors of the holy word, by the frightful image of a judgment to come, and of the punishments reserved for the worldly minded and unchaste.

We however flatter ourselves with succeeding better by adopting another method towards the great and the powerful; and this is a perpetual illusion which conceals from us our prevarications and weakness. We hardly dare show them, even at a distance, truths which displease them, which yet alone can be useful to them. Their most public and most shameful vices are to us like sacred things; and we touch them only with circumspection, and with strokes so slight and tender, that they are not perceived. Our great object seems to be, not to convert them, but to forbear irritating them; as if our ministry, as respects them, consisted in humoring them, not in converting them; and in preaching to them the words of salvation in such a manner, that they cannot find any thing that regards and interests them. We persuade our-

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not be occupied in advanc-
ing our own fortune, but their salvation. The only means of being useful to them is not to desire them to be useful to us. If we aspire at procuring their favor, we must begin by humoring their foibles. It is rare that their good graces are to be purchased but by weakness and base complaisance on our part. We should tremble when they load us with favors ; the higher they elevate us, the lower, we have reason to fear. we are in reality degraded ; their gifts cost us dear, since they must, almost always, be purchased at the expense of truth, and of the dignity of our ministry. Not that the great are unsusceptible of the truth ; on the contrary, by their being the less accustomed to it, it would make the stronger impression. Their ruin generally proceeds from this source, that there is no person near them, who dares to show them the precipice, and reach forth a hand to hinder them from falling into destruction.

FRAGMENTS.

Ye wise, and learned, you are deceived and led astray by your boasted reason. You adorn your minds with various knowledge ; you contemplate the courses of the stars, and explore the secrets of nature : you are, in the general estimation, prodigies of learning ; but even if your discoveries were as real, as they are chimerical, to what does it all tend, but to increase your pride, and to cause you to lose sight of your real ignorance ? for knowledge puffeth up. Learn that God resisteth the proud and giveth grace to the humble. What will your

extensive acquirements avail you, if God conceal from you the mysteries of his kingdom? If he leave you to wander without a guide in a world of doubt and uncertainty? Look well to your steps; the path is slippery, and infinitely more dangerous at the height of glory, which you imagine yourselves to have attained, than in an abject condition. ....Remember these words of Jesus Christ: "I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight."

But as for you, little children, you who are meek and lowly, who feel your ignorance, and weakness; walk steadily in the light of the Sun of righteousness, which shines upon you; let the word of God be your only rule, receive it with faith, entreat him continually to render it "a lamp to your feet and a light to your paths." Meditate on it evening and morning, rising and lying down, night and day. Let the wise men of the age walk by the glimmering light of the flame which they have kindled, and the sparks which they have struck out. Be not affected by their contempt; the manifestation of the kingdom of God, and the assurance of your redemption by Jesus Christ, are infinitely preferable to all their knowledge. That calm and settled peace, which you experience in Jesus, will support you under your trials, will strengthen your weakness, will enable you to triumph at the approach of death, and will render you "more than conquerors." Rom

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DESCRIPTION OF THE PERSON OF THE APOSTLE PAUL.

St. Chrysostom [illegible] as, "a little man, about four cubits (four and a half in height, Lucian says he was) or bald headed, with a fine nose, who travelled through the air into the third heaven." Nicephorus Callistus (lib. 2. cap. 36.) says "St. Paul was small of stature, stooping, rather inclined to corpulency, pale-faced, of an oblong form, bald on the head, his eyes keen, and cheerful; which in part by his eye-brows which hung a little over." "His hair rather long, and not much curly bent. His beard pretty full of hair, and of a sufficient length; and, like his locks, [illegible] with grey."

Toplady's Works—quoted by Bun

ANECDOTE.

On the top of a hill, near Hoddam castle, (England,) there is a square tower, over the door of which are carved the figures of a dove and a serpent, and between them the word *Repent*, whence the building is called the *Tower of Repentance*. It is said, that the celebrated Sir Richard Steele, while residing near this place, saw a shepherd boy reading his bible, and asked him "What he learned from it?" "The way to heaven," answered the boy. "And can you shew it to me?" said Sir Richard in banter. "You must go by the tower," said the boy pointing to the tower of repentance.

REVIEW.

A Sermon preached at the opening of the Theological Institution in Andover; and at the Ordination of Rev. ELIPHALET PEARSON, LL.D. *Sept. 28th*, 1808. *By* TIMOTHY DWIGHT, D. D. *President of Yale College. To which are added the Charge, by the Rev.* JONATHAN FRENCH; *and the Right Hand of Fellowship, by the Rev.* JEDIDIAH MORSE, D. D.—8*vo. pp.* 39. Boston: Farrand, Mallory, and Co. 1808.

SELDOM has it fallen to the lot of a preacher to address an audience on an occasion of more solemn importance, or deep interest, than that on which the respectable author of this Sermon was called to speak. Occasions, indeed, have often occurred in which public curiosity was more excited, the fervor of natural feeling more strongly roused, and general expectation more on tip-toe for a splendid result. But if the grandeur of an occasion is to be estimated by its real importance, and by its fitness to engage the attention, and fill the hearts of the most sober, enlightened, and pious, the opening of the ANDOVER SEMINARY will yield to few that do or can occur. The value of the gospel ministry; its incalculable effects on the temporal and eternal interests of men; the probable influence of a Theological School, established on a broad foundation, conducted by able hands, supported by munificence altogether new and extraordinary, destined, as it is hoped, to continue and flourish as long as the gospel shall be preached on earth, and to send forth many thousands of able and pious ministers into the church; together with all the vast and eternal consequences likely to flow from the system then organized and set in motion; these were the mighty objects presented to the minds of the preacher and his hearers, at the time and place in which this Discourse was delivered.

The reverend President did not forget either the grandeur or the solemnity of these considerations; and, in discharging the duty assigned him, he has acquitted himself in a manner honorable to his own character, and gratifying to the friends of the new Institution. We find in this Sermon the same dignity, force, and eloquence, which its author has so often displayed on other occasions, and which have long ago placed him in the first rank of American Divines. And we recognize, with still greater pleasure, a seriousness, an attachment to evangelical truth, and a deep sense of the importance of piety, orthodoxy, and faithfulness in ministers of the gospel, which cannot fail to arrest the attention of every reader.

This discourse is founded on *Matthew* xiii. 52. *Then said he unto them, Therefore every scribe who is instructed unto the kingdom of heaven, is like unto a man who is an householder, who bringeth forth out of his treasure things new and old.* The first ten pages are taken up in shewing the importance and ne-

cessity, of a learned ministry. It is truly humiliating that formal argument should be required, at the present day, to satisfy any reflecting mind on this point. But it is required. There are many persons wrong-headed enough to suppose and maintain, that even a moderate portion of learning is, not only not *necessary*, but scarcely even *desirable* in a gospel minister. Nay, if a man be "book taught," it is, with some, sufficient ground for denouncing him, as a "graceless intruder" into the sacred office. To those who are tempted to embrace opinions of this kind, we recommend the perusal of the following forcible paragraphs.

"There are, however, many persons in this and other Christian countries, who declare, both in their language and conduct, that the desk ought to be yielded up to the occupancy of Ignorance. While they demand a seven-years-apprenticeship, for the purpose of learning to make a shoe, or an axe; they suppose the system of Providence, together with the numerous, and frequently abstruse, doctrines and precepts, contained in the Scriptures, may be all comprehended without learning, labor, or time. While they insist, equally with others, that their property shall be managed by skilful agents, their judicial causes directed by learned advocates, and their children, when sick, attended by able physicians; they are satisfied to place their Religion, their souls, and their salvation, under the guidance of quackery. Among these people, men become preachers in a moment; and put on the qualifications for the Ministry, as they put on a coat. Multitudes of them can neither speak, nor write, nor even read, English with propriety. They can neither explain, nor understand, the great body of Scriptural passages. They profess themselves to be *set for the defence of the truth;* and yet know not what the truth is, nor what are the means of defending it. Should the Gospel be attacked by an Infidel; they are unable either to answer his objections, or to tell what are the proofs, on which its authority rests as a Revelation from GOD. Should the translation of a text be called in question; they could neither explain, nor defend it. Should a geographical, or historical fact be mentioned; or a local custom alluded to; it might, so far as they are concerned, as well have been written in *Arabic*, as in *English*.

"At the same time, men of this character are incapable of the decorum, and dignity, which are indispensable in the desk. By mankind, at large, Religion is primarily seen in its Ministers; and, in the common apprehension, almost necessarily takes the degree of reputation and importance, which it actually sustains, from the manner, in which it is exhibited by *them*. If Ministers are respectable; Religion will by mankind in general be respected. If they are grave; it will be regarded with seriousness. If they are intelligent; it will be believed to be a compend of wisdom. If they are refined; it will be supposed actually to refine and purify man. If they are dignified; it will be believed to be noble. If they are pious; it will be acknowledged to be real.

"But if, on the contrary, Ministers are contemptible; Religion will be despised. If they exhibit levity in their manners; it will be considered as a mere collection of trifles. If they are ignorant; it will be supposed to be a mass of folly. If they are vulgar; it will be regarded, not by superior minds only, but ultimately by the people at large, as a system of grovelling doctrines, and debasing precepts, lowering the character of man to a degree, beneath even his natural degradation. If their deportment exhibits, on the whole, meanness and littleness of character; Religion itself will sink down to their level; and become the subject of disgrace, and the object of scorn and ridicule.

"I will not occupy the time of this assembly in refuting, any farther, the miserable shifts, and impious pretensions, by which these men endeavor to support themselves in this wretched cause. Without a shadow of argument in its favor, it can be embraced only by imposture, ignorance, or enthusiasm; and must always shrink from the touch of sober investigation. That it will continue to engross the attachment, and the labors, of many persons in this and other Christian countries, is certainly to be expected; for *it must needs be, that offences come; but woe to that man, by whom the offence cometh.* All that can be done by the friends of Christianity, towards an effectual resistance against this evil, is to lessen, as far as may be, the influence of those causes, from which it springs; and thus to prevent the existence of their effects. The Institution, whose birth we are this day assembled to celebrate, is designed, peculiarly, to accomplish this invaluable end. Its efficacy may in some measure be understood from the following considerations."

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passage is selected.

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y; the other still longer devoted
d on this occasion to be solemnly
ated to its official duties;) trace,

with me, the high import, and immense utility, of the pastoral function. Take the simplest object, by which it can be illustrated: a single Sinner, making his escape *from the bondage of corruption into the glorious liberty,* and final *privileges, of the Sons of* GOD. See him humbled in the dust under an overwhelming sense of his guilt, and voluntarily prostrated at the foot of the cross. Emptied of all reliance on his own righteousness, and casting an eye of trembling faith towards that of the Redeemer, he becomes a suppliant for mere mercy; and commits his all into the hands of Sovereign love. From this period, *light arises* to him in the midst of the *darkness,* by which he was surrounded. Hope, serene, mild, and cheerful, as a morning of Paradise, dawns upon his anxious mind; and a beam of mercy plays around his broken heart. The rebel has now become a penitent, and a disciple. The prodigal has fled from the wilderness of famine and despair; and in all his rags and wretchedness is tracing his weary way to the house of his father, the mansion of everlasting peace, abundance, and delight. Instinctively he cries out, at the distant sight of this Glorious Being, "*Father, I have sinned against heaven, and before thee; and am no more worthy to be called thy son. Make me as one of thy hired servants.*" Angels have renewed their joy, to see an immortal mind, once *lost* to the divine kingdom, *found* again. The assembly of the first born have beheld with transport an Intelligent creature, once hopelessly *dead, again alive,* to live for ever. Trace this renewed child of *Adam* through the remainder of his life; struggling, feebly indeed, but faithfully, in the honorable conflict against lust, and sin, and Satan, and through the grace of GOD struggling with success. Behold him a child of the Highest; a follower of the Lamb; a blessing to himself; and a blessing to mankind throughout his earthly pilgrimage. Accompany him to his dying bed; a place, to the wicked, curtained with terror, remorse, and agony, and opening to that melancholy region, which is overspread with *the blackness of darkness for ever.* Here, sustained by an unseen, Almighty hand, self approved, approved of GOD, his soul stands on the awful verge of eternity, serene, collected, superior to alarm, and smiling in conscious safety. At the call of its Maker, awful but delightful, it bids a cheerful adieu to these regions of sin and sorrow; and, stretching its pinions for its final home, wings its flight through the immeasurable vast, directed by an unerring and invisible Guide, to the place of its happy destination. Burst the veil, which hides the unseen world from mor-

tal eyes; and follow this renovated man to the bar of GOD. Listen, while the awful Judge pronounces, "*Well done, good and faithful servant. Thou hast been faithful over a few things: I will make thee Ruler over many things; enter thou into the joy of thy* LORD." Pursue his entrance into that happy world. See the gates of life open to receive him. Hear the songs of transport and triumph, and survey with humble adoration the smiles of infinite complacency, which welcome his arrival. Behold him begin the immortal career of wisdom, virtue, glory, and felicity; and unceasingly advance from this happy goal in the ascending progress towards perfection. See him day by day brighter, and better, and happier; more lovely in the sight of GOD; a richer blessing to the universe; a more glorious ornament to the divine kingdom; through ages, which cannot end. Of all these wonderful blessings, and of preventing the evils of endless sin and endless woe; the wretched character, and dreadful reward, of the impenitent; Ministers are the chief instruments in the hand of GOD. How immense is the evil prevented, on the one hand, and the good achieved on the other? Extend both considerations to hundreds, to thousands, to millions, of immortal beings; and you cannot fail to feel the nature, the importance, the glory, of the pastoral office."

Dr. D. thus speaks, in page 23, of that christian liberality, as extraordinary as it is honorable, which has founded this Seminary.

"Who have given birth to this school of Christ? A small, a very small number of Individuals; who have thus evangelically testified, that GOD has not showered wealth upon them in vain. This honorable disposal of property I know not how sufficiently to commend: while delicacy, perhaps, would on this occasion, forbid me to commend it at all. In justice to my own feelings, I cannot avoid saying, that it is property nobly consecrated to GOD, to Christianity, to the salvation of mankind. Nor can I hesitate to believe, that the *praise* of the Donors *is* already *in* a great part of *the Churches* in this land; or that the *Children* of many generations *will rise up, and call them blessed.* Can this bright example of love to the souls of men be, for a moment, out of sight to you, or any of your coadjutors in this benevolent design."

From page 23, to the end, the President successively calls the attention of his hearers to the present "wonderful era" in the affairs of men, as an excitement to christian and ministerial exertion, to the loud and pressing call for ministers, which is heard on every side; to the approaching Millennium, which will be brought on by the instrumentality of Ministers; and to the duty of all, but especially of those connected with this Institution, to consecrate every power to the cause of truth and righteousness. On each of these objects his glance is rapid, but strong, clear, and interesting. We cannot forbear to add one more quotation from pages 26 and 27.

"*For Zion's sake*, my Brethren, let us, now, *not hold our peace; for Jerusalem's sake* let us *give ourselves no rest; until her righteousness go forth as brightness, and her salvation as a lamp that burneth.* On the efforts of the present generation, and on ours, if we are faithful, as truly as on those of others, depend the knowledge, the piety, the salvation, of the generations yet to come. The inheritance of those who are unborn is by the Father of the universe put into the hands of the Christians of this age, to be preserved, and managed. As faithful stewards, let us transmit the divine patrimony, not impaired, but improved. Let them see, that the trust has been faithfully discharged; and enter upon the possession, unimpoverished by the negligence, or fraud, and enriched by the diligence, care, and integrity, of those who have gone before them.

"The period, my Brethren, is hastening; the morning star will soon arise, which will usher in that illustrious day, destined to scatter the darkness of this melancholy world, and cover the earth with light and glory; the second birthday of truth, righteousness, and salvation. Soon shall the Church *awake, and put on strength.* Soon shall she *be clothed with beautiful garments.* Soon shall she *behold* GOD *coming with vengeance, even our* GOD *with a recompense, to save her* from all her enemies. Soon shall *peace be extended to her as a river; and the glory of the Gentiles as a flowing stream.* The *Jews, provoked to jealousy,* and roused from the torpor of eighteen centuries, shall behold a *standard lifted up among the nations, and an ensign*

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of GOD. Obedient to the
l, *Judah* and *Ephraim*, no
n, but one, shall hasten from
est regions of their disperaion;
ceiving of them be to the world
om *the dead*. The heathen,
immense and united suffrage,
their idols to the moles, and to
Holiness to the LORD *shall be*
ike, on all the enjoyments, and
suits, of man. The earth shall
ne vast temple of JEHOVAH;
orning and evening incense
afted to heaven by the whole
dam"

the foregoing analysis
tations, our readers will
that this Discourse is
of its Occasion and its
The style is such as
lic have long been accus-
receive with approba-
n his pen. Had we room,
or the disposition to de-
verbal remarks, we
oint out a few passages,
the severe critic would
ne ground for strictures
minor class. And were
it DWIGHT one of those
who, by their scarcity of
tter, or by their literary
, invite particular atten
their dress and manner,
it be tempted to indulge
in this fastidious work.
idst so much substantial
ce as this Discourse pos.
both with regard to sen-
nd language; and amidst
h evidence as it affords,
author was more intent
olemnity of the occasion,
grandeur of his subject.
pondering over words,
g figures, and rounding
; our feelings concur
ir judgment in applying
e language of respect and
m.
he Sermon are subjoined,
rge to Dr. PEARSON, by Mr. FRENCH, and the *Right Hand of Fellowship*, by Dr. MORSE. Though addresses of this kind, provided they are *appropriate*, can scarcely be expected, at the present day, to contain any thing really *new*; yet these evidently partake of that spirit which the solemnity and importance of the occasion dictated; and, as compositions, are judicious, comprehensive, neat, and respectable in their character.

The Christian Monitor, No. IX. Containing an Earnest Exhortation to a Holy Life; and a Letter to a Young Lady on Preparation for Death. By WILLIAM WAKE, *A. M.*

MANY great and laudable efforts have been made, within a few years past, to disseminate the principles of the christian religion, by the publication of small and cheap books. The present period, when compared with past ages, in this respect, may be denominated a new, and distinguished era. The accounts, which we receive from the Tract Societies, in Great Britian, and other parts of christendom, of the dissemination of religious Tracts, are truly wonderful. Our country has, also, caught a portion of this spirit, and is, in many places, making laudable exertions to extend the influence of the gospel, by books, as well as by preaching.

The importance of such efforts, to the christian cause, is obvious at first view. It is obvious, also, that in order to subserve the true interests of religion, such publications must be truly evangelical. Doctrines, when inculcated by books, at the fire-side,

and in a leisure hour, exert an influence over the sentiments of the religious public, as really, if not to as great a degree, as when they are taught from the desk. If, then great good may be done, by an extensive circulation of religious Tracts, which breathe the true spirit of the gospel; great mischief may, also, be done by books, which exhibit partial, discolored, imperfect, and unjust views of divine truth.

A religious Tract ought to be plain, familiar, and instructive. It should contain just views of doctrine and practice, without entering into metaphysical speculations or deep discussion. In these respects, we think many of the writers, who are now almost out of fashion, peculiarly excel. The latter half of the seventeenth century, and the beginning of the eighteenth, produced many plain, practical, judicious, and godly writers.

We are particularly gratified, when we hear of any design to rescue the valuable remains of such writers from the oblivion into which time is ever casting them. Many of these books have, within a short period, been published anew, and received such alterations in some part of the phraseology, as the present improvements in style imperiously demanded. We feel no objections to such *alterations*, as amount merely to a change of dress, and not of sentiment. On the contrary, we think, that with respect to many valuable ancient books, such alterations are necessary, to secure that attention to them, from the public, which is desirable.

It was with peculiar pleasure, that we saw the *Christian Monitor*, No. IX. published in Boston, announced, as containing "*An Earnest Exhortation to a Holy Life*," and "*a Letter to a Young Lady, on Preparation for Death*," written by WILLIAM WAKE, archbishop of Canterbury. We had been accustomed to consider this distinguished Prelate, as a mild, amiable, pious, and very learned man. From his great celebrity, and the general idea we had entertained of his character, as well as from the great number of editions through which they had passed, we felt a peculiar curiosity to peruse these newly published Tracts.

In reading them, we found, indeed, many truths of importance to every one who wishes to live a "*holy life.*" But our expectations respecting the archbishop, were somewhat disappointed. We expected to have found more evangelical doctrine; a more explicit acknowledgment of the peculiarities of the christian system. We had supposed that archbishop WAKE believed in the doctrine of the Trinity; in the atonement of Christ; in the existence of a devil; in the eternity of future punishment; and in other particulars embraced in the Creed and Confessions of his church. But in looking through his book, as given us by the present Editors, we could find but very little evidence of such belief. We laid down the book, we frankly confess, with less favorable sentiments of the archbishop's piety, than we had before entertained. The subject and occasion of his Tracts, rendered it, we thought, next to impossible that, had he really been a believer in them, he should not have shewn his attachment to

of the peculiar truths of spel, of which we could iscern scarcely a trace.

we were dissatisfied, at obliged to suspect his hos- o these doctrines; partic- to the divinity and atone- f the Saviour, and to the y and personality of the pirit. We took up the book ore, and on looking into roduction, by the Editors, nd the following part of a e, on the 6th page; "We resent it to them (the pub- lth *little variation* from iginal."

ing thus learned that there "*variations*," we felt, stice to the character of chbishop demanded, that ould satisfy ourselves, r he had really written, as epresented by the *Monitor*. e "*variations*," howev- re declared to be "*lit-* re could rationally expect, dependence were to be upon the pledged veracity Editors, (and upon this re did not allow ourselves bt) to find only some ob- orms of expression chang- l perhaps, some curious, int, or learned sentence, ecially essential to the omitted. We could not to find any of the promi- nd fundamental doctrines gospel suppressed.

ing obtained an ancient f the archbishop's works, edly comprised in the or, No. IX. we undertook pare the copy with the l, for the purpose of as- ing the nature and amount e "little variations." The of our comparison, in respects, we shall now lay before the public; and this, it is to be understood by our read- ers, is the special object of this review. The detail, necessary to accomplish this purpose, will of necessity, be somewhat long and tedious; but we beg the reader patiently to go through with it all, as, otherwise, he will not be able to perceive the justice of the remarks, which we intend to subjoin.

Sentences, or parts of them, which are copied from the arch- bishop's original work, as pub- lished by himself, we shall mark with *O*. Sentences, or parts of them, as they are printed in the Christian Monitor, we shall mark with *M*.

Doctrine of the Trinity excluded.

M. p. 48. "By your baptism you are engaged to believe in and obey, the only living and true God; the Lord Jesus Christ, who brought immortal life to light by his death; and his gospel of our salva- tion, which was verified by the descent of God's Holy Spirit."

This passage in *O*, is as fol- lows.

O. p. 28. "By your baptism you are engaged to believe in and obey, God *the Father, the Son, and the Holy Ghost*; you must sincerely and heartily own God the Father as your Maker and Preserv- er; the Son of God as your Redeemer; and the Holy Ghost as your Sanctifier, Guide, and Comforter."

M. p. 79. "Dedicate and give up your- self to God, renouncing the lusts of the flesh," &c.

O. "Dedicate and give up yourself, to *God the Father, Son, and Holy Ghost*, renouncing the devil, the world, and the flesh," &c.

A second class of "little va- riations" may be found, in those sentences, which in *O*, respect the *satisfaction*, or *atonement* of Christ.

M. p. 11. "*Through* his Son Jesus Christ will both pardon," &c.

O. p. 4. "*For* his Son *Jesus' sake*, will both pardon," &c.

M. p. 31. "Begging mercy *as commanded you by Christ.*"

O. p. 49. "Begging mercy *for Christ's sake.*"

In the same manner *through Christ* is put in the room of "*for Christ's sake*," at page 86, *M.* and again at page 37, *Letter on preparation for death.* So at p. 50, "humble dependence on the mercies of God, *through* the merits of Christ, for pardon," &c. is put for "humble dependence, on the mercies of God, *and* the merits of Christ, for pardon," &c. in *O.* At p. 28, the following is struck out of *M.* "In the end of the *Confession*, you pray God, *for Christ's sake*, to grant," &c.

We doubt not, there are many readers who will not, at first sight, perceive the difference between granting a favor *through Christ*, and *for Christ's sake.* It cannot, however, escape the notice of more intelligent readers, that the *former* is the dialect of those who deny the doctrine of the atonement, and regard Christ as only an inferior and constituted *medium*, through which blessings flow to men; while the *latter* is the language of those, who believe that Christ, by his obedience and sufferings, has merited and purchased all the good dispensed to men, and "bought them off from the curse of the law."

We wish not to wound the feelings of the authors of "little variations;" but, we would inform them, that one sentence, acknowledging the doctrine of the atonement, has (we presume unwittingly) escaped the otherwise universal ravages, which they have made, of this fundamental truth. The passage is in *M.* p. 19. "When we had deserved the wrath of God for our sins, then did Jesus Christ shed his most precious blood to make *atonement* for us, and to obtain our pardon and forgiveness."

A *third class* of "little variations" are those, which respect the pre-existence, and subsequent *incarnation* of Christ.

M. p. 20. "Since, then, the ever blessed Jesus, died a most painful death," &c.

O. p. 10. "Since, then, the ever blessed Jesus, *the Son of God, came down from heaven, became a man*, and died a most painful death," &c.

M. p. 28. (Letter) "That Christ should perform the covenant of undeviating obedience," &c.

O. p. 29. "That Christ, *taking our nature upon him, and so becoming the seed of the woman*, should perform," &c.

See a similar "variation," p. 17, (Letter.)

M. p. 30. (Letter) "Though there be many revelations, which you cannot understand the possibility of; yet you must undoubtedly conclude, &c.—you ought firmly to believe them," &c.

O. p. 32. "Though there be many revelations, which you cannot understand the possibility of; *as that God became man, was born of a mother, still remaining a virgin, that he suffered and died, and yet lives for ever;* yet you must undoubtedly conclude," &c.

After all this vigilance, however, one solitary passage still survives.

M. p. 18. "Our heavenly Father had pity on us, and sent his own Son, *out of his bosom*, to be our Saviour, and Redeemer," &c.

Such oversights may be *easily* corrected in a second edition, as they certainly are very rare.

A *fourth class* of "little variations" is those, which respect the *divinity*, and *personality* of *the* HOLY GHOST.

M. p. 22. "Scriptures written and inspired by the *spirit of God.*"

p. 12. "Scriptures written and in- by the *Holy Ghost.*"
p. 49. "Scriptures which were n by men, *divinely inspired.*"
p. 29. "Scriptures which were n by men, inspired by *the Holy*

p. 92. "The grace of our Lord Christ, the love of God, and the fel- p of his *holy spirit*, be with me"

. 57. "The grace of our Lord Je- rist, the love of God, and the fel- p of *the Holy Ghost*, be" &c.

will be remembered, that copied by the archbishop 2. Cor. xiii. 14. so that a "little variation" from *postle*, as well as from arch- p WAKE. No matter; Dr. ITLEY has discovered that aul sometimes "reasons in- usively."

p. 50. "Holy Ghost," in printed "God's Spirit;" his Holy Spirit" is *varied* is spirit."

e word "Spirit," with a l letter, denoting a distin- d personage, in *O*, is d "spirit" in *M.* at p. 22; times at p. 23; at pp. 41, nd 87. At 23, *M. its* is r *his*, referring to the Spi- o, on the same page, *which* ho, bearing the same rela-

presume, we do not mis- the object. This, it is nown, is the *fashion* with who deny the *personality* vinity of the Holy Ghost, egard the Spirit of God as an attribute like his cience, or as a gift or bles- ike his grace. All distin- ng characteristics of *per- ty*, both in the printing hraseology, are therefore away. The archbishop, espect to these points, has gone a thorough metamor- , and, as far as we have discerned, not a trace of the Holy Spirit's *divinity*, or *personality*, is left in the volume before us.

We presume our readers, as well as we ourselves, begin to be wearied with long quotations and repetitions. We will strive to abridge what still remains.

A *fifth class* of "little variations," is of those, which respect the *devil.*

The word *devil* in *O.* is left entirely out in *M.* at pp. 11, 12, 19, 23, 25, 26, 38, 44, 48, 79, and 28, (Letter.) In other places it is *varied* into many forms. In p. 20, it is transformed into "*hell;*" in p. 23, into "*this evil spirit,*" (that is, as the connexion shews, the bad disposition of men;) in p. 24, into "*ungoverned passions;*" in p. 44, into "*evil passions;*" in p. 46, into "*evil passions,*" again; in p. 46, into "*your lusts;*" in p. 22, (Letter) into "*evil men.*" So "Satan," p. 23, is transformed into an "*adversary;*" and p. 80, into "*our enemies.*" In short, the Monitor is entirely cleared, of every appearance of this arch-fiend, in his own proper dress, and form. We have heard of the devil's *transforming himself;* but we never before knew, that others had power to make him undergo so manifold *transformations.*

A *sixth class* of "little variations" is of those, which respect *future and eternal punishment.*

The word *hell* seems to have something peculiarly disgusting in it, to the Correctors of the archbishop. It is therefore left out, *M.* pp. 18, 38, 47, 90, and other places; and some softer word is substituted. Future punishment

is not, however, totally excluded, in the "variations;" though its *perpetuity* disappears, under the transforming hands, of the venerable prelate's new Editors. Thus,

M. p. 28. "Is this such a pleasant life, *and desirable death, that it is wisdom and prudence, for the sake of them, to run the hazard of future and intolerable torments.*"

O. p. 18. "Is this such a pleasant life, *that it is worth to be damned for in hell torments, to all eternity?*"

M. p. 43. "They (the wicked) are cast into outer darkness, where there is weeping, and wailing, and gnashing of teeth. A heavy doom," &c.

O. p. 28. "They are cast into outer darkness, where is weeping, and wailing, and gnashing of teeth; *not the least glimmering of hope to all eternity. These are the goats, that, being set on the left hand, must hear that doleful sentence, depart ye cursed,* &c. A heavy doom," &c.

In page 45, *M.* 26, *O.* the following is all omitted. "O dreadful words! Everlasting fire! Eternal torment! How does the thought of this sink, and break their hearts, and fill them with the deepest horror, and despair! *Who can dwell with everlasting burnings?*" (This last sentence, which is a quotation from Scripture, appears in *M.*) The archbishop proceeds thus to comment upon it. "Who *can*; and yet the damned sinner *must*, though in the most raging and impatient manner. After they have lain thousands and millions of years, in that place of torment, yet is there not a moment less to come; there is a whole eternity still behind. The worm *never* dies; the fire is *never* quenched."

All this, the Editors of *M.* have thought proper, entirely to omit. The same "variations," in substance, may be seen at p. 46, 90, and 34, (Letter.)

After all this severe castigation, the pious archbishop, so thoroughly believed in the *perpetuity* of future punishment, and has so interwoven it, with his work, that one sentence appears to have escaped all the vigilance of his pursuers. *M.* 50. Speaking of Christ, who will judge the quick and the dead, it is said, "but will sentence the wicked to *everlasting misery*." One solitary witness only surviving, of all the host which the venerable prelate has marshalled!

——"Faithful only he,
His loyalty he kept——
Nor number, nor example, with him wrought,
To swerve from truth——
Though single."

We have tried the patience of the reader so long, by "extracts," that we shall detain him but a moment more, on this ground.

The good archbishop was so old fashioned, as to believe, in the propriety and expediency of *Creeds*. He has fallen upon this subject, no less than four times, in his little treatise. The new fashioned Editors have fallen upon him as often, not forgetting, we conjecture, the sage maxim of Horace, "*Sæpe stylum vertas.*" The "variations" are in *M.* p. 27, 49, (thrice.) At p. 49, however, we were somewhat surprized to see the following sentence inserted in *M.* by the Editors, in place of a long sentence, by the archbishop, on Creeds. "There are, however, what *enlightened* christians have in *all ages* acknowledged, certain *essential* articles of the christian faith."

We hope this sentence will be remembered.

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their *innovations*. (Let. p. 6.)

der may, by this time
that our good opinion
hop Wake, which we
had almost lost, by reading the Monitor, was happily restored, and rather increased, certainly confirmed, by a perusal of his original work. Some reason, at least, will be seen, why we should put a very different estimate upon the genuine portrait, from what we put upon the caricature.

Could we do it, consistently with the responsibility we feel, we would gladly withhold the remarks, which by the present review are irresistibly forced upon us, but which, we are fully aware, can hardly be expressed, without incurring very unpleasant imputations. But as our consciences acquit us of any disposition to undue severity, or to "set down aught in malice," we must be allowed, in this instance, to discharge a painful duty.

In their short "introduction," the Editors of the Monitor advertise the public, that "on perusal" this "work" of archbishop Wake "is found to be an excellent compendium of christian duty. The style," they say, "is plain and impressive. *The author's sentiments in divinity* appear to have been *rational and evangelical.* His little book in a concise manner unfolds the great obligations of christians, and urges the motives of the gospel towards a diligent and persevering discharge of them." To this ingenuous praise we gladly record our most hearty consent; and it is with no ordinary satisfaction that we receive from the Editors of the "Christian Monitor" this explicit avowal, that "the sentiments in divinity" of archbishop Wake "appear" to them "to have been *rational and evangelical.*" Yes, it is with peculiar pleasure, that

we receive from them this solemn and public pledge, that they hold as "rational and evangelical" the doctrines of a Trinity of persons in the Godhead, of the essential divinity, the pre-existence and incarnation of the Son of God, of the divinity and personality of the Holy Spirit, of atonement, of regeneration, and justification by faith, of the existence and temptations of the devil, and of the eternity of future punishment: for that these were the "sentiments" of archbishop Wake must be evident from the quotations above exhibited, and will, we presume, be denied by no one. These "sentiments," indeed pervade his whole book, and are the grand means by which he "unfolds the great obligations of christians, and urges to a diligent, and persevering discharge of them."

But if the archbishop's book was "*found*" by the Editors of the "Christian Monitor" "to be an excellent compendium of christian duty," "containing the *truths* of religion," in a "style plain and impressive," and "particularly adapted to the greater proportion of readers;" it is obvious to ask, and we feel constrained most seriously to ask, what occasion was there, for their "*little variation* from the original?" If the "sentiments" contained in it "appeared" to them "to be rational and evangelical," why should those "sentiments" be either "varied," disguised, or supressed? Why not give the work to their readers, in its "original" and genuine "excellence?"

"*Little* variation from the original!" But is it indeed "*little?*" Are the doctrines, which, in our quotations we have had occasion to notice, if "rational and evangelical," as these Editors acknowledge them to be, yet of so "little" consequence, that such a "variation," in respect to them, as clearly evinces an intention to suppress, or conceal them, may justly be denominated "little?" Would it have been so denominated, by the excellent prelate in whose work this "variation" has been made? Will it be so considered by an intelligent christian public?

What would the venerable archbishop think, could he rise from his grave, and read his "excellent compendium" as modelled by his new Editors? What would he think, to see the great doctrines of the gospel, which were so dear to his heart, and of which he was so strenuous an advocate, under the saving pretence of "little variation," all swept from his book, by the ruthless hand of modern liberality? What *could* he think of an "Exhortation to a Holy Life," in which these grand peculiarities of christianity, ever grasped by him as an anchor of the soul, were not allowed to appear? And what must the religious public, who so generally believe in these doctrines, think, when in the face of a solemn declaration, that this treatise has undergone but "little variation," they find, that in fact the very substance and life of it are taken away? Is it possible, that the Editors of the "Christian Monitor" can be ignorant of the *fundamental importance*, attached, by the religious public at large, to the doctrines, which they have been so sedulous to banish from their book? Is it then fair, is it in-

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lustrious men as archbishop Wake, be pourtrayed in false colours, when they are in their graves.

But is not the venerable prelate, in the instance now before us, pourtrayed in false colours? It is a maxim in jurisprudence, that *suppressio veri*, (the suppression of truth,) as well as *suggestio falsi*, (the suggestion of what is false,) destroys the veracity of a witness. And when the leading and fundamental doctrines of the gospel, which the archbishop embodied in his writings, are taken away, those writings are no longer his, and it is injurious to his character to publish them under his name.

Could the Editors of the Monitor deem it necessary to buoy up a sinking cause by means of a venerable name? To come out with an *original* production, entitled "An Exhortation to a Holy Life" and a "Letter on Preparation for Death," excluding the peculiarities of the gospel, might, indeed, have drawn down upon them the animadversions of the religious public. But to publish the same thing, under the revered name of one, who, "though dead yet speaketh," would answer, it might be hoped, two important purposes. General veneration for the illustrious dead might shield the work from censure; and the celebrity of his name give it a credit and currency which the names of the anonymous Editors would fail to procure.

The ingenuousness of such management, however successful, we confess ourselves at present unable to discern. If the cause, which the Editors of the "Christian Monitor" are engaged to

support, though adverse to "sentiments" which to them "appear to be rational and evangelical," be, nevertheless, really founded in scripture and truth; why not appear in the open field, and avowedly and magnanimously erect and rally round their standard? Surely the cause of truth can never require, for its defence or support, a resort to subterfuge, to stratagem, or to any dishonorable weapons. If *modern divinity* be well founded, it can need no means, other than those of scripture and fair argument, to ensure its success, and effectually to overthrow all "sentiments" opposed to it, however "rational and evangelical they may appear to be." If it be not well founded, all the efforts of its advocates will finally fail of their object.

But it may be asked, what heresy does the work under review contain, as published in the "Christian Monitor?" Were we to answer directly, we might say, none; but then we should reserve to ourselves the privilege of qualifying and explaining. A witness gives his testimony in a pending cause, but in doing it withholds an essential part. So far as he goes he tells nothing but truth; but this witness, nevertheless, is false. By withholding truth, he may do as much injury to the right of the cause, as if he had sworn directly to a falsehood.

What intelligent mind does not see, that the most hopeful method of undermining the great truths of the gospel, which hitherto have stood the shocks of ages, is to leave them out of sight? On this plan the late Dr. Taylor of Norwich, the great master of modern Liberalists, practised with distinguished success. Examining his "Key," a very able writer, in the *Christian Observer*, has the following pertinent and judicious remarks.

"Of all fallacies, none are more plausible and seductive, or more extensively injurious in their consequences, than those which present a part and an inferior part, of the truth, for the whole. Suspicion is disarmed by what the judgment assents to; and opposition is not excited, by the express denial of what it would perhaps regard, as still more worthy of belief. Meanwhile, the *pretermitted portion* of truth operates with the slow, silent, persevering, and secure virtue of a *negation;* and the reader finds himself reasoned out of an important part of his creed, without being once sensible, that it ever came into discussion. Thus a discourse, professing to teach the nature of Christ, if it dwell exclusively upon the excellence of his moral character, is calculated to produce a disbelief of his divinity. Thus, likewise, when the example of fortitude, and the attention to the truth of his doctrine, which he gave in his sufferings, are made the sole subject of the discourse, the atonement, then principally affected, is really, although insensibly undermined." These remarks we quote, as deserving of general consideration, and as applying, particularly, with their whole force, to the mutilated work now before us.

Attempts, not unlike the one present, to exclude, and render unpopular, doctrines, which, by the generality of christians are held as essential, we have before

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of those "Ministers of
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atronage the Christian
is composed;" or the "Society for promoting christian knowledge, piety, and charity" whose agents they are, should feel themselves implicated in this review, our pages are open to their vindication; and happy should we be could we be authorized publicly, to acquit them of any participation in the fraudulent management, on which we have been compelled to animadvert. Far be it from us to hinder, we would rather promote, their usefulness. We presume the "Society" at large were not privy to the fraud, which we have attempted to expose: and that when they understand it, they will join with us in its reprobation. We trust indeed there is yet too much generosity, too much reverence for the illustrious dead, too much discernment of right and propriety, in the clergy, and in the public of our country, to sanction such a practice by their approval, or their patronage.

REVIEW OF REVIEWS.

Remarks on the THEOLOGICAL INSTITUTION, *in An-*
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ney labor abundantly to discredit the Seminary, by proving that its creed contains a certain *kind of opinions*. But it is to be remembered that, in their long labor to expose this creed, there is not the least attempt to prove any of its doctrines false. On the contrary, it plainly appears, from several intimations, that they have no disposition to inquire, whether the sentiments of the creed are true or false. It must be confessed, that we are singularly situated, having undertaken a reply to Gentlemen, who set themselves to oppose a creed, not because the senti-

words, which it contains, are erroneous, but because they are called by a particular name.

The Reviewers finally state their "objections to the imposition of any creed whatever." These objections we shall now examine.

Their first objection to the use of creeds is, *that they are founded on the assumption, that the essential doctrines of christianity are not distinctly and explicitly expressed in the language of the volume which contains them.* On this we remark, first, that if the objection prove any thing, it proves too much. It will operate directly against *preaching* the gospel, or explaining the truths of revelation by ministers. Of what consequence is the sacred office, if in the illustration of religious doctrines, or precepts, ministers confine themselves wholly to the expressions of Scripture? What is the value of *preaching*, if it consist in merely reading or reciting from memory, *passage after passage from the Bible?* How different from this was the conduct of Christ to his two disciples, whom he met on their way to Emmaus? The doctrines which related to himself, were clearly revealed in the Scriptures of the Old Testament. But how did he instruct his disciples in these doctrines? By merely quoting the words of Scripture? Far otherwise. Διηρμηνευεν, he *expounded*, or *explained*. τα περὶ ἑαυτου, *the doctrines concerning himself*. His conduct did not imply that the words of inspiration, expressing those doctrines, were ambiguous; but that his hearers were ασυνετοι, *inconsiderate, thoughtless* men, and βραδεις τε καρδιᾳ, *indocile, slow to perceive any thing in their own minds.* And is not this the character of men in general? Take another example. Philip the Evangelist met the Eunuch, and found him reading the 53d chapter of Isaiah. This man felt the want of an instructor, that he might understand what he read. Philip, beginning at that Scripture, preached unto him Jesus. But how? By repeating the passage, and others like it? How then could he have instructed the Eunuch? Let it be recollected, that the Scriptures, which Christ and his apostles expounded, were given by inspiration of God. The doctrines revealed in them were not ambiguously expressed; but the disciples and the Eunuch needed instruction. In the same condition are the bulk of mankind, who enjoy the gospel. Now if a christian minister, in explaining the doctrines of revelation, may use other words, than those of Scripture, without which there can be no explanation; then it is evident, that the same kind of words may be used by a body of christians, to express their opinion of those doctrines.

In order to prove the propriety and necessity of creeds, it is sufficient to observe that, without them, or something equivalent to them, *it is impossible to make an intelligible and satisfactory declaration of our sentiments, or a clear discovery of the sentiments of others.* This is a plain fact; but it is not to be ascribed to the ambiguity or imperfection of the

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ingly, there can be nothing more absurd or imposing, than for a man, whose opinions we wish to ascertain, to attempt to satisfy us by repeating passages of scripture. We already take it for granted, that he professes to believe the Bible, and is willing to repeat and subscribe any part of it. Our object is to know, in *what sense* he believes the Bible, and *what construction* he puts upon the passages, which he repeats. If he still continue to repeat scripture words and phrases, without explaining them, he does nothing, but *disguise his sentiments, and mock our inquiries.*

It is in vain to urge the *perspicuity* and *perfection* of the scriptures, as an objection to creeds. It is a principle, for which we shall not cease to contend, that the scriptures plainly teach us the will of God, and afford a perfect rule of faith and practice. Our zeal to defend this great Protestant principle will not, we trust, fall below the zeal of those, who oppose the use of creeds. We consider the scriptures, taken together, to be most wisely and graciously adapted to impart religious knowledge, and to conduct men to happiness. But the words of scripture are not adapted, and were never designed to make known to others, what views we entertain of the doctrines of revelation. Or, to express it in a different manner; we cannot, by using the words of scripture, make known to others, how we understand those words. The question which, in this case, we propose, is not this; *what passages of scripture relate to a particular subject*; but, *what mean-*

ing do men affix to those passages? If we wish to discover the mind of *God*, we inquire what the Bible says, and endeavor to ascertain its true sense. But if we wish to discover the sentiments of *men*, we inquire, how they understand the declarations of scripture. If passages of scripture, relating to a particular doctrine, never had been, and never could be understood in different and opposite senses; the mere repetition of those passages might be a sufficient declaration of a man's faith. But how is it possible to know, what a man's sentiments are, from his repeating scripture expressions, while we are wholly at a loss, whether he use them in one sense, or in another sense directly opposite? Such a different use of scripture expressions, we repeat it, is not owing to any uncertainty or ambiguity in the language of inspiration; but to the dishonesty, prejudice, and perverseness of men.

If it be asked, what right we have to determine the sense of scripture; and how we know that the sense, which we adopt, is the true sense? Our reply is: we have a right to determine the sense of scripture *for ourselves.* We *must* determine for ourselves. Nor can we, as far as *the essential truths* are concerned, think this a difficult work. We cannot think our sense of scripture *uncertain* and *questionable*, because we believe the grand position of these Reviewers; *that the essential doctrines of christianity are distinctly and explicitly expressed in the language of the Bible.* If they assert that we ought, after all our examination, to feel doubtful, whether we have found the true sense of scripture; or if they assert that others, who adopt different and opposite senses, are as likely to be right, as we; they implicitly deny their own position, and so make the language of scripture ambiguous and unintelligible. If one doctrine, or one sense of scripture is as likely to be true, as another; or if we are to suppose that men, who embrace the various and opposite opinions of the present day, are equally candid, honest, and pious; then what becomes of the position, *that the essential doctrines of christianity are distinctly and explicitly expressed in the language of scripture?*

After these remarks, and all that has lately been published in favor of creeds, but little need be added on the reasoning of the Anthology. "If the doctrines of the gospel," say these Reviewers, "are clearly stated in the scriptures, then surely there can be no comparison between the evil *of using a few more words in order to retain the very language of inspiration*, and the danger of error in substituting our *own unauthorized diction.*" This is said in answer to the notion, that creeds are merely *short and convenient compends* of gospel doctrines. We should have no objection to using a few, or many more words, in order to retain the very language of inspiration, if by this the end of creeds could be answered. But the fact is, in what way soever we account for it, the indisputable fact is, that when we wish to discover a man's religious sentiments, his *using more words in order to retain the very language of inspiration* has no effect, but

ise his sentiments; unless illing fairly to explain to hat sense he understands ired language. The no- these Reviewers on this is totally inconsistent practice of all, who re- eds. Do they, in preach- prayer, and in conversa- ake care to express all eligious sentiments in e language? Do they on asions use "a few more in order to retain the nguage of inspiration," han incur the danger of using "their own un- ed diction?" Are they ished from others by their d reverence for the word ?

Reviewers proceed to subject in another man- Should it be asked: May hristian society declare, *sense* it understands the of scripture? we must liberty of bringing this o to a point. The doc- oncerning which the de- n is to be made, are either revealed, or not. If *clear*- led in scripture; there o doubt of the true sense onest men, and therefore aration is useless." But e taken for granted, that o profess to believe the es, are *honest* men? If hose, who call themselves is, much prejudice, dis- , and enmity against the ould be found; it must me alteration in the ar-

If there are many, who, Pharisees, formerly, pre- respect the scriptures, make void the word of is not a matter of small nce to the christian world, to ascertain who they are. But this can never be done by that, which is common to them and all others.

If it be said, that creeds are exposed to the same abuse and perversion with the scriptures, and may be assented to with the same dishonest views; it is granted. We have no reply but this. If the terms of a creed should in process of time be so applied, as to become ambiguous, and accordingly afford no assistance in determining the sentiments of men; the christian world may consistently introduce other creeds, or employ other expressions of a more unequivocal signification. For while the scriptures are designed to be a universal and perpetual rule of faith and practice; a creed, like preaching, is limited in its design, and must be framed with reference to particular circumstances. The word of God endureth for ever. But error is ever changing its shape and operations, and calls for corresponding measures in order to guard against its fatal influence.

The second objection of these Reviewers is, "that creeds are directed against the honest and conscientious, and operate, as temptations and premiums to dishonesty." This we consider, as a very unguarded assertion. How are creeds "directed against the honest and conscientious?" The Reviewers seem to think, that *honest* men cannot believe what is contained in creeds. For if any honest man sincerely believes, and conscientiously subscribes them; how is he injured? How are creeds directed against him? Their assertion cannot be true in any sense,

except of those who do not cordially believe what a creed contains. But if an *honest* man disbelieve the sentiments of a creed, it is not to be supposed, that any consideration will induce him to subscribe it. He regards no premium, as a compensation for the sacrifice of a good conscience.

As to dishonest men, no formulas can prevent them from creeping into the church, and propagating, as far as they can, their erroneous opinions. But though dishonest men cannot be kept out of the churches; yet the churches, by proper measures, may preserve themselves from the disgrace of countenancing erroneous principles. In their creed, they openly avow what their sentiments are. If a man of contrary sentiments join with them under a false pretense; his dishonesty does not impair their honesty. If one, who disapproves a creed, still subscribes; is the creed to be blamed? Is the law, which requires a civil oath, to be blamed, because it is the occasion of wicked men's perjuring themselves, and injuring their neighbors? But the objection of the Reviewers, if good for any thing, supposes that every church, adopting a creed, possesses advantages, which tempt dishonesty. But what advantages has the church in this country? What princely benefices has she to bestow? What civil offices can be obtained by being in her communion? Is there in this land any advantage of a temporal nature, which can tempt men to subscribe a creed contrary to their belief? It may be said, that every church has a salary at its disposal. But what is it? Low indeed must be that man's views, who, by the lure of salaries in this country can be tempted to become a preacher, even of doctrines which he believes. Despicably low, if he can be thus tempted to profess and preach doctrines, which he does not believe. As for spiritual advantages; can any one think of purchasing them by dishonesty? Can a man set a high price on the communion of a church, whose doctrines he disbelieves? Can he dream that such a church has any religious benefits to confer? Any especially, which he is to think of purchasing by falsehood?

The third objection of these Reviewers is, *that creeds aim at a coincidence of opinion, which, in their view, is impossible.* On this objection our observations will be concise. "*Can two walk together except they be agreed?*" It is an inspired question, designed to show the impossibility of the thing. The principle, which requires this agreement, admits, we allow, that the agreement may be limited in its extent. But whether it be in common friendship, or in christian fellowship, there must be an agreement in those things, which *essentially constitute* the union. Their agreement, to be known, must be expressed in a manner intelligible to each other. How can friendship, how can any society be formed, or subsist, without some expression of agreement between its members? It is evidently requisite, that the agreement extend to all points, which involve their social interest or happiness. The question here is, whether the particular doctrines of revelation constitute either wholly, or in part, the

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to Calvinistic sentiments; they open against the advocates of them their artillery of censure and contempt. Who would have expected this from Gentlemen of such liberal minds? Who would have expected it from Gentlemen, who believe that *the coincidence of opinion*, which others wish to promote, is "*undesirable*;" that *considerable division is designed*; that it is *intended as part of our moral discipline*; and that to extinguish it would be a great injury to christianity, by *withdrawing a most important part of its evidence*. From Gentlemen who believe all this, we should naturally look for the greatest candor toward an Institution, designed to promote sentiments different from theirs; especially if they think it calculated to continue that *considerable division*, which in their view is so desirable.

It is not without some surprise, we find that these Gentlemen, who reject all creeds, bring forward a creed themselves. After all their objections against tests, they have established a test. "Against an honest and conscientious *believer*, *that God has made a revelation from heaven, and that the scriptures contain it*, against such a man,—God forbid that any christian church should shut its doors." This then is their creed, or test; *that God has made a revelation from heaven, and that the scriptures contain it*. It excites our surprise still more to find, that their creed, though very short, is drawn up in *unscriptural* language; especially when they might have retained "the very language of inspiration," without using any "more words."

This creed would become as much as any other, a premium to dishonesty; and it aims, as much as any other, at a coincidence of opinion in the nature of things impossible. The proposition, which constitutes their creed, many, who call themselves christians, reject; or they so modify it, as to make it an absurdity. One difficulty, which immediately occurs, is; *what part of the Old and New Testaments constitute the scriptures.* Many, professing to be christians, reject the *Song of Solomon*, and the *Revelation of St. John.* Others reject the *first five verses* of the Gospel of St. John, and those passages of the other Evangelists, which teach Christ's miraculous conception. Dr. *Priestley* has rejected many of St. Paul's reasonings, as *lame* and *inconclusive.* *Damm*, a German, says, *the history of the fall is a fable; the conquest of Canaan by Joshua, a fiction; the books of Samuel full of falsehood, and Daniel full of stories.* *Semler*, another German, rejects the *Song of Solomon*, *Ruth*, *Chronicles*, *Ezra*, *Esther*, *Nehemiah*; objects considerably to *Daniel*; doubts as to *Joshua*, *Judges*, *Samuel*, and *Kings*; and leaves nothing inviolate, except the writings of *Moses*, the *Psalms*, and the *Prophets.* Even in these last he rejects particular passages, such as the histories of the creation and of Balaam, as not inspired. *Bahrdt*, on Rom. ix. 4. warns against fancying the trifles to be great and excellent, which Paul, to win the Jews, there talks of in so high and pompous a manner. Dr. Geddes speaks of many parts of the scriptures in such irreverent language, as to forbid our belief, that he received them as parts of revelation. From this short detail of opinions respecting the several parts of scripture, it is evident, that the *test* or creed, established by these Reviewers, is still too narrow for modern liberality, and is liable to the same objections, which they offer against creeds generally. In fact, their bringing forward this *test* is granting fully the *right*, which any church claims, of adopting a creed. If churches may demand from a man his "belief that God has made a revelation from heaven, and that the scriptures contain it," before they admit him to communion; they may, upon the same principle, require a belief in the doctrines of the Trinity and the atonement. For there is as real a difference of opinion about what books belong to scripture, or what constitutes revelation, as about the Trinity and the atonement. If they may say, which of those opinions they think correct in the first particular, they may in the last. That they must determine which books are inspired, and which not, is evident; otherwise the proposition above stated, or the term required, is an indefinite proposition, a term of ambiguous meaning, and so good for nothing. A term of fellowship must be definite in its meaning, or it is no term whatever. But, if such a term may be definite, the principle, on which creeds rest, is substantiated.

It seems hardly necessary to remark, that the proper use of a creed infringes no man's liberty of opinion. If an individual has a right to refuse his assent to a

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None more firmly defend the authority, the plainness, and perfection of the scriptures. Creeds are not designed to produce perfect unanimity, nor to settle the terms of salvation; but to express the sentiments, which men or churches believe to be important, or to declare in what sense they understand the scriptures. The right, which men have to do this is indisputable. The exercise of this right is all that creeds claim. They are forced upon no man. Assent to them, and connexion with churches who adopt them, is a voluntary act. The parade of reasoning, displayed by the Reviewers on this subject, is wholly inapplicable and futile. There would be some sense in it, if we were under the tyranny of antichristian Rome, using temporal punishments, to enforce the reception of her creed. In this use of punishments, to force compliance with her creed, consist the error and crime of the Romish church,—not in her having a creed. The declamation of the Reviewers about popery is well calculated, as it was manifestly designed, to enlist the passions on their side. But we appeal to fact. When Protestants adopt creeds, they arrogate no infallibility; they interfere with none, who differ from them, except by argument. They fairly and openly avow, what they believe; and leave every man *et sentire quæ velit, et quæ sentiat dicere.* Of those, who desire their christian fellowship, they require an agreement with them on points, which they deem essential. This they consider necessary to harmony and peace. If an applicant choose to comply

with the rules, which they have conscientiously adopted, it is well. If he do not, it is also well. He remains his own master; he may do as he pleases. He has his opinions of the tenets of their creed; they have theirs. It is better for them to wave any special connexion, than to attempt to walk together, before they are agreed. Let them however take care to feel proper candor toward each other, and to perform reciprocally all the acts of christian benevolence.

The last objection of the Reviewers, directed more particularly against the creed of the Institution, is, that *its effects must be deadly to the best feelings of the minds of the Professors.* One reason, which they assign for this, is, that the creed is *originally formed with a designed ambiguity of meaning.* This charge has been and is repelled, as totally unfounded and unmanly; an outrage on christian candor and truth; and a dishonor to the character of Reviewers. As to the creed; it will operate only against men, who, according to the apostle's description, are *carried about with every wind of doctrine,—ever learning, and never able to come to the knowledge of the truth.* Against such men the Institution is studiously guarded. With such men, it is hoped, it will never be injured. But how can the creed be unfavorable to professors, who seriously believe the system of religion, which it contains? If after thorough investigation, and upon deep conviction, they embrace that system; they will not feel averse to free inquiry. Men, thoroughly convinced, may be in an error; but they cannot consistently be afraid of free inquiry. Having hitherto found that free, humble, and prayerful inquiry has contributed to the establishment of their present faith; they can have no apprehension, which will abridge the freedom of their minds, or hinder the most impartial researches for the future. They know, indeed, when they accept an office in the Institution, they do it upon the condition, that, if their opinion of the creed, should alter, they are to relinquish their office. If they are honest men, they will rise above any temptation from this quarter, and will never violate a good conscience by subscribing what they do not believe. Much less will they wish to pervert the design of such a seminary, by introducing sentiments repugnant to its excellent Constitution and Statutes.

If they are *dishonest*, the greatest vigilance is certainly necessary; the most studied precaution, the strongest safeguards cannot be superfluous; though all may prove insufficient to secure the Institution from their fatal influence. But surely the character of *dishonest* men will not be made worse, nor their power of doing mischief increased by the variety of checks, which restrain them, nor by the strength of the barriers, which the wisdom of the founders has placed around them. The article, which provides for repeating the subscription at regular intervals, is a very proper precaution, to prevent, as far as possible, the effects of that fickleness, to which human nature is liable. The Reviewers, to render their argument more impressive, and to touch the tender feelings of their

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sage, which multitudes have read with devout emotion. "While we trace back the new Institution to the pious benevolence of men now in heaven, we must not, we cannot fail to acknowledge the immeasurable goodness of GOD in raising up others to enlarge and perfect, what they had begun." It is indeed the Lord's doing, and it is marvellous in our eyes. That so many persons, in different sections of the community, should at the same period, and without communication, be impressed with the necessity of such an Institution; and that men, possessing the ability, personally unknown to each other, should at the same moment be moved, with almost unprecedented liberality, to devote their property to the education of a pious and learned ministry, must compel, one would think, even *Atheism* itself to acknowledge that "there is a GOD in heaven, who ruleth among the children of men." "This," say the Reviewers with a sneer, "this is a new argument, never thought of by the theologians of the old world, and unknown to our pious ancestors."—Degenerate offspring of such ancestors!—Unhappy apostates from the faith of GOD's elect, thus to spurn the evidence, which the events of providence afford of the existence and government of GOD!

—In page 472, first column, l. 6 from the bottom, for ἑαυτου, same page, second column, l. 2, from top, for τε read τη.

RELIGIOUS INTELLIGENCE.

Extract of a Letter from the Rev. J. S. Huber, Minister of a Reformed, or Calvinistic Congregation in the German Colonies, near the Wolga, in the Russian Empire, dated, Catharinenstadt, the 8th of December, 1807.

"In the German colonies, near the Wolga, there are sixteen protestant clergymen, and nine Roman catholic priests, of the order of the Jesuits. The number of the settlements amounts to about 100; that of families to 12,000; and the whole population to upwards of 40,000 individuals. I have been here since the 10th of October, and found plenty of work. Blessed be God, the people love his word! The little tracts which I had with me were received, I might almost say seized upon, with an eagerness you have no idea of. Oh, my brethren; had I but the crumbs that fall from your tables! Books are excessively dear in our parts. Alas! we have no such booksellers as you have, and are very scantily supplied with Bibles; but to my great satisfaction, I hear that this want will be relieved by the generous donation of the British and Foreign Bible Society.

"Ah! had I but a small printing press, I should immediately set about learning the art of printing! Even if I could print but an A B C book, I might do a deal of good; for our present spelling book is of the most wretched sort, and yet costs 25 copecks. Our schools are in a deplorable situation, and good books are a rarity. I have already composed several tracts; but cannot print them at my own expense. Oh! that a friend of God would interest himself in this cause, which is really not my own, but the Lord's. When I first came to my present situation, I found not even a school-master; but, thanks be to God, I have succeeded in procuring a good man; for I could not have answered it before God and my conscience, to let the children of my people rove about in such a state of ignorance and neglect.

"The principles of modern infidelity are happily unknown among us. The people are attached to their Bibles, and to such ministers as preach the word of reconciliation. When I travel about in the colonies, the people are rejoiced to hear a sermon. In some week-days I have preached three or four times. Truly, the harvest is great, and I delight in my work. Drunkenness is the chief vice which prevails among our colonists. Formerly, many of their own ministers set them a very bad example in this respect; but, at present, most of the clergymen are worthy, and evangelical characters.

"Oh! that I could feed the hungry multitude more plentifully! Brethren, I repeat my application, assist me in this good work."

This letter was addressed by Mr. Huber to his religious friends in Germany and Switzerland, and sent over to this country by a respectable gentleman in Altona, with the following remark:

"Mr. J. S. Huber is personally known to us as a very excellent and amiable character. He deserves the attention of our christian friends in England. A donation of theirs might greatly assist him in carrying his benevolent views into execution. [*Apply to the Rev. Mr. Steinkopff, Savoy, London.*] *Evan. Intel.*

UNITED STATES.

MASSACHUSETTS.

CONGREGATIONAL MISSIONARY SOCIETY.

The Congregational Missionary Society in the counties of Berkshire and Columbia, held their *eleventh* annual meeting at Lanesborough, Sept. 20th, 1808; when the Trustees reported, that the Rev. Jeremiah Osborn, Rev. Aaron Kinne, Rev. Joseph Avery, Rev. Hezekiah N. Woodruff, Rev. Samuel Fuller, Rev. Alvan Sumners and Rev. Elisha Yale, had been employed in mission-

ary service, in the whole, 52 weeks. "From some of these missionaries, the trustees have had returns, whose journals exhibit pleasing marks of their fidelity, and unwearied exertions to sow the seed of the word, in the respective fields of labor, to which they were sent. Others, more recently appointed, have not yet completed their missions.

Rev. Jeremiah Osborn labored four weeks, in the destitute settlements in the county of Tioga, state of New York. From his journal, which has been received, and approved, it appears that he preached 27 times, attended three conferences, administered the Lord's Supper once, baptized two infants, attended three funerals, visited two schools, and about sixty families, and received in contribution for the use of the Society $7 72 cents.

Rev. Aaron Kinne spent three weeks in the north eastern part of the county of Berkshire, from whose journal it appears, that he preached, on this mission, 25 times, and testified the gospel of the grace of God, from house to house.

Rev. Joseph Avery spent three weeks in the same field, preached 18 times, attended six conferences, visited sixty families, and received in contribution for the use of the Society $3 06 cents.

From Rev. Hezekiah N. Woodruff, who was appointed to labor six weeks in the destitute settlements, near the Cayuga Lake, no returns have been received.

Rev. Samuel Fuller was appointed to go on a mission of 12 weeks, to the counties of Greene, Schoharie, and Otsego in the state of New York. This mission has been performed; but the journal of it has not yet come to hand.

Rev. Alvan Summers labored five weeks in the county of Columbia, state of New-York. In performing this mission, he preached thirty-one times, visited twenty-three schools, attended one conference, made a number of religious visits in families, and received in contribution for the use of the Society $15 39 cents.

In June last, Rev. Joseph Avery entered on another mission of 16 weeks to the western counties of the state of New York, and in Sept. Rev. Elisha Yale undertook a mission of four weeks to be performed in the northern parts of the same state. Their journals have not been received. The most of these missionaries were entrusted with religious books and pamphlets, belonging to the Society, to be distributed among the destitute, at their discretion."

The Treasurer then made his report to the Society, which was accepted. The following is his report at large.

"*A statement of the Funds of the Congregational Missionary Society, in the Counties of Berkshire and Columbia, and the expenditures of the same from the 4th of February,* 1808, *to the 20th of September,* 1808, *inclusive.*

Account of monies received by the Treasurer.

Balance in the Treasury February 4, 1808	$296,69,5
Of Rev. Jeremiah Osborn, collected on a mission	7,72
- Rev. Joseph Avery, collected on a mission	3,06
- the town of Richmond	13,95
- a friend of missions	3,00
- the town of Pittsfield	11,65
- a friend of missions	5,00
- the town of Stockbridge	46,30
- the Female Society in Stockbridge	40,00
- the town of Lee	16,00
- a friend of missions	,20
- sundry members, for arrearages of annuities	22,00
- sundry members, for entrance money	12,50
- sundry members, their annuities	23,00
- a friend of missions, in Williamstown	10,00
- Bethual Baker, jun. a donation	,50
- Rev. Ebenezer Jennings, a donation	1,00
- Rev. Alvan Summers, collected on a mission	15,39

Rev. Alvan Hyde, being the profits arising from his sale of the third volume of the Panoplist	21,60
Rev. Alvan Hyde, which he received of Rev. Thomas Allen being the profits arising from the said Allen's sale of the same volume of the Panoplist	9,00
Rev. Alvan Hyde, which he received of Rev. Caleb Knight, being the profits arising from said Knight's sale of the same volume of the Panoplist	18,00
for interest on monies in the Treasury for two years past	22,87
	399,43,5

The number of books received from the 4th Feb. 1808, to the 20th Sept 1808, inclusive, viz.

Of the town of Pittsfield, 10 Bibles, 13 Testaments, 2 Vincent on the Catechism, 20 Primers, 1 Essay on the kingdom of Christ, 1 Psalm book, 35 books, called "The Constitution," 60 cheap Tracts or Dialogues, 2 The Art of Speaking, 2 Spelling books, and 1 Sermon book, all estimated at $29,72

Of the Female Society in Stockbridge, 1 Bible, 1 Doddridge's Rise and Progress.

The number of books in the Treasury Sept. 20th, 1808, viz.

Forty-eight Bibles, 58 Testaments, 6 volumes of Osterval's Compend, 1 Bible Dictionary, 3 Spelling books, 1 Resurrection of Christ, 1 Trial of the Witnesses, 8 Primers, 72 cheap Tracts or Dialogues, 2 Vincent on the Catechism, 1 Essay, &c. 1 Psalm Book, 29 Constitutions, 2 Art of Reading, 1 Sermon, and 1 Doddridge's Rise and Progress.

Monies paid by order of the Trustees, from the 4th of Feb. 1808, to the 20th Sept. 1808, inclusive, viz.

To Mr. Abiel Jones, a balance for missionary services	$ 8,00
Rev. Jeremiah Osborn, for missionary services in the western settlements of the state of New York	28,00
Rev. Samuel Fuller, in advance of missionary services	22,00
Rev. Joseph Avery, for missionary labors in the north easterly parts of the county of Berkshire	21,00
Rev. Joseph Avery, in advance of missionary service	42,00
Mr. Oliver P. Sargeant in advance of missionary service	14,00
Rev. Alvan Summers, for missionary labors in the county of Columbia, in the state of New York	18,75
Rev. Alvan Hyde, for expense on postage of letters	,80
The balance of money in the Treasury	445,18,5
	$ 599,43,5

WILLIAM WALKER, *Treasurer.*
SAMUEL SHEPARD, *Auditor.*

Officers of the Society for the present year.

Rev. Stephen West, D. D. *President.*
Hon. Timothy Edwards, Esq. *V. Pres.*
Hon. Wm. Walker, Esq. *Treasurer.*
Rev. Alvan Hyde, *Secretary.*
Rev. Samuel Shepard, *Clerk.*
Rev. Samuel Shepard, *Auditor.*

Trustees.

Rev. Stephen West, D. D. Hon. Timothy Edwards, Esq. Rev. David Collins, Hon. William Walker, Esq. Rev. Thomas Allen, Deacon Levi Nye, Rev. Alvan Hyde, Gideon Wheeler, Esq. Rev. Sam. Shepard, Col. David Pratt, and Rev. Jacob Catlin.

Committee of Trustees.

Rev. Stephen West, D.D. Rev. Alvan Hyde, and Rev. Samuel Shepard.

The next annual meeting of the Society will be holden at the meeting-house in Green-River, the third Tuesday in Sept. 1809, at two o'clock P. M. Rev. Samuel Shepard is appointed to preach on the occasion, and in case of his failure, Rev. Elijah Wheeler.

Taken from the minutes of the Society.

ALVAN HYDE, *Secretary.*

TION OF TRACTS.

ist and Magazine for
blished the names of a
ntlemen, who had com-
nies, to Rev. THADDE-
; a Missionary, to em-
tublish religious tracts,
ion—This we did, as a
e fidelity of the Mis-
d also as an example
s to others to "go and
" From a letter lately
om Mr. Osgood, we
for the same purposes,
this list of contribu-
these contributions,
O. writes, that he has
print and distribute
0,000 religious tracts!

f Contributors.

N.Y.) Judge N. Ford
on attorney 1, L. Has-
Raymond 1, J. Was-
2, Dr. J W. Smith 2,
, attorney, 2, *From*
ingeron. D Wright 1,
2, S. Sherwood, attor-
Lean 1, A. Coleman
1, Col. T. Fraser 1,
W. F. Gates 1, R. Ar-
Campbell 1, C. Jones
sq. 1, *(Kingston)* Rev.
. 2, Judge Cartright 3,
4, 75 J. Forsyth 2, J.
. 2, Dr. A. Smith 1,
1, J. Fergerson 1, J.
, J. Anderson 1, J.
urney 1, P. Smith 1,
, S. Merrill 1, Capt.
1, W. Crawford 1,
immie 2, J. Robins 1,
s 1, Dr. T. Riede 1,
. Henderson 1, Capt.
rom Kingston to York.
, Judge Thompson 1,
owell 1, N. Hagerman
Stewart, sheriff 1 10,
J. Russell 1, W. Ca-
sey 1, T. Darling Esq. 1, Judge
Fisher 1, Dr. J. Shirley 1, C Van
Horn 1, Capt. P. Trumpour 1, J.
Trumpour 1, B. Seymour 1, E.
Robinson 2 33, R Leavens 1, D. M.
Rogers 2, T. Ward, Esq. 2, Col. L.
Baldwin 1, Revd. Rev. G. Stewart 3,
Hon. Thomas Scott, Chief Justice 3,
W. Jarvis, sec. of the prov. D. Bol-
ton, solic. gen. 2, D. Cammeron Esq.
2, W. Allen 2, R. Moore 1, H.
Thompson 1, A. Legg 2, T. Mose-
ly 1, Mrs. Ross 1, W. Graham 1, T.
Cameron 1, J. Campbell 2, C. Hum-
phrey 1, J. Shaw 1, S. Willson 1,
J. Kendrick 1, T. Tibbs 1, J. Hunt
1, *From York to Westward*, J. Ingersol
2, A. Pettet 1, J. Holly 1, S. Hammel
1, J. Beamer 1, J. Wilkinson 1, Rev.
W. Eastman 1, J. Baily 1, H. Gra-
ham 1, *Niagara, Queenston and their*
vicinities. Rev J Burns 1, Rev. J.
Addison 1, Col. W. Claus 1, J.
Brooks 1, J. Jones 1, J. Young 1,
Capt. Mc'Gill 1, Capt. H. Vigeroux
2, Col. N. Prockter 2, Lieu R Bul-
lock 1, Dr. J. Muirhead, Esq 1, D.
Kerr Esq 1 50, W. Dickson, Esq.
1, J. Edwards, Esq. 1, R. Biggers 1, T.
Clarke, Esq. 1. T. Dickson, Esq. 1, R.
Hamilton, Esq. 1, A. Robertson 1, J.
Ingleheart 1, G. Drake 1, A Bowman
1, A. Thomson 1, T. Mc'Miching 1, J.
Bowman 1, J. Hardy 2, D. Rose 1,
T. Bald 2, A. Heron 1. There were a
number of persons, who contributed
but wished to have their names kept
secret, and there are a large number
on my list, who have not given us the
amount of a dollar.

In the day of judgment the small-
est contribution to the advancement
of the Redeemer's kingdom will not
be forgotten, or pass unrewarded.

Donations to Rev. Joseph Badger, for the Wyandot Mission.

In Worcester	$140
Eastward of Boston	8,

LINES,

Written in the prospect of great and public calamities.

s should fall and fountains
Though man 'gainst man, convulse the world,

larkness veil the sky;
, Oh God of might,
e fountain, and the light!
Yet 'tis by Thee the bolt is hurl'd;
'Midst war, confusion, loss, and death,
Oh! give my soul the peace of faith!

LIST OF NEW PUBLICATIONS.

ORIGINAL.

The Adviser, or Vermont Evangelical Magazine, published monthly. The first number of this work was published January 1st, 1809. Each number contains 24 pages, price $1 a year. A liberal allowance is made to those who take a larger number. The profits are devoted to the use of the Vermont Missionary Society. We learn with pleasure that this evangelical publication, has already received an extensive subscription throughout the State in which it is published. It is a respectable and useful work. Its editors, whose names appear on the title, sustain a character for talents and piety which must secure for their publication, the confidence and liberal patronage of the christian public. The work is printed at Middlebury, Vermont, by J. D. Huntington, for Dr. W. G. Hooker, general agent of the editors.

A Sermon delivered at the funeral of Rev Levi Hart, D D of Preston, (Con.) who died October 27, 1808, aged 70 years By Joel Benedict, D. D. pastor of a church in Plainfield. Norwich, Russel Hubbard. 1809.

The Comforts of Religion when they are most needed: A Discourse delivered on the second Lord's day after the decease of Mrs. Elizabeth Lathrop, by her bereaved consort John Lathrop, D. D. Boston, Munroe, Francis, and Parker. 1809.

A Spiritual Treasury for the Children of God; consisting of Meditations on Select Texts of Scriptures, for every morning and evening in the year. By William Mason, Esq in 2 vols. 12mo. Boston, Lincoln and Edmands. 1802.

The Analyst, or Mathematical Museum, No. 4, containing new elucidations, discoveries, and improvements in various branches of the mathematics, with collections of questions proposed and resolved by ingenious correspondents. Philadelphia; W. P. Farrand & Co. 1809.

Select Reviews, and Spirit of the Foreign Magazines, No. 3, for March 1809; Hopkins and E[illegible] phia, and Farrand, Mal[illegible] Boston.

A Sermon delivered [illegible] Nov. 14, 1808, on acc[illegible] death of Mrs. Eleanor E[illegible] consort of Rev Joseph E[illegible] Samuel Worcester, A. [illegible] of the Tabernacle in [illegible] which are annexed Writ[illegible] Emerson with a brief Sk[illegible] Life. Boston, Lincoln a[illegible]

Religious Cases of Co[illegible] swered in an evangelical [illegible] the Casuistical Lecture[illegible] S. Pike and S. Hayward, [illegible] edded the Spiritual Co[illegible] Character of the Happy [illegible] 1,25. Portsmouth, C P[illegible]

The Spiritual Compa[illegible] Professing Christian tri[illegible] of God's Word, being [illegible] several important questi[illegible] ing the *Faith and Practice* [illegible] To which is added the To[illegible] Saving Faith. Price 75 cen[illegible] mouth, C. Peirce.

LOCK HOSPITAL T[illegible]

The admirers of sacre[illegible] are now offered what has [illegible] desired in this country, o[illegible] lved, but never produced,[illegible] tion of Hymn tunes and [illegible] pieces, of correct compos[illegible] written in a higher style t[illegible] in general circulation.

The LOCK HOSPITAL [illegible] TION edited by Dr. MA[illegible] been an highly esteemed an[illegible] work in England. But a f[illegible] however, have reached th[illegible] States, and those importe[illegible] viduals for their own use. [illegible] this was owing to a want [illegible] among the votaries of sacr[illegible] ry, or to the high price of [illegible] work, printed as it was o[illegible] plates, we hope the obstac[illegible] removed. Messrs. MAN[illegible] LORING, and LEMUEL B[illegible] this town, propose to re[illegible] work neatly and correctly

ice which must ensure them
al patronage.
grand productions of Handel,
t be confessed, take the first
n sacred music; but to do
: to his compositions, a power-
gan, and a *large number* of ac-
shed vocal performers are ne-
y. On the other hand, the pie-
the Lock Hospital Collection
: successfully performed by sin-
ices. The sweetness of the
es has never been surpassed
ie authors, among whom the
er MADAN stands distinguish-
ve very frequently so adapted
sic to the words as to be ca-
f the highest degree of expres-
To those who have made any
erable advances in musical
e, or even in the art, mere har-
produces but a secondary de-
f delight. The pleasure it af-
is sensual and no more. *Ex-*
e music addresses itself to
nd, and awakes the sympathet-
ings with greater effect than
st splendid elocution. Hence
music adapted to particular words, and to be performed with them *exclusively*, as is the case with all the longer pieces in the Lock Hospital Collection, gives a scope to the imagination of the composer and to the powers of the performer, not practicable in common psalm tunes.

A few of MADAN's compositions have been inserted in our American selections. They have ever been admired, and the deserved popularity of these specimens promises success to the publishers of the volume, from which they were extracted.

Not a note is to be altered in the republication. For the convenience however of performers on keyed instruments, the Principal or Air ought to be placed next the bass, and this great improvement, we are assured will be adopted. The publishers will proceed as soon as due encouragement is offered, and not before; we therefore trust amateurs will promptly embrace this first opportunity of securing so valuable an acquisition. *Repertory.*

OBITUARY.

SKETCH OF THE HON. JOHN NORRIS, ESQ.

late HON. JOHN NORRIS, Esq.
em, the excellent and lamented
t of the following sketch, was
d with respectable parentage.
ind was originally formed, and
early and useful education well
red for mercantile employ-
in which he was eminent. By
nitting industry, and judicious
gement of his commercial con-
he realized, at the meridian of
ample fortune. As a merchant,
s just, punctual, and honora-
The law of rectitude was in
art, and the balances of equity
hand. While attentive to his
nterest, he was also attentive
interest of others. The pros-
of honest men gave him pleas-
In his commercial intercourse
hem, it was his study to ren-
ie advantage mutual. Those
he employed, he amply compensated for their attention and labor, and by gentle, friendly treatment, attached them to his person and interest.

As a neighbor, he was humane and condescending. To perform acts of kindness, and confer favours in a simple and obliging manner, was his amiable habit.

He always received his friends and connexions with a cheerful smile, which bade them welcome to his hospitable mansion. Nor was he forgetful to entertain strangers, especially ministers of the gospel, for whom he had a peculiar regard *for their work's sake.*

To the poor his heart and hand were open. To relieve distress was his delight. Nor did his *left hand know what his right hand performed.*

As a husband, he was uniformly attentive, kind, and affectionate. In his family government he was strict

without severity, and indulgent without weakness. In the hearts of his domestics his authority was supported by kindness and gentleness.

In the public character of this worthy man we cannot but notice his singular beneficence to the religious society, with which he was long connected. And not only his townsmen, but his copatriots in the Senate, of which he was several years a member, recollect with what fidelity, zeal, and firmness he espoused the cause of order, liberty, and virtue.

In propagating the gospel among the savage tribes, and the destitute inhabitants of the States, the Massachusetts Missionary Society was annually aided by his distinguished liberality. With concern and commiseration he used to say; "the missionary object is the greatest in the world." He loved the souls of men.

The *Theological Institution* in Andover, of which he was an Associate Founder, will always retain a lively impression of his pious bounty. The Founders, Visitors, Trustees, Professors, and Students will long lament the loss they sustain by his early removal, and gratefully embalm his precious memory.

Many subscriptions, designed for charitable and religious objects, proved successful through his exemplary aid. From intimate acquaintance with him we are justified in saying, that he viewed himself as God's steward, and that it was the habitual desire of his heart to know, by what disposal of his property he might most effectually glorify his heavenly Benefactor.

In a word, *religion* was the glory of this amiable man. This he felt to be *the one thing needful*. Being asked by a friend, whether he did not entertain a hope that he was a christian; in a solemn manner he replied, "I would not relinquish my hope that I am a child of God, for thousands of worlds." As an evidence that this was the language of his heart, we find his Journal abounding with pious expressions, and with devout aspirations after communion with God. From this Journal it appears, that he made a solemn dedication of himself to his Maker, which, in subsequent years, was repeatedly and devoutly renewed. Towards the close of life, he manifested a modest, but comfortable assurance of being a subject of grace.

From such a man we might expect an example worthy of imitation. His house was a house of prayer, in which the morning and evening sacrifice ascended to the mercy seat, through the glorious Redeemer. He was constant in his attendance on public worship, on the Lord's day, and by his devout attention to the solemnities of the sanctuary, he gave striking evidence, *that it was good for him to be there.*

To readers unacquainted with the self-diffidence of Mr. Norris, it may seem unaccountable, that he was not a public professor of religion. He often contemplated connecting himself with the church; but his religious scruples and fears prevented. When conversing on the subject, he has often been known to tremble, and bathe his face in tears. It is indeed difficult to account for it, that such a man so long neglected the table of the Lord, without supposing that he entertained an erroneous opinion respecting that duty. In this he was not different from many other good men.

In his last sickness he was humble, submissive, and tranquil, patiently waiting for his change. He died Dec. 22, 1808, in the 58th year of his age. *The memory of the righteous is blessed.*

TO CORRESPONDENTS.

A *Prayer of Lord Bacon*, an Obituary Notice of Mrs. *Mary Brown*, *Juliana*, and some articles of Religious Intelligence, have been received, and shall have due attention from us. These Correspondents have our thanks.

☞ We invite the attention of the Clergy to the Extracts from Massillon, and of all our readers to the Reviews in this number.

To give room for the Reviews, we add a half sheet to this number, making it 56, instead of 48 pages, our next will contain 8 pages less than usual.

THE

PANOPLIST,

AND

MISSIONARY MAGAZINE UNITED.

No. 11. APRIL, 1809. VOL. I.

BIOGRAPHY.

LIFE OF ST, STEPHEN, THE FIRST MARTYR.

From the Christian Observer.

[Previously to entering on the life of this first Martyr, we think it proper to give our readers an *Introductory view of the first promulgation of Christianity.*]

THE *preparation of the world for the coming of Christ* was suitable to the grandeur of the event itself, and of the purposes which it was designed to accomplish. A mind rightly instructed perceives in the incarnation and sacrifice of Christ a glory which eclipses all that the universe ever beheld. Christ in the manger and Christ on the cross, are scenes of such infinite importance, in their causes and in their consequences, that such a mind can see the highest wisdom in that long preparation for the exhibition of them, which seemed good to divine Providence. That God should "at sundry times, and in divers manners, speak to the Fathers by the Prophets," might seem the ordinary and natural method of his intercourse with men; but that he should "speak to us by his Son," that he should "send forth his Son made of a woman," and that "God" should be thus "manifest in the flesh," is a "mystery so great," that it might well wait till "the fulness of time was come" for its completion. It becomes us, indeed, in no case, to prescribe what it is fit God should do; but it is not unsuitable, either to our state or character, to inquire, with humility and reverence, into the fitness of what he has done.

This preparation, however, consisted not merely in various and increasing intimations of the approach of the Redeemer, calculated to awaken expectation and desire of that event, but in suffering the world to arrive at that pitch of spiritual darkness and moral depravity, which might demonstrate the necessity, and illustrate the mercy, of a new and brighter dispensation. This will appear upon a view of the *state of the Gentile world at the birth of Christ.* All the nations which occupied the vast extent of the Roman empire were degraded by the grossest superstitions and vices, varying according to the genius and circumstances of the respective people. Paganism had manifested itself to be so dreadfully vicious in its nature and tendency, that it was become the just object of contempt to the wiser part of mankind. It had been suffered to demonstrate its utter inefficacy

to benefit man; yea, it had left him, and, in part, had led him, to debase himself lower than the very brutes. The apostle draws an awful picture of the immoralities of the Gentile world, in the latter part of the first chapter of his Epistle to the Romans. And all this was at a period when human genius shone with greater splendor than at any other; and when the most refined and sublime intellects were occupied in the investigation of truth! But "where," asks the apostle, "is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?" and hath he not demonstrated how despicable are genius, and acuteness, and almost intuition, when compared with "soberness, righteousness, and godliness?" The apostle plainly tells us that it was "in the wisdom of God," for his own wise purposes, that "the world by wisdom knew not God." (See 1 Cor. i. 18. *ad fin.*)

We may trace the same design in the *state of the Jewish nation at this period.* Our Lord chose that period for his appearance upon earth, when his own people were brought to the lowest state of degradation. Subjected to the Roman authority, with scarcely the shadow of liberty under Herod, and reduced after his death to the form of a province, they imbibed the worst vices of their masters. The priests and rulers were, in general, profligate men; their religion had wholly degenerated from its primitive purity and simplicity; the multitude were grossly ignorant and superstitious; the learned were captious, disputatious, and trifling, and split into various sects and parties; and the whole body of the nation, a very few persons excepted, had lost the true sense of their own scriptures, misunderstood the character of the expected Messiah, and, instead of a spiritual deliverer from sin, looked for a mighty conqueror, who should free them from their servitude. The Pharisees, Sadducees, and Essenes disputed with one another, not only upon subordinate points, but even upon the points essential to salvation. The oriental philosophy had infected their religious opinions. Their ritual was augmented by human inventions. The spiritual intention of it was lost. It was regarded as an external service, and their reliance upon it, in this view, for acceptance with God, was a fatal delusion, and their practice of it was carried to a ridiculous pitch of extravagance. Such was the state of the most highly favored of nations when the Messiah appeared. That this picture is not overcharged, the reader may satisfy himself by turning to the account which St. Paul has given of his own nation in Rom. ii.

It is scarcely to be conceived that the moral state of mankind could more loudly call for divine and peculiar aid. The civil state of the world too, was peculiarly favorable to the opening of a new dispensation. The Roman empire extended, at this period, over a great part of the known world; and, being under the control of a single man, and enjoying an uncommon state of tranquillity, these circumstances facilitated the propagation of the Gospel, in a manner that no

former period could have done. At this juncture the Saviour appeared. The *Life and Death of Christ* demonstrate him to have been appointed to rescue wretched man from the bondage of darkness and sin. He came, indeed, in such a form, and taught such a doctrine, that he proved a "stumbling-block" to the carnal apprehensions of his own nation, and "foolishness" to the captious minds of the Greeks. But every circumstance attending his appearance upon earth was calculated to correct the false views and taste of mankind. Born in privacy, of humble parents, in circumstances of external meanness, and living retired and unknown, probably in the laborious occupation of his reputed father, but certainly in dutiful subjection to his parents, for by far the larger portion of his life, and proving hereby to a mind rightly instructed, that his "kingdom was not of this world;" yet, born above the course of nature by miraculous conception, he wanted not the acclamations of the heavenly host at his birth to reproach, as it were, the stupidity of his people, nor the homage of distant sages to reproach their ingratitude. He wanted not a harbinger to prepare his way, and make proclamation before the approaching king; but it was a proclamation of the true nature of his kingdom. He wanted not the clearest marks and evidences, that he was the very person who had been the object of the Church's expectation for several thousand years, and the subject of prophecies, types, and ritual institutions. And though the prophetical records of the nation pointed out the very spot, the minute circumstances, and almost the very moment of his birth, yet so infatuated and sensualized were the people, though there was among them at this very time a lively and eager expectation of their Messiah, that none were found to bid him welcome, to do him homage, or to bear testimony to him, but the few spiritual and heavenly persons, whose minds were raised by divine influence above the tone of their nation, who entered into the true intent of the Scriptures, and "waited for redemption in Israel."

Before his entrance upon his public ministry, the divine wisdom that dwelt in him beamed forth with such clear indications, as to awaken surprise in the learned of his nation, and high-wrought expectations in the breasts of his mother and the faithful few. When he entered upon his ministry, it was upon a life of sorrow, of want, of poverty, of meanness, and of contempt. He had nothing of the greatness and bravery of the world. A voice from heaven had uttered, "This is my beloved Son, in whom I am well pleased, hear ye him," (Mat. xvii. 5.); yet, though he acted upon this authority, "he was despised and rejected of men, a man of sorrows, and acquainted with grief; and we hid, as it were, our faces from him: he was despised, and we esteemed him not." (Is. liii. 3.)

The world has no notion of greatness and dignity but as it is connected with noise and display; but it was foretold of him, "He shall not cry, nor lift up, nor cause his voice to be heard in the streets." (Is. xlii. 2.)

"He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him." (Is. liii. 2.) "His visage was so marred more than any man, and his form more than the sons of men." (Is. lii. 14.) His life was a demonstration of the nature of the religion which he came to inculcate. It embodied it, and brought it out to the eye. His actions, more perhaps even than his teaching, were a reproach to the leaders of his nation. His modest character reproached their ostentation; his mildness, their severity; his holiness, their impurity; his spirituality of mind, their sensuality; his laboriousness, their love of ease; and the largeness of his charity, their narrow and selfish feelings. Indications there were of spiritual authority, before which the worldly, and the hardened, and the profane, and the covetous, hurried from the precincts of the Temple; the subtle reasonings of the captious were silenced, and the obstinate pride of the haughty was abashed.

His whole system of teaching was rather directed to a rectification of error, by rescuing the Scriptures from the false interpretations put upon them, and to bringing men back to a discernment of true religion in its spiritual and vital nature, than to a full and explicit declaration of the nature of his kingdom, and the means of obtaining the divine favor. Much, indeed, he spake by way of anticipation, and which could not be fully understood till after his ascension, and that effusion of the Spirit which instructed the disciples in the true nature of his kingdom.

To pour further contempt upon the objects of human estimation, and to evince without reasonable contradiction the divinity of the Gospel, he chose his companions, the future instruments of propagating the faith, from the unlearned and the poor. These he sent forth to announce the glad tidings throughout the province of Judea, with a charge to seek "the lost sheep of the house of Israel." (Mat. x. 6.) To these he added seventy other disciples, whom he "sent, two and two, before his face, into every city and place, whither he himself would come." (Luke x. 1.) To the Jews, the personal ministry of our Saviour was almost exclusively confined, his usual seat of abode being Galilee; and though his ministry was comparatively unsuccessful, yet many, who ranked not openly in the number of his followers, yielded to the authority and power by which he spake. Five hundred brethren are mentioned as witnesses of his resurrection. (1 Cor. xv. 6.)

The circumstances of his appearance were, like those of the whole dispensation of the Gospel, adapted to try the state of men's minds, he "being set for a sign that should be spoken against,—that the thoughts of many hearts might be revealed." (Luke ii. 34, 35.) His glory was so veiled, that, while the believing eye could discern, and the humble heart receive him as "the Holy one and the Just," yet the proud and the carnal could "desire a murderer to be granted to them, and kill the Prince of Life," (Acts iii. 13, 14;) for "had they known," says the apostle, *i. e.* with irre-

sistible evidence, "they would not have crucified the Lord of Glory." (1 Cor. ii. 8.) And though his death was necessary for the salvation of his very murderers, and "the Son of Man went as it was determined," yet "woe to that man by whom he was betrayed." (Luke xxii. 22.) He was betrayed by an apostate disciple, dragged to the tribunal of his own creatures, abandoned by his nearest friends, arraigned and condemned upon false accusations, mocked, and insulted, and spat upon, and scourged, and led away to consummate at once his sufferings and his sacrifice upon the cross, the bitterness of which hour he had already anticipated in his conflict in the garden, when his agonies had drawn from him as it were great drops of blood. But over him the grave had no power. As he died for our sins, he rose again for our justification; and, after giving sufficient evidence that he had raised out of the grave that very body with which he entered it, he ascended into heaven to assume his mediatorial throne, and exercise that office of intercessor for which he had been qualified by his own sufferings, and that dominion which was the reward of his obedience.

The *nature and end of their Lord's death, and the divine purpose in the separation of their nation, were very imperfectly understood by the disciples themselves;* much less had they any notion of the extent of that commission which they had received, though it was expressed in such general terms, "Go ye into all the world, and preach the Gospel to every creature." (Mark xvi. 15.) But their prejudices as Jews were to be removed gradually. Many things, our Lord told them, he had to say to them, but they could not bear them then. For wise reasons it had seemed good to the great Head of the Church to separate the Jewish nation from the rest of mankind, by a peculiar hedge of distinction; not, as was repeatedly declared, for their own deservings, for, to illustrate the freedom of his acting and its independence of any merit in the creature, he chose for this end a nation remarkably obstinate and rebellious; but to preserve upon earth, till the coming of the Messiah, some traces of true religion, and to be a picture and shadow of his especial favor to his spiritual Israel. In common with the rest of the nation, the disciples had imbibed the prejudice that peculiar privileges were attached to the Jews, and admitted with great difficulty the disagreeable truth, that this peculiarity of privilege was to be annihilated, the wall thrown down, and the Gentiles received into a full participation of Christian blessings. This discovery is spoken of in the Epistles as "the mystery hid from ages and generations."

Previously, however, to their being enlightened in this mystery, they were to receive a *preparation for their mission by the effusion of the Holy Spirit.* It seems that their first apprehensions of the extent of their commission were, that, after beginning at Jerusalem, they should go into all nations, but confine their ministry to the Jews dispersed in these nations. Christ had promised his disciples the presence of the Holy Spirit

under the appellation of The Comforter, or, as the word imports, an inward monitor or invigorator; and his influence upon them on the memorable day of Pentecost was not only of that extraordinary kind, which was peculiar to the first preachers of the gospel, and whereby he endued them with the knowledge of tongues, which they had never learned, and with the occasional power of discerning spirits and of working miracles, but it partook also of that ordinary influence which is common to all Christians, though carried, in the case of the apostles, to a higher degree than common, because their circumstances required it. Light burst in upon their minds; the Scriptures of the Old Testament were seen to bear one uniform testimony to the spirit, the character, and the kingdom of their ascended Master; his own words, which were forgotten or misunderstood, or not comprehended at all, were called to mind, and, in general, fully apprehended; fears, and doubts, and reluctances were removed, and fortitude, boldness, love, and an ardent zeal for the interests of Christ and the salvation of their brethren, fired their breasts. They lost their prejudices respecting a temporal kingdom; they acquired a deep sense of their depravity and helplessness, and of their infinite obligations to redeeming mercy, and, with affections set on things above, and an ardent desire to follow their Master to a better world, they went forth to exhibit a pattern of simplicity and godly zeal to all their followers in the Christian ministry to the latest age. Little had they understood of the expected influence of the Holy Spirit. Some indistinct ideas they had, no doubt, by this time acquired of the true nature and intent of his effusion; but it is highly probable that worldly hopes and expectations still occupied their minds; but, as "they continued in prayer and supplication" for the promised blessing, it was not long withheld.

The *progress of the Gospel in Jerusalem*, after this effusion of the Spirit, was great and rapid. Such were the effects of this extraordinary effusion upon the apostles, that, while some wondered at the miracle, others mocked them as intoxicated with wine. But Peter directed them to the prophet Joel for an explanation of what they saw and heard. In his interesting discourse upon this occasion, which is recorded in Acts ii. he labors to convince his hearers of sin, and, the divine blessing accompanying the word, multitudes being pricked in their hearts cried out, in the spirit of true penitents, "Men and brethren, what shall we do?" The apostle replies as a minister of reconciliation, in fulfilment of what his Master had declared to be his purpose, "that repentance and remission of sins should be preached to all nations, beginning at Jerusalem." (Luke xxiv. 47.) Three thousand souls were added to the Church. From a miracle wrought by Peter and John upon a lame man, Peter took occasion again to preach repentance and remission of sins. The Church was increased to 5000. The apostles being brought before the Sanhedrim, Peter with undaunted cou-

charged upon them the
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"from the presence of the
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ted worthy to suffer shame
is name. And daily in the
le, and in every house, they
ceased not to teach and preach
Jesus Christ." (Acts v. 41, 42.)

There is something in the pic-
ture which the first chapters of
the Acts of the Apostles draw of
the rising church, upon which
the mind dwells with singular sa-
tisfaction. The simplicity of her
doctrines, the faithfulness of her
pastors, the subordination of her
members, the strictness of their
unity, the fervor of their chari-
ty, and the purity of their con-
versation, exhibit the true nature
of christianity. If the scoffer
reproach us with the divisions,
and disorders, and corruptions
of the Church and her members,
we will refer him back to this ac-
count of what christianity once
was; and we will boldly assert,
that this it still is and ever will
be, so far as it is in reality re-
ceived. Our own minds may be
perplexed and confounded when
we enter into the subtle and end-
less wranglings of after times,
and our own hearts sicken at the
prostitution of sacred things to
every wicked inclination of man,
but we will revive ourselves by
turning back to drink at the
pure fountain of truth and holi-
ness.

The means of propagating the
faith have ever been the same.
The history of the Church de-
monstrates that success has ac-
companied the preaching of the
Gospel, in proportion as the
Ministers of the Church have
held forth the doctrine of the
Cross with fidelity and fervor,
and her members have adorned
it by their charity and purity.
And if "the kingdoms of this
world" are to become "the
kingdoms of our God and of his
Christ," we must expect it will
be accomplished in the same

manner. The true obstacle to the propagation of the Gospel is the state of the Church; and out of her present state of discord and defilement she, perhaps, is not to be brought but by "the spirit of judgment, and the spirit of burning." (Is. iv. 4.) But whatever may be necessary to prepare her as a fit instrument for evangelizing the world, and whatever her true members may suffer while she is in the furnace of trial, still they will continue daily and earnestly to pray, "Thy kingdom come!"

After this brief view of the first promulgation of Christianity, in which we find the apostles "rejoicing that they were accounted worthy to suffer shame for Christ's name," we turn your attention to the Martyr

ST. STEPHEN.

It was not long before the malice of the enemies of the first Christians subjected their faith to a trial still more severe than it had yet experienced. They had endured insults, threatenings, stripes, bonds, and imprisonment; but now that declaration of their Master was to be accomplished;—"the time cometh, that whosoever killeth you will think that he doth God service."

The leader of that "noble army of martyrs," who followed Christ even unto death, was St. Stephen. The Sacred History gives us no particulars of his country or kindred. That he was a Jew, appears evident from the whole strain of his apology before the Sanhedrim. (Acts vii.) Some of the ancient writers number him among the seventy disciples. This seems, however, to be little more than conjecture, although his thorough acquaintance with the Jewish and Christian dispensations, and their relation to each other, and the sacred learning and great ability with which he defends the Messiahship of Christ against its most subtle opposers, would seem to favor the opinion, and to indicate that he had enjoyed the advantage of our Saviour's personal instructions. As he united to these acquirements an undaunted boldness and fervent zeal, and as he also possessed a large measure of that spiritual influence which had been lately shed upon the Church; he was eminently fitted to defend the cause of his Master against his unbelieving countrymen, and to glorify him in the very agonies of death.

The number of the disciples was now greatly multiplied. Many of these were native Jews, born in Judea, and speaking the language of the country. Others were foreign Jews, born and educated in some country where the Greek language was spoken, and therefore called Grecians or Hellenists. These spake the Greek language, but corrupted by Hebraisms and Jewish idioms, and used no other Bible than the Greek Septuagint Translation.* Jealousies arose

* The above account of the Hellenists is that generally received; but Salmasius (Comm. de Hellen. Qu. 1, 2, 3, 4, 5. præcipue, p. 232.) as quoted by Cave, gives a very different account of them. He says, that no people ever went under this notion and character; that the Jews, wherever dispersed, were not a distinct nation from those who lived in Palestine; that there never was any peculiar and distinct Hellenistic dialect; and that no such dialect is mentioned by any ancient writer; and that the phrase, so far from implying one who spoke a corrupt language, would rather give the

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try of the word," (Acts vi. 4.) they directed the disciples to select seven holy and wise men, to whom the care of the poor might be committed. This was the origin of deacons in the Christian Church, whose peculiar office it was at first to "serve tables," that is, to minister to the necessities of the poor, and to undertake the distribution of the Church's funds. And yet had this been their only employment, the apostles would scarcely have been so particular in their choice of persons, nor have set them apart with such solemnity. Their "serving tables" implied further, their attendance at the Table of the Lord's Supper, and at the Agapæ, or Love's Feasts; both being then administered daily, and at the same time. And that their office extended still further, we find in the case of St. Philip, one of these seven deacons, whom the Sacred History soon after represents as preaching the Gospel and baptizing.

It is on the institution of this new order of officers in the Church, that we first hear of St. Stephen; who, in the enumeration given (Acts vi. 5.) of the seven deacons presented to the apostles for their approbation, is distinguished above the rest by this strong attestation, that he was "a man full of faith, and of the Holy Ghost." The seven deacons were Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas; and as all these names are Grecian, it is probable that they were chosen from that part of the Church which had complained against the other. The ingenuous and liberal spirit, which

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appears to have been exercised on this occasion by the Hebrews, served to repress the first risings of dissention, and was made to conduce to the enlargement of the Church. United again in the spirit of Christian charity, "the Word of God increased; and the number of disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith." (Acts vi. 7.)

The Jews tell us, that there were not less than 480 synagogues in Jerusalem, for prayer and the exposition of the law; connected with which were schools or colleges, for the instruction of young persons. Many of these schools were erected at the expense of Jews residing in foreign countries, after whom they were named, and who sent hither their youth to be educated in the knowledge of their law and religion. "Stephen, full of faith and power," having done "great wonders and miracles among the people," and having thereby awakened the malice and opposition of the Jews, five of these synagogues combined together to encounter him;—the synagogue of the Libertines, that is, as Cave supposes, Jews emancipated by the Romans;—the synagogue of the Cyrenians, that is, Jews who inhabited Cyrene, a famous city of Lybia;—the synagogue of the Alexandrians; that of Cilicia, in the Lesser Asia;—and that of Asia, that is, that part of Asia Minor which lay near to Ephesus. These all rose up to dispute with Stephen.

The Sacred History is silent concerning the particular subject of disputation; but it informs us that his adversaries "were not able to resist the wisdom and the spirit by which he spake:" a remarkable and direct fulfilment of Christ's promise to his disciples, "I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist." (Luke xxi. 15.)

Unable to refute St. Stephen, yet unwilling to yield to the truth, and enraged at the triumph it had obtained, these men no longer ventured to oppose him with open argument, but betook themselves to the basest methods of silencing him. They suborned false witnesses against him, hoping that he might thus fall a sacrifice to their malice, under the same pretexts which had been alleged against his Master. "We have heard him speak," said they, "blasphemous words against Moses, and against God. And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council, and set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place and the law; for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us." (Acts vi. 11—14.)

Stephen was now standing as a criminal before the Sanhedrim, charged with having declared, that Jesus of Nazareth should effect the ruin of the Temple and the abolition of the Mosaic institutions.

It may be here observed, that these accusations were grounded upon the very errors which blind

ı nation to this day; en's manner of com- m, is that which seems likely of all others to ful with that infatuat-

A late able writer,* e errors to have been, od had promised to their father Abraham sion of the land of Ca- is, the enjoyment of t world; and that they rve him with this ex-

This was their first st error; the founda- l the rest. For from llowed, that the king- eir Messiah was to be n of this world: and f Nazareth did not af- s kingdom, but declin- y concluded he could person; and that God d it, by leaving him to d, persecuted, and put eful death. Concern- lves they thought, that ad chosen them for his hey should never fall d be separated from t their law and their ng intended for perpe- uld never be abolished: , That the church of its privileges should not ed to the Gentiles, and entiles never would be it."

ech of St. Stephen be- anhedrim (Acts vii.) is ion of all these errors; thod of arguing, though ew it may not seem per- his subject, was cer- t to be so by the Jews, inflamed with implaca-

All who sat in the council, looking stedfastly on him before he entered upon his defence, saw his face as it had been the face of an angel; but neither this, which was probably a divine attestation on his behalf, nor the cogency of his reasoning, nor his forcible appeal to their consciences, could save the holy man from their fury:—"They were cut to the heart, and gnashed on him with their teeth." But he, regardless of what was passing around him, "being full of the Holy Ghost," his heart wholly occupied with divine things, "looked up stedfastly into heaven, and saw the glory of God," some bright and sensible appearance of the Supreme Majesty, "and Jesus standing on the right hand of God," clothed in the robes of our glorified nature, and in a posture of readiness to protect and help, to crown and reward, his faithful servant. So easily can God satisfy, and even delight us in the want of all earthly comforts, and even in the extremity of suffering. Divine consolations are often thus nearest to us, when human aid is farthest removed.

He had no sooner made known his vision, "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God," than the patience of his enemies was exhausted. Blinded by their fury, regardless of the illegality of the procedure, and taking it for a fact demonstrated by his own declarations that he was a blasphemer, "they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him." (Acts

Letter to Three Converted he Rev. W Jones. Works,

vii. 57, 58.) But how honorable to christianity is the scene now drawn by the sacred writer! The charity of the dying martyr is as fervent as his faith is firm. He had with severity reproached his adversaries for their malignant resistance of the truth; but when they touch even his own life, he falls before them without an opposing word. In defence of the truth he was valiant; but he yields up himself without a murmur to their cruel rage. The closing words of the historian are pregnant with weighty instruction:—"And they stoned Stephen, calling upon God, and saying, Lord Jesus receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep;" which is the usual phrase, whereby the New Testament beautifully describes the death of true Christians; and, in the present instance, it strikingly contrasts the tranquillity of the dying martyr, with the fury of his murderers.*

"The eloquence of a Cicero," says an admirable historian of the church of Christ, "would be mere feebleness on this occasion. All praise is below the excellency of that spirit which shone in this first of martyrs. Let it stand as an example of the genuine temper of martyrdom, of real faith in Christ, and of real charity to men; and let the heroes of the world hide their heads in confusion."

* Very different opinions have been entertained, both in former and later ages, concerning the time of St. Stephen's martyrdom. Among the moderns, Cave places it in A. D. 33, the very year of our Lord's ascension, or the beginning of the following year; to which latter year Bishop Pearson assigns it. Valesius, in his Annotations upon Eusebius' Ecclesiastical History, mentions various opinions of ancient writers upon this subject. As the passage may be acceptable to some, it is here subjoined as quoted by Lardner.—Quo anno Stephanus martyrii coronam adeptus sit, non convenit inter omnes. Alii eodem anno, quo passus est Christus, lapidatum illum volunt. Ita diserte scribitur in Excerptis Chronologicis, quæ cum Eusebii Chronico edidit Scaliger, page 68. Et hæc videtur fuisse Eusebii sententia, ut ex hoc loco apparet. Alii vero triennio post Christi mortem martyrium Stephani retulerunt. Ita scribit in Chronico Georgius Syncellus. Multi etiam alterius processerunt, et Stephanum anno ab ordinatione sua septimo passum esse scripserunt. Inter quos est Evodius apud Nicephorum, et Hippolytus Thebanus, et auctor Chronici Alexandrini, qui anno Claudii primo martyrium Stephani adsignat. *Valesii Annot. in Euseb. l. 2. cap. 1.*

RELIGIOUS COMMUNICATIONS.

ON THE DIVINITY OF CHRIST. NO. VI.

(Continued from page 446.)

I shall now proceed to exhibit further evidence of Christ's divinity from his being the object of religious worship. The argument from this topic is comprised in these two propositions; first, that God is the only proper object of religious worship—secondly, that Christ is the proper object of religious worship. If these premises can be maintained, the divinity of

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I answer. The distinction between divine worship, and inferior religious worship is not admitted in the Scriptures. The rule is, *Thou shalt worship the Lord thy God, and him* only *shalt thou serve.* No religious worship or service is to be given to any one, who is not the true God. It seems that it was only a lower kind of worship that the Devil tempted Christ to give him, as the subordinate lord of this world. He did not pretend to have independent, underived power and propriety in and over the kingdoms of the world. For he said that all that he pretended to own was *delivered to him.* But he asked to be worshipped as the person to whom *all these things were delivered*, so that he could give them to whomsoever he pleased. "He was not so impudent," says Grotius, "as to deny God's right in the empires of the world." And the force and pertinency of the reason, which Christ gave for refusing to worship him, depends on this construction of the precept, that no kind of religious worship may be given to any but to God alone. Inferior religious worship is therefore unlawful. It is unfit to be offered to God, and we are forbidden to worship any besides him. Religious worship is an honor for which God is jealous, and will not allow it to be given to another.

Secondly. I am now to prove that Christ is a proper object of religious worship. From comparing the Scriptures of the Old and New Testaments together, it has, I think, been shewn that the Son of God is JEHOVAH, the

Maker and Governor of the world, the God of Israel. And that, Jehovah was worshipped by the Fathers is taken for granted. But I shall give some instances, which seem plain and indisputable, that it was Christ whom they worshipped.

In Gen. xlviii. 15, it is said, Jacob blessed Joseph and said *God, before whom my Fathers Abraham, and Isaac, walked, the God that fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads.* This is mentioned by the apostle, Heb. xi. 27. *By faith Jacob, when he was adying, blessed both the sons of Joseph, and worshipped, leaning on the top of his staff.* The object whom he worshipped was the angel, who had redeemed him from all evil, to whom divine names and titles are given, and who was the Son of God. That *one person* bears all these several titles appears, because the word *bless*, in the Hebrew, is in the singular number. And the names and titles ascribed to him prove him to be that divine person, who in the fulness of time was manifested to destroy the works of the Devil. Here I willingly adopt the words of Dr. Mayhew; "was it not the *Logos*, he who "was styled by way of eminen- "cy the only begotten Son of "God, the first born of every "creature. He who was im- "perfectly known even under "the Old Testament by these ti- "tles, The angel of the Lord's "presence, the angel of the cov- "enant, the messenger of the "covenant," 14, Sermons page 417. This was the Angel whom Jacob worshipped by faith. Religious worship was often paid to this Angel of God's presence, when appearing to the people of God. Indeed whenever we read of the appearing of the Lord, we are to understand it of the Son of God. This was the sense of the ancient Fathers, Justin Martyr, Irenæus, Tertullian, Origen, Clemens Alexandrinus; Dr. Clark also, though suspected of favoring the Arian hypothesis, gives into the same opinion.

Further. That Christ is a proper object of religious worship is evident, because all the angels of God are commanded to worship him, Psal. 97. 7; Heb. i. 6. And Isaiah saw in vision the seraphim worshipping the Lord, Isai. vi. 1. 4. But John says it was the glory of Christ that Isaiah saw, and he spake of him, John xii. 41. The same John had also a vision of the angels and saints worshipping him, who sat on the throne, and the Lamb; proclaiming the Lamb worthy to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And ascribing blessing, and honor, and glory, and power, to him, Rev. v. How can any, who candidly consider these things, deny that Christ is worthy of religious worship?

The sacred historians inform us that Christ was often worshipped while on earth: nor did he ever refuse the worship which was offered to him. The apostles would never allow any to worship them. And when John would have worshipped an angel, probably taking him to be Christ himself, he was immediately checked. See thou do it not. I am thy fellow servant. Worship God. Rev. xxii. 8.

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Jer. xxix. 6. Mic. v.
1. Psal. cx. Psal. 2.
of these prophecies

worship is demanded for him, and a blessing is pronounced on all who put their trust in him.

It is also certain that among the Jews in our Savior's time, the Messiah had the title of *Son of God.* Peter said thou art Christ, the son of the living God. They who believed not that Christ was the Messiah, styled the Messiah the Son of God. So the high priest adjured Christ, to tell him whether he was the Christ, the Son of the living God, Mat. xxvi. 63.

Now Christ claimed to be the Messiah, the Son, the only begotten of the Father. The question then is, how was this understood by the Jews? Did they think that the only begotten Son of God was no more than a mere man? Or did they think that the import of this title was, that he was a divine person?

By the accounts which we have in the Gospel, it seems plain that for a person to call himself the Son of God was in the opinion of the Jews to make himself God, equal with God, which certainly was more than could be said of a mere man. For it is said that the Jews sought to kill Christ, because he said that God was his Father, *making himself equal with God*, John v. And they said that Christ's saying that he was the Son of God, was blasphemy, Mat. xxvi. 65. Now what colour had they to accuse Christ of blasphemy for which he ought to die, because he said he was the Son of God, if they understood nothing more to be meant by this title, than what might be said of a mere man.?

We are also told, John x. 30. 39, That when Jesus said, *I and*

probable that many of the think that the expected d be no more than a mere are numbers of nominal no have this notion of the ist. But that this was the the Jews wants proof. to this seems to be evident Testament.

the Father are one, the Jews would have stoned him for blasphemy, because he being a man *made himself God*. To which Jesus answered, "Say ye of him whom the Father hath sanctified, and sent into the world, thou blasphemest, because I said I am the *Son of God?*" We see that when Jesus said he was the *Son of God*, he meant the same, as when he said that *he and the Father were one*. And the Jews thought that this was blasphemy, *making himself God*. As Christ has explained, and as the Jews understood this title of *Son of God*, it is of the same import with being *one with the Father*, and that *he was in the Father, and the Father in him*, which surely implies that he was more than a mere man. The Jews then had reason to think that by calling God his Father, and himself the Son of God, in this sense, he did make himself God, equal with the Father. And they who worshipped him as the Son of God, rendered religious worship to him; and they who believed not that he was a divine person, condemned him for blasphemy. But this passage will be further considered.

A Christian of the Old School.

(To be continued.)

REPLY TO E. H.*

Messrs. Editors,

In the Panoplist, and Missionary Magazine for August, 1808, is a piece on Church Government by E. H. on which I submit the following remarks.

"All the churches instituted by the apostles," E. H. observes, "we must believe, were of one form, and of like organization. The instances, in which we find a plurality of elders, are sufficiently numerous to prove, that they are required by the gospel order of the Church." But,

Are "numerous instances," the only things to be taken into the account? Are not the churches, of which we have a particular history in the New Testament, very few, compared with the whole number instituted by the apostles, and evangelists? And are not these few the churches of the great cities? churches, which probably receded, and could support, a plurality of elders. By what rule, then, can we fairly conclude from the instances mentioned, that every church, however small, had, or that the gospel constitution required, a plurality of elders?

If the inspired writers had given a particular history of all the churches; and, in respect of those in the country, had spoken of one pastor only in a church; would it be proper to call this a contradiction in the account? But, admitting, that in a history of all the churches, each might appear to have enjoyed a plurality of elders: yet, even in this case, should we be obliged to conclude that they were all ordinary pastors, and teachers? I think not. The name, elder, was a title of respect, as that of deacon, pastor, or bishop, was of office. In distinguishing between the different orders of officers, set in the churches, Paul has used the names of office. He has not in one instance spoken of elders as

* Our readers will please to recur to our Note to Correspondents, in the No. for July, p. 96, for the principles on which we insert the following communication.

distinct, from prophets, governments. In the Jerusalem, and in the held to decide on the about circumcision, el- indeed spoken of in n from the apostles. postles, elders, and bre- ormed the decision on ion. But, were there no in that council? Were the deacons present, apostles had solemnly by prayer, and impo- hands? Were not the and deacons required a respectable charac- they not hold impor- es in the church? And t their brethren, fol- e rules of propriety, ied to them, as well as

pastors, the respectful der? Or, must we sup- the apostles, and ordi- ors only, and private composed that coun-

y and Titus were ap- o ordain elders in the

But the question oc- re they appointed to utors and teachers on- n the instructions given by on the qualifications of deacons, as well as rs, may we not con- at they were appointed both? According to osition, "the elders in might sometimes mean p only, with the usual of deacons. These re- y suffice to show, that al instances of *elders* d in the New Testament fficiently prove that the der of the church re- plurality of *pastors*: this would not have been clearly asserted or proved, had similar instances been mentioned in respect of all the churches instituted by the apostles.

After saying that the angel in each of the seven churches of Asia was a collective body, or council of elders, our author adds, "that it was so, is undeniable in the instance of the church of Ephesus, whose elders, whom Paul commanded to feed the church, were the angel addressed in relation to the same duty, by John." But,

Did not John write nearly forty years after Paul addressed the elders of that church? And was not this time enough for the elders, by a natural course of things, to be reduced to the constitutional number, before John wrote? And, from his address, should we not suppose this number to be one pastor to a church? How then does it appear undeniable from this instance, that the angel was a council of elders?

The words, *you*, and *some of you*, in the epistle to Thyatira, may refer to the brethren; for it appears that John addressed the churches through their pastors. "He that hath an ear, let him hear what the Spirit saith unto the *churches*."

Mr. E. H. after exhibiting what he supposes to be sufficient evidence to prove, that every church should have more than one pastor; proceeds to consider their official duty. "They have," he says, "two distinct offices united; as rulers, they are pastors; as dispensers of the word, they are teachers." But, is it proper to divide the office of the gospel minister into two, and to consider them as distinct? If he

have two offices that are distinct, has he not two distinct, separate employments, which, in the nature of the case, would admit of being divided between two men; the office of one being to teach without ruling; and of the other, to rule without teaching? But, does the gospel minister, in teaching, cease to act in the official character of pastor, and ruler? And in ruling, as a pastor, does he cease to act in the official character of teacher? Or, indeed, can the pastoral authority, instituted by Christ, be executed without teaching? Is it not by teaching that the pastor is to bear rule?

Mr. E. H. having divided the office of the gospel minister, passes in silence over the duties attached to the office of a teacher, and proceeds to consider the official duties of a pastor. He remarks that "the joint exercise of authority by the elders," or pastors, "of a church is another circumstance of importance.—Paul addressed the elders of the church of Ephesus, as a brotherhood or presbytery; they were *unitedly bishops* of the same church; the angel" of the church addressed by John, "is spoken to as a collective body, or presbytery" Does this writer mean that the pastoral office is of such a nature that it cannot be held, and executed, by an individual elder? and that it must therefore be divided amongst, and executed, by a number? Had the elders of the church of Ephesus nothing to do, as pastors, or overseers, in their individual capacity? And must we consider most of the gospel ministers at this day, as in circumstances, which render it impossible for them to hold the office, and perform the duty, of pastors? We must, if Mr. E. H. be correctly understood, and have the Scriptures to support him. On the subject of their joint authority, he adds,

"The angel of the church is spoken to as having authority over both officers, and private members of the church:—the angel, in all these instances, is an authority, not formed for the occasion only, and thus to exist no longer, but abiding, competent to the trial of all cases that occur, and responsible for doing it." The pastoral duties to which the writer refers are those only of ordination, and church discipline. And he supposes the angel of each church to be a council of pastors, to the exclusion of the brethren, invested with the authority of judges "to control the decision of any judicial question." But, "how far, or in what manner," the brethren should participate in forming the decision, he does not say. Corresponding, however, with his views of the council of elders, as a court of judges, he considers the brethren, as a body of jurors, called on the occasion, to give consent, and form to their decrees. But, what if the brethren should not concur with the judges to give form to their decrees? In this case, Mr. E. H. has not explicitly suggested what should be done: nor where Christ has lodged the decisive power; but he seems to intimate, that, as gospel ministers, not in their individual capacity as teachers, but in their joint capacity as pastors, must rule, and rule by ordaining decrees; so the brethren must obey them by

yielding a ready concurrence. Is this a bold construction of our author's system of obedience due from the brethren to their pastors? If these are pastors and rulers in their joint capacity only, and if they bear rule, only by deciding on measures of ordination, and discipline, and by forming decrees to be offered to the brethren for concurrence; is it possible to conceive, that the brethren should have any other chance to obey them as pastors and rulers? This system of prerogative and obedience has indeed nothing to fear from the want of a decisive power. And that this is our author's real plan of church government appears probable, as he makes the council of pastors, "competent to the trial of all cases that occur, and *responsible for doing it.*" If Christ be supposed to hold the mere council of elders, without the brethren, responsible for the execution of his law; must he not also be supposed to have invested them with ample, and decisive power for the work? Is it not on this supposition, that our author speaks of the elders, as having "authority to control the decision of any judicial question?"

The Scriptures, which he has adduced in support of his views remain to be considered, and to be considered in relation to this single point: Whether Christ, as above stated, has committed the judicial power in the church to the eldership, to the exclusion of the brotherhood? In the affirmative of this question he has advanced the following scriptures.

"Remember them, who have the rule over you, who have spoken unto you the word of God. Obey them that have the rule over you, and submit yourselves; for they watch for your souls." These two verses indeed require brethren to obey their teachers, or spiritual watchmen, as rulers. But in what way are they supposed to rule? Is it by speaking unto the people the word of God? Or is it by ordaining decrees in council for their concurrence? If it be in the former, and not in the latter way; then these verses do not touch the question on the pastoral authority of a council. Whoever shall attend to the original will find, that the word for *ruling* signifies *going before*, or *guiding;* and that the word for *obey* literally expresses the duty of Christians to put a respectful confidence in the integrity of their spiritual guides; who indeed have a claim to this, if they appear to "watch for their souls as they that must give account." The obedience immediately due to magistrates, and to God, in their authoritative commands, is usually, if not always, expressed by some other word. But our author adds, "And the command to the elders, 'Take heed unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God.' To feed the church implies bearing rule. The same original word is used, when it is said of Christ, he shall rule them with a rod of iron."

To explain how the elders were to feed the church at Ephesus, he refers us to the manner in which Christ rules his enemies and the world, as stated in Rev. ii. 27. xii. 5. and xix. 15.

But did Paul indeed require those elders to rule with a rod of iron? or to pour out vials of wrath on all who refused submission to their authoritative results? Did he not rather exhibit his own instructive labours, night and day, in that church, as an example for their imitation? and command the elders to feed the church, as he had done, with knowledge and understanding? It is a question whether the apostle had the remotest idea of enjoining it upon them to exercise judicial authority in a joint capacity. But, it is said the original word, *poimaino*, used by the apostle, signifies judicial, and kingly authority. This, however, is its secondary meaning; and this is the meaning of the word as used by John in respect of the government of Christ. But Paul has doubtless used the word in its primary meaning, which signifies to feed; to feed as a shepherd. This appears almost undeniable, if we consider his words in their connexion; and quite undeniable, if we consider the original words of our Lord's repeated commands to Peter on the same subject. In commanding him three times to feed his lambs, and sheep, he used the word *bosko* twice, which signifies *to feed* only; and he used the word *poimaino*, but once; restricting it thus to its primary meaning, by placing a definite word, signifying to feed only, before and after it. It is added by our author,

"That Christ has united the two duties of ruling and teaching," is also implied in the character required of a bishop, as "one that ruleth well his own house. For if a man know not how to rule his own house, how shall he take care of the church of God?" It is obvious to remark, that this verse, in opposition to the plan under review, intimates, that an individual pastor may take care of a church; and that the apostle, in noticing the qualifications of ordinary officers in the church, speaks of a bishop in the singular, and of deacons in the plural, as if one bishop, and a competent number of deacons, were to be ordained by Timothy in every church. This passage then does not suggest the idea of a joint pastoral authority. But as to the authority of an individual bishop, we have no dispute. This authority, however, is exercised, not on the floor of council: but in the pulpit, in the meetings of the church, and in exhorting from house to house.

The bishop rules, in many respects, like a father; by precept, by example, and by all the motives of an affectionate care, impartially exhibited. Partiality, and the want of system in a parent's government, tend to destroy the unity, and peace of the family. A man so deficient in family government is not fit to take care of a church; as by his partiality and want of system he would destroy the unity of the spirit. Some, however, are led by this passage to suppose that a bishop is invested with the judicial authority, and absolute sovereignty, of a parent. But, let them attend to things in connexion, and examine the distinct parts of church government in a comparative view; and if they find that Christ has committed the judicial power, not to the pastor,

he church; they must conclude that he has rights for brethren, has not reserved for ; and, therefore, that have not the authorita- ns of parents.
ower recognized in the and the natural rights, ay be so termed, secur- e brethren by Jesus nd by Paul; are passed ilence by our author. ese scriptures, directly as to its proper tribu- hink this subject should ed for decision. Such s, as those above con- seem to respect what called the *declarative* of gospel ministers in n from the judicial au- the church. A refer- ence to the council at Jerusalem, called for a special purpose, neither of discipline, nor of ordination, composed in part of apostles, and under the superintendency of the spirit of inspiration, we think to be inadmissible on both sides of the present question.

We perfectly agree with Mr. E. H. that a particular church is a congregation of believers, who meet by agreement in one place to promote their love to Christ, and one another. Standing on this ground, and attending to the institution of church discipline, as given by Christ in the xviiith of Matt.; how can we avoid the belief, that it is committed to the brethren, as a body, including the requisite officers? R. A.

[*To be concluded in our next.*]

SELECTIONS.

A PRAYER MADE AND USED BY LORD BACON.

RNAL God, and most Father in Jesus Christ; ords of our mouths and ations of our hearts be ever gracious in thy d acceptable unto thee, our God, our strength, Redeemer.
nal God, and most mer- her in Jesus Christ, in ou hast made a covenant nd mercy with all those, unto thee in him; in and mediation we hum- rate ourselves before the f thy mercy's seat, ac- ging, that by the breach y holy laws and com- ts, we are become wild olive branches, strangers to thy covenant of grace; we have defaced in ourselves thy sacred image imprinted in us by creation; we have sinned against heaven and before thee, and are no more worthy to be called thy children. O admit us into the place even as hired servants. Lord, thou hast formed us in our mothers' wombs, thy providence hath hitherto watched over us, and preserved us unto this period of time; O stay not the course of thy mercies and loving kindness towards us; have mercy upon us, O Lord, for thy dear Son, Christ Jesus' sake, who is the way, the truth, and the life.

In him, O Lord, we appeal from thy justice to thy mercy, beseeching thee in his name, and for his sake only, thou wilt be graciously pleased to pardon and forgive us all our sins and disobedience, whether in thought, word, or deed, committed against thy divine Majesty: and in his precious blood-shedding death, and perfect obedience, free us from the guilt, the stain, the punishment, and dominion of all our sins, and clothe us with his perfect righteousness. There is mercy with thee, O Lord, that thou mayest be feared; yea, thy mercies swallow up the greatness of our sins: speak peace to our souls and consciences; make us happy in the free remission of all our sins, and be reconciled to thy poor servants in JesusChrist, in whom thou art well pleased: suffer not the works of thine own hands to perish; thou art not delighted in the death of sinners, but in their conversion. Turn our hearts, and we shall be turned; convert us, and we shall be converted; illuminate the eyes of our minds and understandings with the bright beams of thy Holy Spirit, that we may daily grow in the saving knowledge of the heavenly mystery of our redemption, wrought by our dear Lord and Saviour Jesus Christ; sanctify our wills and affections by the same Spirit, the most sacred fountain of all grace and goodness; reduce them to the obedience of thy most holy will in the practice of all piety toward thee, and charity towards all men.—Inflame our hearts with thy love, cast forth of them what displeaseth thee, all infidelity, hardness of heart, profaneness, hypocrisy, contempt of thy holy word and ordinances, all uncleanness, and whatsoever advanceth itself in opposition to thy holy will.—And grant, that henceforth, through thy grace, we may be enabled to lead a godly, holy, sober, and Christian life in true sincerity and uprightness of heart before thee. To this end, plant thy holy fear in our hearts; grant that it may never depart from before our eyes, but continually guide our feet in the paths of thy righteousness, and in the ways of thy commandments: increase our weak faith, grant that it may daily bring forth the fruits of unfeigned repentance, that by the power of the death of our Lord and Saviour Jesus Christ, we may daily die unto sin, and by the power of his resurrection we may be quickened and raised up to newness of life, may be truly born anew, and may be effectually made partakers of the first resurrection, that then the second death may never have dominion over us. Teach us, O Lord, so to number our days, that we may apply our hearts unto wisdom; make us ever mindful of our last end, and continually to exercise the knowledge of grace in our hearts, that in the said divorce of soul and body, we may be translated here to that kingdom of glory prepared for all those that love thee, and shall trust in thee: even then and ever, O Lord, let thy holy angels pitch their tents round about us, to guard and defend us from all the malice of Satan, and from all perils both of soul and body.—Pardon all our unthankfulness, make us daily more and more thankful for all thy mercies and benefits daily poured down upon us. Let these our humble pray-

nd to the throne of grace, granted not only for these s, but for whatsoever else dom knows needful for nd for all those that are in misery, and distress, whom, thou hast afflicted either in or body; grant them pa- and perseverance in the nd to the end; And that, rd, not for any merits of but only for the merits of on, and our alone Saviour Jesus; to whom with and the Holy Spirit, be ed all glory, &c. AMEN.

FRAGMENTS.

MALIGNANT INFLUENCE OF PROFANE SCORN.

w rarely do we find any ued of a determined cour- nd resolution in opposing nable crimes! How un- g are the best to suffer for adhering to their What a variety of efforts e made to escape it! Con- is disagreeable at any rate; t is intolerable to pride, remains of which, capable ing irritated, are to be in the very best men on

For this reason, the established Christians do lly shun all unnecessary y with wicked men, know- ow difficult it is to avoid one shape or other. If is the case with the best, dangerous must the society orners be to all who are e to bear them; but espe- to those who "have pleas- them!"

will not be improper here serve, that one great rea- hy scorn and ridicule are rtful to religion, is, that they attack things sacred through the medium of human weakness. True piety is in itself so vener- able an object, that it is not possible to render it ridiculous, but by misrepresentation: how- ever, as it is always, in this world, attended with human in- firmity, this affords a handle to profane persons to load it with reproach. Their success, in this unhappy design, is no greater than may naturally be expected; few are able to distinguish be- tween a person and his cause, nor, indeed, is it possible to attack the one, without wounding the other. It evidently appears, that it is impossible to treat re- ligious persons in general, or the expressions, forms, and rites commonly appropriated to re- ligious worship, with scorn; and not, at the same time, bring religion itself into contempt.

I do not mean by this to plead for approbation, or even indul- gence, to any indecency, by which folly or vanity may abuse or disgrace the worship of God: far from it. I think every thing of that kind ought to be reproved with severity, and op- posed with resolution; but I contend, that it is infinitely more proper to treat it with abhor- rence and detestation, than with scorn. Whoever will give him- self this liberty, may easily find an opportunity, from the weak- ness inseparable from humanity, to throw off that reverence for God and his service, which it ought to be his chief solicitude to preserve and improve. There are many whose visible weakness is to be lamented; and, perhaps, there is no human character at all so perfectly decent in every respect, but, by imitation, and a

little aggravation, it may be rendered ridiculous.

Let it also be considered that it requires far less comprehension of mind to expose the folly and weakness of others, or even to invent plausible falsehoods, and misrepresent them, than to reason with justness and propriety on the most common subjects: A very small degree of ability is sufficient to accomplish a scoffer, who is not restrained by any sense of duty. Nor is this to be wondered at, for there is always a sufficient number to whose understandings the most vile and miserable performance is perfectly adapted.

In support of all this, I could adduce many examples, abundantly known and familiar; but, for certain reasons, I shall only mention a very celebrated instance from antiquity. Socrates was certainly the wisest and the best man of all the heathens, whose characters have been transmitted to us. His behavior was such, as not only deserved, but seemed fit to command the esteem and veneration of all who knew him: yet was this worthy man successfully turned into ridicule, by a person, whose writings, which have come down to us, are to the last degree mean and contemptible. Nor was the effect merely transient; for in the opinion of many, this contempt paved the way for the hatred which his enemies soon raised against him, and which brought him to his death.

Dr. Witherspoon.

THE APOSTLE JOHN.

Of John the apostle a few valuable fragments may be collected. He was present at the council of Jerusalem, whic held about the year 50, w probable that he left Jud that time. Asia Minor w great theatre of his mi particularly Ephesus, th of which church remained him after the decease of th of the apostles. The bre out of the war in Judea probably oblige the apos bid a total farewell to his country. While he resid Ephesus, going once to there, and perceiving that thus was in the bath, fle out again hastily. Let us says he, lest the bath shoul while Cerinthus an enem truth is within. The st told of Ebion as well as thus; they were both her and of a similar characte is an easy mistake for a re of the story to confound th with the other; but it is no to be accounted for, tha whole should have had no dation. For the testimon Irenæus, who had it from sons who were informed of Polycarp, the disciple o John, seems sufficiently au tic. Irenæus evidently be the story himself; and I the judgment of one who near those times, a man exquisite judgment, must weigh the criticisms of all ern authors. The fashion age, humanely skeptical, clothing profane indifferenc the name of candor, is ever to seduce even good men i disbelief of stories of this h however well attested. E the circumstances of St. Jo considered. He was a sur apostolical luminary. Her depravity was deeply spre

its poison. Sentiments, very derogatory to the person, work, and honor of Jesus Christ, were diffused with great perverseness of industry. What should the charitable apostle do? I apprehend, that he would have been forward to relieve the distresses of the most malignant heretic in the world. But to have joined the company of the principal supporters of heresy, would have been to countenance it. He well knew the usual arts of seducers. They were ready always to avail themselves of the seeming countenance of apostles and apostolical men, and thence to take an opportunity of strengthening themselves, and diffusing their poison. Such has been their conduct in all ages. Having no ground of their own to stand on, they continually endeavored to rest on the authorities of this or that great man of allowed evangelical respectability. Their artful conduct, clothed with the pretence of charity, points out to the real friends of the Lord Jesus, what they ought to do, from motives of real benevolence to mankind, patiently to bear the odious charge of bigotry, and to take every opportunity of testifying their abhorrence of their views. Humanly speaking, I see not how divine truth is to be supported in the world, but by this procedure; and I scruple not to say, that St. John's conduct appears not only defensible, but laudable, and worthy the imitation of all Christians. And it is agreeable to what he himself declares. He says in one of his short Epistles, addressed to a Christian lady, that if "any come to her house, and bring not the true doctrine of the gospel, she ought not to receive him, nor bid him God speed, because to bid him God speed, would make her partaker of his evil deeds." His menacing language concerning Diotrephes, in the other Epistle to Gaius, breathes what some would call the same uncharitable spirit. And when I see St. Paul shaking his garment against the infidel Jews and hear him saying, "Your blood be on your own heads, I am clean;" and when I find him saying to the Galatians, "If an angel from heaven should preach any other doctrine, let him be accursed," and wishing that they were even cut off which troubled them, I am prepared what to think of the holy John's indignation against Cerinthus.

Indeed the primitive Christians were even more careful to avoid the society of false Christians, than of open unbelievers. With the latter they had at times some free interconrse, with the former refused even to eat. And we have already seen, how our Saviour commends the impatience of the Ephesians, who could not bear false professors, who had tried those who call themselves "apostles and are not, and had found them liars."

Milner's Church History.

ANECDOTE.

ÆSCHINES AND DEMOSTHENES.

There is not perhaps in the annals of the heathen world, a finer anecdote than that which is related by Cicero of Æschines and Demosthenes.—The former having been eclipsed by the superior powers of the latter, was

banished Athens, and went to Rhodes. Demosthenes, with generous affection, followed his vanquished rival, as he was taking his departure, and presented him with a purse of gold. But how much nobler the generosity of Æschines! After establishing a school of eloquence, he first delivered the oration he himself had addressed to the Athenians, which was received with admiration; he afterwards delivered that of Demosthenes, which was heard with still stronger marks of approbation, and hailed with involuntary shouts of applause. I cannot sufficiently admire the reply of Æschines to the plaudits of the audience: "How much greater, said he, would have been your admiration, if you had heard Demosthenes himself!"

Relig. Monitor.

REVIEW.

DR. REES' CYCLOPEDIA, VOL. VI. PART II.

(Continued from page 413.)

Under the articles CANAAN and CANAANITES, the American Editors have subjoined a few sentences, with a view to counteract some pernicious opinions introduced from Dr. Geddes and Gilbert Wakefield, relative to Noah's curse upon the son of Ham, and the extirpation of the Canaanites. To both these writers we apply what they have said of one, Dr. Geddes, that "he ought to be classed among notorious unbelievers; and his observations, if noticed at all, should be answered like those of other infidel writers. The suggestions and sneers of such a man are often remembered and repeated without their antidote." Wakefield's answer to Paine is a much more dangerous book to a certain class of readers, than the Age of Reason itself; and it is difficult to decide which surpasses the other in contempt of revelation, and hatred of the truth.

In CANADA it is stated, we presume on the authority of Weld, that "some of the lower classes of the French Canadians possess all the gaiety and vivacity of the people of France; but others have, to appearance, a great deal of that sullenness and bluntness in their manners, which is characteristic of the people of the United States." We are not prepared to concede that "*sullenness*, and bluntness of manners, are characteristic of the people of United States." Foreigners of much greater capacity and impartiality, and better opportunities of observation, than Mr Weld possessed, have entertained quite a different opinion of our character.

Additions are made to the article CANAL, containing some account of the various enterprises made in the United States to improve our inland navigation, and stating some of the advantages to be derived from works of this kind. Nearly ten pages of new matter is inserted. The original article is very long and elaborate.

There are few things worthy

of mention in this number. More errors of the press have met our eyes, than in the former volumes; not so many, however as to demand critical reprehension.

VOL. VII. PART I.

In CAPTURE useful additions are made from Grotius, Barbeyrac, &c. tending to answer the inquiry, "When does the property of a prize vest in the captors?" According to English and American laws, a condemnation by a court having jurisdiction, is neccessary to change the property.

The province and city of CARACCAS, which were insignificant articles in the English edition, are enlarged by the insertion of much entertaining information.

Under the word CARD, the American editors have stated, that in the year 1786, a machine was invented in Massachusetts, for cutting and bending wire in a state ready for setting wool-cards, and that the invention was disputed by two persons, Foster and M'Clench. We state, that the invention existed several years before the date above mentioned, and that Mr. Ebenezer Chittenden of New-Haven, (Con.) a venerable old man, now living, was the original inventor. Very probably improvements have been made; but that Mr. Chittenden was the inventor, we take to be an established fact.

CARLISLE, a town of considerable importance in Pensylvania, is inserted; and an account of Dickinson College situated in it is given.

Copious and important additions are made to both the CAROLINAS. These states, and indeed nearly all the states in the American union, afford wonderful instances of a rapid increase of population. North Carolina had less than 6000 inhabitants in 1710; it contained in 1808, as the American editors compute, not less than 550,000. The population of South Carolina is estimated at 425,000.

Our countrymen take it much in dudgeon, that the English Editors have given so unfavorable an account of the state of morals and religion in North Carolina; particulary by mentioning cock-fighting, horse-racing, gaming, boxing, and *gouging*, as prevalent vices in that state. There may possibly be some reason to complain, that two general and indiscriminate language is used; but we cannot think the character of our country has been materially injured in this article, unless it be an injury to relate the truth. We are told by the American Editors that horse-racing is much more discountenanced in South Carolina than formerly. If this be true, (and we hope it is) we sincerely rejoice at it.

From the best authority, we are led to conclude, that the state of society has been much improved in many parts of the Carolinas, in consequence of the revivals of religion, which have taken place there within a few years past. Whole neighborhoods, which were in the habit of breaking the Sabbath, and indulging in profaneness, riot, and drunkenness, now meet, with one consent, for the solemn worship of God, and the individuals exhibit, in their daily conduct, the power of christianity.

The three great evils in the southern States are, want of good preaching, want of good

common schools, and slavery. Whatever contributes to mitigate or remove these evils, will produce happiness for the present and future generations, in proportion to its efficacy; whatever tends to aggravate them will bring with it a proportional share of misery.

Carora, a town of Terra Firma about 90 leagues west of Carracas, is enlarged by a particular description, taken from Depons. In the original article, Terra Firma is described as being in North America; but we presume this is a mere error of the press.

Cassius is treated in much the same manner as his fellow conspirator, Brutus. While the most convincing evidence of his excessive cruelty, rapacity, and extortion, is inserted, he is still complimented as being "an ardent lover of his country."

Catahoola, the name of a small lake of Louisiana, is a new article; and contains a description of some large regular embankments of earth near a creek of the same name.

VOL. VII. PART II.

The additions made to this number by the American editors are very inconsiderable, (not exceeding two or three pages in the whole;) and none of them deserve to be particularly mentioned, in such a review as this, except some further account which is given of lake Champlain, of a curious and useful nature.

An engraving of a lion, lioness, and their whelps, by G. Murray at the close of this volume, is one of the most finished pieces of the kind we have ever seen.

As we have no critical remarks to detain our readers with, in this place, we beg to be indulged in some reflections which arise in our minds from the perusal of the lives of the two Catos, contained in the number under consideration. These reflections we make not in the character of reviewers, but in that of Christians; and we make them, because it is agreeable to ourselves, and we hope not useless to others, to exhibit, on all proper occasions, the peculiar efficacy and glory of the religion which we profess.

It is to be remembered, that these two men were the constant boast of the heathen world, and their lives the standing topic of unqualified praise. They were described as being perfect patterns for imitation, and as embracing in their characters and conduct every thing dignified, patriotic, noble, and exalted.

Yet it appears from the testimony of Plutarch, Cicero, and other writers of unquestionable credit, that Cato Major, or, as he is commonly called Cato Censor, was possessed of some very unamiable, not to say odious, traits of character. He was a cruel and unfeeling master, considering his slaves as mere laboring animals, and wishing to get rid of them when they were exhausted by age and service. Though professedly a strict moralist, he kept a female slave as a concubine after the death of his wife; but on his son's discovering the intrigue, and being offended at it, he took a daughter of one of his servants, and made her his wife. He was guilty of excess in wine, and expressly encouraged young men to visit brothels. Avarice was a passion which he indulged without re-

y amassing a fortune by
tant usury, and by other
ordid practices. In na-
concerns, he paid no at-
n to justice, taking it for
d that the Romans had the
as far as they had the
r, to conquer surrounding
ns, and reduce them to the
igorous servitude. His sen-
, *Delenda est Carthago*, is
ful specimen of the temper
anifested towards foreign
ns. If all rulers were influ-
by such a temper, every
f the earth would be con-
lly drenched in blood.

TO MINOR, or CATO UTI-
s, was a great grandson of
preceding, and resembled
many particulars. Among
ults it is sufficient to men-
occasional drunkenness, his
ent of his wife, and his
g himself. The first needs
planation. His wife, he di-
d, that his friend Hortensi-
ght co-habit with her, and
ed her again after the death
rtensius. He put an end to
n life, because he despair-
resisting or escaping the
r of Cæsar.

is not denied, that both
and his ancestor, were
entitled to the pre-emi-
which they held, when
ared with their cotempora-
and with the heathen world
ge. Nor is it our object to
ph over the infirmities and
f our fellow-men, of any
r nation. But the consid-
reader of ancient history,
ot help observing, how low
the standard of morality,
narrow the principles of ac-
and how debased, in many
s, were the most exalted
cters, in the most propi-
tious times of the Grecian and Roman republics. Take the most perfect character of profane history, as exhibited in a professed panegyric, and how debased does it appear when compared with the benevolent labors, and the sublime virtues of a Watts, a Howard, or an Edwards. Even a well-bred infidel would be ashamed to take upon him, in a Christian land, all the grossness of character and conduct, which was common in the times of Plato and of Cicero.

We would never think of the peculiar blessings which we enjoy, without devout aspirations of gratitude and praise to God, that he has been pleased to "bring life and immortality to light by the gospel;" and that in his unsearchable wisdom and sovereign power, he has thus caused us to differ. Were it not for this distinguishing mercy, we might now be taught to consider it as the height of wisdom, to seek for refuge from adversity in the obduracy of stoicism, or the madness of suicide.

The salutary change which has been produced in the world by christianity, must have been produced by what is *peculiar* to christianity. How astonishing is it, then, that any who profess to be ministers of the word of God, should omit to notice, in their preaching, almost all that is peculiar to revealed religion, and should dwell principally upon heathen topics of mere morality!

VOL. VIII. PART I.

CHAPEL-HILL, a post-town in North-Carolina, is inserted as a new article; but within five pages we come across the same article in nearly the same words,

from the English Edition. The reason of the mistake is, that the latter is spelt *Chappel*.

CHARLESTON, the great commercial city of the Southern States, is rendered a very interesting and satisfactory article by the American Editors. They acknowledge themselves indebted for the greater part of the information it contains, "to an intelligent friend, resident in Charleston." This is the correct way of procuring information. No person can describe a large commercial place, as it ought to be described in this work, unless he has been for a considerable time a resident in the place, which he describes. We hope that every important town or city in the United States, which remains to be treated of in the Cyclopædia, will be committed to some gentleman able to give a good account of it, and willing to devote some leisure to a subject of so general utility. Geographies and Gazetteers, however correct and authentic, cannot be expected to furnish all the interesting particulars. If we are unable to furnish an account of our own country, we shall complain with an ill grace of the ignorance concerning us prevalent in Europe.

The situation of Charleston, its streets, buildings, charitable and literary institutions, police, markets, population, exports, and commerce generally, are noticed in a proper manner. Tables of Mortality for four years and a half, ending with 1807, are subjoined. There is an error in not stating distinctly, that the Table for 1803 includes only the six last months of that year.

CHARLESTOWN, Mass. has several additions to that article as it stands in Morse's Gazetteer; particularly a full description of the State Prison, built in 1804 and 1805.

Many other towns of the same name, lying in different parts of the Union, are described from Morse's Gazetteer, as are most of the additions to those small towns in the United States, which have been inserted in that part of the work before us, which we have reviewed.

Under the word CHESTER, the American Editors have inserted a description of a town in Maryland, which afterwards appears from the English Edition, under CHESTERTOWN. The latter is the true name.

CHICABEE is stated from the original to be "a mountain of North America, in the state of New-England." So manifest an error ought to have been corrected.

We expected to have found some mention of the Rev. Dr. CHAUNCEY, the first President of Harvard College, a man of distinguished piety and learning; and of one of his descendants, the Rev. Dr. CHARLES CHAUNCEY, formerly a minister in Boston. We were disappointed, in the same manner, in not finding any notice of the Rev. Mr. BURR; about half a century ago President of Princeton College, New-Jersey.

(To be continued.)

RELIGIOUS INTELLIGENCE.

REV. GIDEON BLACKBURN TO DR. MORSE.

ville, March 10, 1809.

placing my second school
n last mentioned, I pro-
te man to take the charge
arding, and watch over
, while from under the
acher; here, for upwards
ey have enjoyed the ad-
education and religious
id I hope they are profit-
ie means. Their number
been from 20 to 30, and
ance here has been more
d constant, than at any
which it has been fixed.
orrence of vice has be-
ablished, that if they see
person engaged in wick-
y with astonishment ex-
'hat a bad white man!"
r the settlement at this
aster married a very pi-
roman, who promised to
lerable service; but the
ere short lived; in a
it pleased God to call
mself. This produced
his mind, which was not
il at length he abandoned
in September—but with-
ntage to the institution,
immediately filled by a
eman of liberal education
nt piety, who expects
evote himself to the gos-
y. The documents en-
give you a more full view
ress of the schools in this
ny statement I can make.
a letter from Col. Meigs,
8; the other a report of
e of the presbytery of
are appointed to examine
s of the schools, at least
r, and act as a board of
y accounts.

inter of 1808, I found it
ither to erect buildings
able cost for my High-
ol, or remove it to Tel-
ouse, which had been
uated by the troops of the United States. On this point I applied to the secretary of war, who gave full permission to use any buildings of the garrison for that purpose; there I removed my school, and have continued it ever since.

The number of scholars here has been usually for this season, from 30 to 40; and their progress in every branch of literature they have attempted, equal to any children of their age. During this season, a great question has been agitated in the nation, whether they should incorporate with the United States, and become subject to regular government? A large number support the affirmative, but those in the opposition, supposing the means used for their civilization have laid the basis of this business, are a little troublesome, and do some injury to the design we have undertaken.

A delegation of the nation has been at Congress with a view to a decision of this question; a final result is expected this spring, at a national council they have appointed. They are however rapidly advancing—They have formed and written a code of laws, and will become men and citizens—(I wish I could say Christians) before they are aware.

The divisions on this subject have rendered the number of our schools less, than it would otherwise have been.

The principles of christianity are disseminating through the nation; but the case is very different from that at the first settlement of New-England. Then the savage had nothing but religious example in every white man he met; but here it has been the very reverse, except a very few characters. This in addition to the total depravity of nature, forms strong barriers against the reception of the gospel. May divine grace soon triumph in their salvation.

I am, sir, yours,

GIDEON BLACKBURN.

Two of your committee on the 1st of November, 1807,* attended at a sacrament in the lower end of the Tennesee valley, to which part of the scholars of the second school were brought and examined on the Monday after. The scholars who attended were 20 in number. Thirteen of whom could spell with great accuracy in any of the tables in the Universal Spelling Book About the same number read the Scriptures well. Twelve repeated the shorter Catechism throughout, 10 of whom missed not a word; about 12 wrote a tolerably good hand Three had learned arithmetic, as far as through practice. One the rule of three, and these last four the first method of calculating land in surveying The remaining 7 had learned, some to spell, some to read and repeat questions with various progress. All had made good proficiency for their age and time at school. The majority had learned by memory a number of hymns and tunes This school appeared to be orderly and under good discipline.

ISAAC ANDERSON,
MATTHEW DONALD.
JOSEPH B LAPSLEY, *Clerk.*

Your committee the day after the examination of the second school, examined the Highwassee school. The number of scholars then present was 18, of whom twelve could spell well off the book, ten read the Bible and other books pretty well. Of this school ten could repeat the shorter Catechism in part, one only the whole, five wrote a tolerably good hand, one had studied arithmetic as far as through compound interest. The remaining six had made some proficiency in spelling and reading. The most of them for their age and time at school had made good proficiency. This school had been much larger a few days before the death of Doublehead a principal Indian chief, which had lately occurred: And the annuity of the United States was distributed about that time, which circumstances diminished the number of scholars nearly one half.*

ISAAC ANDERSON,
MATTHEW DONALD.
JOSEPH B. LAPSLEY, *Clerk.*

Your board of audit have examined the Rev Gideon Blackburn's books of articles of the donations he received for the use of the Indian schools in the Cherokee nation and his expenditures, also his vouchers for the correctness of the entries, from December 1806, to December, 1807. In his northern tour of 1807 he received $5,410, 40, as appears from two note books, in which the donations seem to be entered in the handwriting of the different donors. To which we refer you In addition to this sum he has received from the General Assembly, General Government, and the Rev Mr Grant in favor of the Highwassee school, $857, 95. He has expended, including the debts of our last settlement, $2,959. 97. To which sum adding $57. 95; there is a balance due to this school of $636 50 The credits in favor of the second school, including the credits of our last settlement (dividing the donations) 3,267 16 The expenditures for the school 1,798. 34. Leaving a balance in favor of the school of 1,834. 54. For the correctness of this statement of expenditures we refer you to the receipts of the teachers and stewards, together with a letter of the secretary of the committee of missions of the General Assembly, which vouchers contain all the expenditures, as entered in his book, except some small contingent expenses, for which it would have been very difficult to obtain vouchers, as it is evident from the nature of the items, which see in his book to which we refer you.

JOSEPH B LAPSLEY,
ISAAC ANDERSON.

April 12, 1808.

Garrison Highwassee, 8th May, 1808.

SIR,

AT the time of distributing the annuity goods to the Cherokees, and the conference with them on the

* *There has been a report since, but the clerk of the presbytery has not furnished me with it*

* *The scholars away were the best.*

of a cession of land in No- last, it was expected that number of people would be d, and, as I had an anticipa- this some time before, it was : a suitable occasion for the ee children under your su- ndence to be convened in or- nake some exhibition of the :ment they had made in the t branches of learning they en instructed in, under the g of Messrs. Black and Din- your order. The weather was able for the meeting; not- nding this about thirty fine n of both sexes assembled. liscovered that there existed lation betwixt the two schools. nention this to shew the iden- numan nature, and that colour thing to do with the mind. ded very great pleasure to me a considerable number of gen- who happened to be here, e adjacent states, to observe in children decent and yet un- ed confidence in their abili- perform the parts allotted Their good and intelligent nances seemed to say—not- unding we are surrounded by t many people, whose appear- not such as we have been see, we believe these people r friends, we feel therefore arrassment in exhibiting be- iem the parts assigned to us teachers. The schools were ied and exhibited separately ere was visibly an emulation children of each school. Each appeared happy in a con- ness of their superior attain- but without saying so, or dis- ng any elevation of mind. The ses were reading, spelling, re- ng moral and historical pieces, hibiting specimens of writing er with their books of arithme- l closing the exercises with g a number of hymns, some of very long. Of the Scriptures ead a number of chapters, I ularly recollect the 20th chap- Exodus, and the 5th of Mat- They read without hesitation least embarrassment, their ation was good, and this was sing as many of them never pronounced English before they came to these schools. In spelling they were generally accurate, if any one missed a letter, it was immediately corrected by one in the class. Their writing, to say the least of it, is equal to any other children of their age, a number of them are ready scholars in the ground rules of arithmetic. Some have gone forward in the ordinary course as far as vulgar and decimal fractions; with respect to singing their voices are good, and when we consider the number and the length of the hymns which they readily sing without book or prompter, we are compelled to admire their strength of memory.

It is impossible, sir (at least for me) after reflecting on what I have seen of these children, at this and sundry other exhibitions, not to be convinced that the minds of these people are capable of the highest improvement. The statue is in the block, and the persevering hand of ingenuity can give it an admirable form of existence; benevolence seems calling into the light of existence talents that have been long hidden in embryo. The characters of barbarism and ferocity, which had been deeply marked by the graver of time are about to be effaced, and replaced by characters expressive of the mildness and gentleness of the lamb. I think, sir, when you consider that near 100 of Cherokee children, now under your superintendence, have already made considerable improvements in letters, and that in a few years knowledge will be diffused amongst these people, it must afford you much satisfaction, a satisfaction the world cannot deprive you of, because it arises from a source independent of prejudice and narrow conceptions.

R. J. Meigs.

SWEDEN

A Religious Tract Society has just been established at Stockholm. They intend to print tracts in the Swedish, Finlandish, and, if possible, in the Laplandish language. They have commenced, by printing in the Swedish language two of the London Society's tracts, viz. "The Great Question answered," and the "Account of James Covey."

They hope soon to print some in the Finlandish tongue, as there is the most pressing necessity in Finland, which is likely to become the seat of war; and it is very desirable that the poor suffering inhabitants may enjoy the consolations of religion in their hearts.

It has been through the influence of the Religious Tract Society in London, that this Society has been formed; and on receiving information of the same, they have voted 25*l* for their encouragement.

We hear with pleasure that "there are in Stockholm, not a few faithful, zealous preachers of the Cross. Religion is countenanced by the court, and many of the first people among the nobility. Numbers also of the lower classes know and love the Saviour." *Relig. Monitor.*

LITERARY AND PHILOSOPHICAL INTELLIGENCE.

VARIATION OF THE MAGNETIC NEEDLE.

In a former number of the Panoplist,* mention was made of a supposed change in the variation of the magnetic needle founded upon observations taken in the state of New York. Since that time the subject has been pursued, and observations have been repeated, which seem to indicate a similar result. The opinion, indeed, is so well confirmed, that the Legislature have authorized S. De Witt, Esq. surveyor general to give instructions and direct measures to be taken for the purpose of ascertaining the fact more fully, and of determining the direction and quantity of the variation We have heard of no such change being observed east of New York. On the contrary it appears from recent observations taken at Cambridge and at Salem, that in these places the needle continues to pursue its accustomed direction. It is however recommended to surveyors, and others who have instruments and leisure, to direct their attention to this interesting subject. Its obvious connexion with navigation and surveying, and the frequent use that is made of it, in settling the boundaries of lands, render it highly important, that its direction and motions should be well understood It is well known, that from the time the needle was first observed in this country, it has pointed several degrees west of north, and that this variation from the true meridian has been constantly decreasing It is equally notorious, that the needle is also subject to a diurnal motion, increasing in declination from sunrise till about two o'clock, when it is for a short time stationary, and returning again in the evening. This diurnal variation is greatest in the summer; and in good needles well suspended, it frequently amounts to twenty, and sometimes to thirty minutes of a degree. It is superfluous therefore to remark, that particular attention should be paid to these circumstances in determining the degrees and direction of the annual variation.

* *Vol.* iii. *p.* 335.

COAL MINES IN RHODE ISLAND.

Valuable and extensive coal mines have lately been discovered in the northern part of Rhode island.—"The veins of coal run nearly in the direction of east and west, and the stratum which is worked at present, appears to be about 14 feet wide; so little change has as yet taken place in the course of the vein, that there is every appearance of its improving, as they proceed farther from the surface: with only fifteen workmen, they can raise at present, from ten to twelve chaldrons of coal per day, besides keeping the mine free from water, from which they suffer little inconvenience.

"The character of Rhode Island Coal, is as follows:

"Its colour is black, or greyish black, with a metallic lustre, it

e fingers ; its fracture is slaty, cross fracture is conchodial, sides of its natural divisions are nes covered with a ferrugi- arth. It burns slowly, pro- an intense heat, without and with a very light lambent but emits no sulphureous or bituminous vapour, and, when perfectly burnt, leaves a very small quantity of grey ashes. The unconsumed particles of it, retain their original colour and lustre.

" Speeific gravity from 1,450 to 1,750."

LIST OF NEW PUBLICATIONS.

ORIGINAL.

s Mairiana, or Key to Mair's ction to Latin syntax. *Plane, apte congruenterque scribamus.* oung gentleman. N. York. J. Swords. 1809.

Oration delivered before the gton Benevolent Society, in y at Zion Church, on the 22d Samuel M. Hopkins, Esq. cts. N. York; Hopkins and 1809.

reatise on Martial Law and Martial, as practised in the States of America. Publish- order of the United States' Philosophical Society. By ler Macomb, Esq. Major in ed States' corps of Engineers, ge Advocate on several Spe- als, M. U. S. M P S, &c. &c. ton, S. C. J. Hoff, 1809.

vhole proceedings in the case ited and others, versus Rit- e's executrices, as contained nents on record in the courts United States and Pennsylva- ether with the Act of the ture of the state of Pennsyl- nd other matters in relation nportant subject. Collected nged by Richard Peters, jun. lphia, W. P. Farrand, & Co.

als of Congress. Containing ceedings from Sept. 5, 1774, 3, 1788 inclusive. In thirteen . Price 26 dollars. For sale lford and Inskeep, Philadel- 809.

Jewish polity completely ied, and the sceptre re- or Jesus Christ. A Discourse, d at Newburyport, Lord's ming, January 29, 1809. By John Hubbard Church, pastor of the church in Pelham, N. H. Newburyport, Thomas & Whipple. 1809.

A Sermon preached at Cambridge, on the day of the Public Fast, April 6, 1809, by Abiel Holmes, D. D. Cambridge, Wm. Hilliard, 1809.

Two Sermons, delivered on the late annual Fast, at Newburyport, April 6, 1804, by Samuel Spring, D. D.—" *Thy rowers have brought thee into great waters : the east wind hath broken thee in the midst of the seas.*" Newburyport, 1809.

The patriotic proceedings of the Legislature of Massachusetts, during their session from January 26, to March 4, 1809. Boston, J. Cushing.

Another Sermon on the same occasion, by Joseph Strong, D. D. Pastor of the first church in Norwich.

Evangelicana ; or Gospel Treasury, containing a great variety of interesting anecdotes, remarkable providences, and precious fragments, selected chiefly from the London Evangelical Magazine. By William Collier, A. M. Pastor of the Baptist church in Charlestown, Mass Vol. I. Boston, Hastings, Etheridge, and Bliss, 1809.

The relation of Children of Christian Professors to the Church, considered in four Sermons, by Joshua Leonard, A. M. Minister of the first Presbyterian congregation in Cazenovia. Utica, Seward & Williams, 1808.

A Short Enquiry why death is appointed to men in general, and why to good men as well as to others. A Sermon delivered at the funeral of the Rev. Levi Hart, D. D. Pastor of the church in the second society of Preston, who died Oct. 27, 1808,

aged 70 years. By Joel Benedict, D D Pastor of a church in Plainfield. Norwich, Russel Hubbard, 1809.

NEW EDITIONS.

Goldsmith's Works, vol i. being the eleventh volume of the Select Miscellanies. Boston, Hastings, Etheridge, and Bliss. 1809

Vocabulary, intended as an introduction to the study of the Synonymes of the Latin Language. By John Hill, LL D First American edition. N. York T & J Swords. 1809

Analytical Guide to the Art of Penmanship, containing a variety of plates, in which are exhibited a complete system of Practical Penmanship, made easy and attainable in much less time and greater perfection, than by any other method in present use Also an historical account of the origin and progress of writing and printing By Henry Dean, professor of penmanship Second edition, revised, improved, and enlarged. New York, Hopkins and Bayard 1809.

The Holy Bible containing the Old and New Covenant, commonly called the Old and New Testament; translated from the Greek. By Charles Thompson, late secretary to the congress of the United States. Vol. iii. Philadelphia, Jane Aitkin. 1809.

Memoirs of the Rev John Newton, by the Rev. Richard Cecil, 12mo. Price $1; Philadelphia, Thomas Kite 1809.

Elements of Natural Philosophy, by John Webster, with Notes and Corrections, by Robert Patterson, professor of Mathematics in the University of Pennsylvania. Philadelphia, T. Kite. 1809.

Select Reviews, and Spirit of the Foreign Magazines, No. 4, for April 1809. Hopkins and Earle, Philadelphia, and Farrand, Mallory, & Co. Boston.

The Christian Character Exemplified, from the papers of Mrs. Margaret Magdalen, A. S. late wife of Mr. Frederick Charles, A S. of Goodman's Fields; selected and revised, by John Newton, Rector of St Mary Woolnoth, London, from the second London edition, neatly bound, price 62 cts. Philadelphia, 1809.

The New Testament, in an improved version, upon the basis of Archbishop Newcome's new translation, with a corrected Text, and Notes critical and explanatory. Published by a society for promoting Christian knowledge and the practice of virtue, by the distribution of books, From the London edition. Boston, W. Wells, 1809.

An introduction to the study of the Prophecies concerning the Christian church, and, in particular, concerning the church of Papal Rome, in twelve Sermons, preached in Lincoln's-Inn chapel, at the Lecture of the Right Rev William Warburton, Lord Bishop of Gloucester. By Richard Hurd, D D preacher to the honorable Society of Lincoln's-Inn. First American from the third London edition. Boston, Farrand, Mallory, & Co.

WORKS PROPOSED.

Mr. J. Cohen has in the press, a splendid edition of a controversial work, entitled, "Sacred Truths, addressed to the Children of Israel residing in the British Empire: containing Strictures on the New Sanhedrim, and causes and consequences of the French Emperor's conduct towards the Jews, &c. written by W. Hamilton Reid." Tending to prove, that the Jews can gain nothing by altering their belief; proving the local restoration to the Land of Promise; and clearly demonstrating that Bonaparte is not the Man—the promised Messiah.

Thomas and Rogers, and others of Easton, (Penn.) have issued proposals for publishing by subscription, a new and valuable work to be entitled the American Senator, or Select Debates in the Congress of the United States. To contain about 400 pages, at two dollars in boards, octavo.

Proposals are issued by J. Belcher, Boston, for publishing by subscription the Miscellaneous Writings of His Excellency James Sullivan, Esq. late commander in chief of this commonwealth; to which will be prefixed, an account of his life written by a literary friend. It will contain about 400 pages 8vo. 1,50 in extra boards to subscribers.

The Rudiments of Latin and

Grammar; designed to the study of both languages meeting them together. By ler Adam, L.L.D. Rector of h School of Edinburgh. This now in the press, by Mr. Andrews, Boston.

a Belcher, of this town, propublish, by subscription, the of the Rev. William Paley, rch deacon of Carlisle, with hor's Life annexed, in five on superfine woven paper, a volume in boards.

ım Wells, and Thomas B. k Co. propose publishing a ical Translation from the Greek, of all the Apostolical With a Commentary, and hilological, critical, explanapractical. To which is adtory of the Life of the Apostle Paul. By James Macknight, D. D. author of a Harmony of the Gospels, &c. &c. In six volumes. To which is prefixed, an account of the Life of the Author.

Lincoln and Edmands of Boston, propose publishing a handsome edition of the complete works of Rev. John Newton, in nine vols 12mo.

William Andrews has in the press, A General and Connected View of the Prophecies, relative to the Conversion, Restoration, Union, and Future Glory of the Houses of Judah and Israel; the progress and final overthrow of the Antichristian Confederacy in the Land of Palestine; and the ultimate general diffusion of Christianity. By the Rev. George Stanley Faber, B. D. Vicar of Stockton-Upon-Tees. One vol. 8vo.

OBITUARY.

TO THE MEMORY OF MRS. MARY BROWN, WHO DIED, AT STOCKBRIDGE, MASS. SEPT. 4TH, 1807.

Mary Brown, the sixth of Mr Ashbel, and Mrs. Wells of Hartford (Con.) June 27th, 1775. Favored as parents, who dedicated d in infancy, and who were nly assiduous in watching uls of their offspring, the advantages for religious in, which fall to the lot of few. er childhood and youth, her s, many times, seriously imwith a view of her sinfulost condition by nature. rally diffident, she was kept closing to her parents, or r friends, the disquietude, times she felt; and the gay which, from the gracefuler person, and brilliancy of l, she was calculated to n called off her attention, e most important period of in true wisdom was lost in vanity.

ge of 22 she connected ge with Maj. Henry Brown, table merchant of Stock- which place she soon removed. Here, she found herself in a new situation, placed at the head of a family; but, still she retained a fondness for the fashionable amusements of life, and often expressed an unwillingness to part with them. In a little more than a year she became a mother The importance and responsibility of her situation then rushed into her mind with a force, which she had no power to resist, and from that moment an increasing sense of her ignorance, unworthiness, and depravity engrossed her whole thoughts.

Though her life had been characterized with decency of conduct and purity of morals, yet she now found herself a sinner—an unpardoned sinner. She was conscious of being an enemy to the true God, and his righteous government, and as such, in a condition infinitely unsafe, being momently exposed to his wrath. But, through the merits of the dear Redeemer, after experiencing, a number of months, an anxiety of mind not to be described, she found peace in believing, and publicly dedicated

herself and her little one to God. From this time to the event of her decease, she was an ornament to her christian profession, and the delight of her pious friends. It pleased God to prove her faith, by frequently bringing her into the furnace of affliction.

Her second child was taken away by a distressing death; under which affliction she manifested reconciliation to the holy will of God. Her fourth, an only son, on whom the hearts of its parents mutually doated, was seized, when one year old, with a most violent disorder, which for many days previously to its death, distorted its features, and destroyed its senses. This was to her a distressing scene, and occasioned a severe conflict in her troubled mind; but, distressing as it was, the sovereign grace of God, richly imparted, enabled her to rise above it, and with the most sweet serenity she gave up the child. While the painful event was passing, she often repeated the following lines, as expressive of the feelings of her heart.

"*Dear Lord, tho' bitter is the cup*
"*Thy gracious hand pours out to me,*
"*I cheerfully will drink it up;*
"*That cannot hurt, which comes from thee*
"*'Tis fill'd with thy unchanging love,*
"*And not a drop of wrath is there;*
"*The saints for ever blest'd above,*
"*Were often most afflicted here.*
"*From Jesus, thy incarnate Son,*
"*I'll learn obedience to thy will,*
"*And humbly kiss the chast'ning rod,*
"*When its severest strokes I feel*"

From this time, she appeared most eminently to grow in grace, promoting every thing of a religious nature, trembling and walking softly, and fearing the righteous judgments of God. She was, at length, suddenly seized with a complaint of the lungs, which, from the first attack, she was apprehensive would prove fatal. Though her friends were not greatly alarmed, she would often say, "I know this disorder is a consumption, and I cheerfully submit. If God has any thing for me to do, or to suffer, my life will be protracted. I willingly submit to any operations, experiments, or medicine, my friends think best;—but, if the issue were left to my choice, I should not dare to choose for myself. I might live to dishonor my profession, and bring reproach upon the blessed cause I profess to love. Jesus doth all things well—he knows what is best for all his creatures."

In this frame of mind she almost uniformly continued, during two years of languishing sickness, patiently enduring long journies, and cheerfully submitting to powerful and painful operations, proposed by her physicians and friends. After raising some blood, which greatly alarmed one near her, she said, "Why do you start? I am willing to take every step my heavenly Father points out."

Without relaxing, in the least, from her usual excellent management, she employed a portion of her time, with a magnanimity astonishing to all beholders, in literally setting her house in order, convinced that she should soon leave it, for that journey, "from whose bourne no traveler returns." She studied to arrange the affairs of her family, in such a manner, as she thought would produce comfort, when her superintendence should cease. With her emaciated hands, many articles of wearing apparel were made, and laid by, for the use of her husband and children, when she should be no more. Her house continued, all this time, a pleasant resort to friends, and even the sick room was rendered delightful by her society. She often desired her female friends to sing particular hymns, in which she had taken great comfort.

A fortnight before her death, as the hour of her removal from all earthly scenes, seemed fast approaching, she made a most judicious distribution of her wearing apparel, and caused an inventory of her household furniture to be taken, for the benefit of her husband, who she observed, could not know, in so easy a way, what he had in his care. After this was finished, she said, "I never looked over my house with more pleasure. This was a part of my duty."

The next day, she desired her grave-clothes might be procured, and when the articles were brought

and presented, by her sister, embling hands, she pleasant- , " I have assisted in prepar- umber for others, since the ncement of my disorder. Can- ssist in preparing a shroud for ?"—Then, with entire compo- she rose up, measured her , cut out the garment, and into the hands of a friend, n her presence, and with her and assistance, completed the

She then said, " I have had of the most pleasing reflec- f my life, since this dress has reparing. Oh! that I may be o wear it."

, she had her moments of trial arkness, like others. The it of leaving her four little in a world, where they would posed to so many evils and , occasioned at times the most conflicts ; but, she would oft- mmit them to God, and say, is faithful. They will be taken f." Her little infant, she said, h, she had cast upon the wa- n one of these days of trial." wing the deceitfulness of her she was frequent in self-ex- tion, and when engaged in this tant work, she was often heard —" Would my bible be so pre- ' Would every word be like to my taste, if I possessed no ual discerning? Would God's e so lovely? Would his govern- appear so just, so holy and ful, did I not love him?

eral days before the closing , she was seized with a severe ysm, and the cold hand of seemed to be upon her. Her , who had long attended upon eing absent for an hour, was d back to take, as was sup- , her last farewell. She ad- ed her thus :—" I have made a struggle to get back to life, to d you once more. You are to nue in a world full of tempt- and trials; but, I trust you old out in the faith, and perse- to the end. You will take a kind motherly care of my children. lo not know how this thought lleviated the pain of separa- ' She then turned her eyes up- r husband. " This," said she, " must be death. I feel its cold hand approaching ; but am not alarmed." Taking a ring from her finger, and putting it upon his, she asked him to condescend to wear it, for her sake, adding, " We have had a happy union, the happiest, perhaps, that ever subsisted between those who were not united in Christ. I have long fervently wished you might enjoy this blessing, and have often attempted to pray for it ; but, a sense of my own unworthiness has many times, prevented my petitions." She then, thanked him for his uniform kindness, and took a most affectionate leave of him ;—and having embraced her children, given them suitable exhortation, and bid them, and every member of her family, farewell, she seemed to wait for death.

Contrary to her expectations, her sufferings were not now to be closed. Several days and nights of distress were yet reserved, which she endured without a complaint, excepting an impatience to be gone. This she feared was very criminal. She asked her minister, (Rev. Dr. West, whom she ever styled her spiritual father, and whom she loved with a most filial affection) if she were wicked in wishing to be gone. He replied to this effect—When any one is on a tedious journey, he did not know that it was wrong to wish to get home." This seemed to be a word of comfort to her. Hearing the conversation of her watchers, one of whom said, " Let us profit by this example," she waved her feeble hand, saying, " Not a word of praise to flatter such a worm. If there is cause for praise, give glory to God." To her christian friends, who came in to see her, she frequently dropped words of consolation, calling upon them to hold out in the faith.

When every reasonable wish had been granted, and every friend had arrived, whom she could expect to see, she praised God aloud for his innumerable mercies. On the last night of her life, from a persuasion that it would be her last, she desired some persons of calmness and fortitude, and friends to Christ, might be called to watch, and that some male friends might tarry, as company, for

her husband, as the night, she said, must be distressing to him.

A little before she expired, being asked how she was, she said, "I see my Lord and Saviour's arms held out for my support. Surely Christ is here. I am filled with Christ, and I love that blessed name. What a blessing to have those around me, who love him, and will love him, I trust, to the end—him who suffered the curse and all the agonies due to sin, that I may lie in this easy, calm frame of mind, on this dying bed."—Her voice now almost failed; but she was distinctly heard to say—"I am happy—happy—joy—glory—Christ Jesus my Saviour." In her last effort to speak, she called upon her affectionate husband, with great earnestness to repent.

Thus ended the painful, joyful scene! Released from suffering, and, in the judgment of charity, ripe for glory, she was safely landed on the blessed shores of immortality. H.

POETRY.

"THE ROD OF AFFLICTION."

Revelation iii. 19.

When those who love the Lord and own
No other God but Him,
In prosp'rous tides are like to drown,
And faith can hardly swim;

The Lord, in mercy bends his bow,
A sharpen'd arrow wings,
To wound the child of Heaven below,
Absorb'd in earthly things.

The wound inflicts a healing smart,
And with a bleeding mind,
Warms and awakes the fainting heart,
By woe's keen fire refin'd.

The soul is rais'd in prayer to God,
And with a streaming eye,
On Jesus casts its heavy load,
And seeks its rest on high.

He hears the cry; and to remove
Th' afflicting dart draws near;
Sheds thro' the heart his heav'nly love,
And hope succeeds to fear.

The mists of darkness from the mind
By light divine are chas'd;
Zeal moves with steps no more confin'd,
And charity's increas'd.

Then let me kiss the heav'nly rod;
And bless it, while I bleed;
It strikes me nearer to my God,
And makes me His indeed!

ONESIMUS.

SPRING.

.....

Hail, thou returning, balmy spring,
Drest in thy green array,
Ye fields adorn'd with loveliest hues,
All nature fresh and gay.

The little songsters on each bough,
Chant the Creator's praise;
The flocks and herds in meads below,
Their humbler voices raise.

The trees bedeck'd with various bloom,
Display their vernal suit;
Soon teeming autumn, hast'ning on,
Bends laden with their fruit.

The flowery landscape now unfolds,
A thousand beauteous dies;
Where'er we turn, mild lustre beams,
To feast our gazing eyes.

But when stern winter comes, behold,
These scenes are all decay'd;
Thus youth and beauty gaily bloom,
But only bloom to fade.

Then boast not of thy wither'd charms,
And make thy GOD thy Friend;
So shalt thou shine immortal, bright,
When time and nature end.

Mark, not a plant or flower is seen,
But speaks its Maker's fame;
The buzzing insect of the air,
His wisdom does proclaim.

Shall man, vain man, alone be left,
Not e'en his voice to raise?
Forbid it, mighty PARENT LORD,
Fill him with songs of praise.

J. A. C.

TO CORRESPONDENTS.

Nereus and Berea are approved and shall have a place, as soon, as prior obligations are fulfilled.

Anteus is under consideration. The request of "*A Reader,*" shall be attended to in due season.

The several communications of L. N. are received, and shall have seasonable attention.

THE

PANOPLIST,

AND

MISSIONARY MAGAZINE UNITED.

No. 12. MAY, 1809. VOL. I.

BIOGRAPHY.

SOME MEMOIRS OF THE REV. PHILIP DODDRIDGE, D. D.

From the Protestant Dissenter's Magazine.

THE grandfather of this excellent man, was a minister in the church of England, at Shepperton, in Middlesex, from whence he was ejected by the act of uniformity, 1662 His father was a tradesman in London where this his youngest son was born, June 26, 1702. Both his parents were pious, and they gave him a religious education. He spake often with grateful pleasure of his good mother, who, in familiar conversation, taught him the history of the Old and New Testament before he could read, and attended it with many pious reflections, that made lasting impressions upon his mind. While very young he was at two private grammar-schools in or near London, till his father's death, which took place in 1715. He was then removed to a school at St. Albans; while there he was introduced to the friendship of Dr. Clark, who received him with great respect and affection, as a young person of eminent seriousness and uncommon abilities. In 1719, the doctor admitted him to the communion of the church, under his pastoral care, and treated him with paternal affection as long as he continued at St. Albans, so that he always spake of him afterwards in terms of the highest respect and gratitude, "as his friend and father, to whom, under God, he owed all his future opportunities of public usefulness in the church;" referring more immediately to his kind offices in introducing him to an education for the ministry.

While he resided at St. Albans, he had an offer of education in one of the universities, if he would take orders in the church of England; he respectfully acknowledged the generous offer, but conscientiously declined it, and chose rather to enter upon the ministry among protestant dissenters. Accordingly, towards the latter end of the year 1719, he removed to an academy at Kibworth in Leicestershire, under the care of the Rev. Mr. John Jennings, a gentleman of great learning and piety, and brother to Dr. David Jennings, late an eminent dissenting minister and tutor in London. There he applied with exemplary diligence to academical studies, and used various means to increase his stores of literary and divine

knowledge, cultivating through the whole with great attention, the graces of the christian character. July 22, 1722, he entered upon the ministry, and preached his first sermon, from the 1 Cor. xvi. 22. About a year after this, his tutor died, and in June 1723, the dissenting congregation at Kibworth invited him to be their minister. This situation was the more agreeable to him, as the congregation being small, and in a place of retirement, he thought he might there pursue his studies with advantage; he was very accurate in his compositions for the pulpit, but did not neglect to visit and instruct his people in private. That he might pay the stricter attention to his conduct daily, he kept a diary with great exactness, and reviewed it with peculiar attention and seriousness twice a year.

While he continued his relation to the people of Kibworth, as their minister, he removed his habitation to Market-Harborough, in the neighbourhood, where we was singularly happy in the friendship of the Rev. Mr. Some, then minister of the congregation of dissenters at Harborough, of distinguished wisdom and piety. In 1729 Mr. Doddridge was chosen assistant to Mr. Some, and continued to preach alternately at Harborough and Kibworth. While he continued there he received many invitations from large and very respectable societies, both in London and the country, but declined accepting them. At a meeting of ministers at Lutterworth, Mr. Some proposed a scheme he had concerted for establishing an academy at Harborough, under the care of Mr. Doddridge. His brethren approved of the design, and united in an application to Mr. D. to engage in it. Dr. Clark, Dr. Watts, and others, were consulted, who all concurred in expressing their earnest wishes that he would undertake it, and agreeable to their advice and request, he opened an academy at Harborough in June, 1729. But he did not continue long enough there to collect many pupils, for before the end of the year he was invited to Northampton, to undertake the care of the congregation, late the Rev. Mr. Tingry's, and with a view of continuing his academy there. On their first application, he declined it, but was afterwards prevailed upon, more especially by the very respectful and affectionate importunity of the younger part of the society, to take the matter into farther consideration, and, at last, to accept their repeated and earnest invitations. In December 1729, he removed thither, and was ordained pastor of that church March 19, 1730. He undertook the charge under very serious impressions of its great importance, and as one deeply convinced of his need of the aid of divine grace to assist and succeed him in its momentous services. He watched for souls with constant attention and tenderness, and could truly say to his beloved flock, 'God is my 'record how earnestly I long af-'ter you all in the bowels of Je-'sus Christ' Throughout the various services of the pastoral office in a large society, he paid attention to persons of all circumstances, characters, and ages, both in public and private, but was peculiarly concerned for the

g generation, constantly cat-
ing the children, and fre-
ıtly preaching sermons to
ıg people, and to those who
the care of them. He attend-
ıe ordinations of his younger
hren with great pleasure, and
called upon for that service
nany to whom he had been
ared by offices of paternal
:om and affection, during
r abode with him in his fami-

Ve have observed he had but
pupils during the short time
is continuing at Harborough,
after his removal to North-
ton, they greatly increased,
s to oblige him in a few years
ngage an assistant to give
ures to the junior stu-
:s.

earing of his growing popu-
y and usefulness in this char-
r, some clergymen of the
rch of England encouraged a
ecution against him in the
itual court, even while mak-
him many compliments on
learning and moderation;
his good character and peace-
sentiments being fairly rep-
nted to *his late majesty*, a
was put, by his express or-
to the prosecution, and he
permitted to pursue his work
h as a tutor and minister with
st acceptance and success.
the sciences he taught to the
ral classes of his pupils—
plan upon which he con-
ted their studies—the rules of
academy—and the amiable
it which he maintained to-
ds his whole household, we
st refer our readers to Mr.
on's Memoirs of his life, &c.

Dr. Kippis' Biographia
ttanica, vol. v. who has pre-
red many valuable anecdotes
of his beloved and honored tu-
tor. His lectures on pneumat-
ology, ethics, and divinity, were
published in one volume, 4to,
some little time after his decease,
by Mr. S. Clark, son of his
friend Dr. Clark, of St. Albans,
who was his last assistant.

When aiding his pupils in
their inquiries into the impor-
tant truths of divine revelation,
he advised them, while imploring
divine illumination, to examine
the word of God with a serious
and unprejudiced mind, and to
embrace what appeared to them
upon such inquiry, the truth as
it is in Jesus, and never blindly
to follow his sentiments, or those
of any man or body of men what-
ever. He gave them free access
to him when they wished for his
advice, either on matters of
opinion or practice, and through
his whole behavior, while main-
taining the authority of the tutor
he manifested the tenderness of
the most affectionate parent. Af-
ter these hints on his distinguish-
ed character as a tutor, we shall
only inform our readers, that
from the year 1729, in which he
opened his academy, to the year
1750, in which he was removed
from our world he had upwards
of two hundred pupils under
his care.

Both his biographers mention-
ed above who were his pupils,
enlarge with pleasure on the ma-
ny amiable and shining qualities
of their beloved and honoured
tutor. All who knew him must
say with them, that through life
he manifested genuine traces of
the most undissembled love to
God, and love to men as disin-
terested as perhaps ever glowed in
the human breast; and that he
discovered that benevolent affec-

tion in every relative character. Among other things it is remarked of him that he was possessed in a very high degree of two qualities, which are rarely united, viz. natural activity and ardor of mind, joined to invincible resolution and courage, and we add, great quickness of apprehension, and strength of memory. His acquaintance with books was uncommonly comprehensive, and he generally read with a pen in his hand, nor was he less pleased with communicating his ideas to others, than in acquiring them for himself, either in conversation, in preaching, or in writing. In private conversation he was entertaining and instructive, and lamented whenever it proved otherwise. When his other numerous engagements would allow him the time he wished to employ on his compositions for the pulpit, perhaps there were few discourses in our language in which the divisions are made with greater accuracy, and the thoughts more strictly proper to the subject.

His piety, learning, and politeness, recommended him to the friendship of many persons of distinction, both among the clergy and laity, and opened to him a very extensive correspondence, and he cultivated a friendly intercourse with those of every denomination of christians, who discovered an active zeal to promote the interests of religion and learning. 'The chief thing, said he, I value next to the enjoyment and service of God, is the love and converse of my dear friends.' His great activity and resolution in the despatch of business, contributed much to his extensive usefulness in every character. In his reflections on a year at the close of it, among other things he expresses himself thus; 'I find I have trifled away much time, some hundred hours have I lost in unnecessary sleep, many needless visits and journies, and indulging roving thoughts, when travelling; a multitude of precious hours have been lost in unprofitable discourse, for want of furnishing myself with proper subjects of conversation, or through not improving opportunities of introducing them.' Though he laments the loss of time in sleep, it was well known that, when in tolerable health, he seldom retired to rest before twelve o'clock, or lay in bed longer than four or five in the morning; and through the day he allowed no chasms between one employment and another, to prevent which he usually had his plan laid for the day and the week, and kept an exact account of the manner in which it was filled up. He discovered a strong sense of the importance of time in the following observation, which, he says, he found of great use to him in forwarding some of his most important undertakings, viz. "the difference between rising at five and seven o'clock in the morning, for forty years, would amount to ten years made up of days of eight hours each, which is as much as most persons would be able or choose to spend in study and devotion, so that it would be the same as if the studying hours of ten years were added to a man's life." He thought and found activity and cheerfulness not only consistent, but the one subservient, and indeed necessary to the other, and was truly and

eminently every day in labors more abundant, a living transcript of his lines on the motto on his arms, "*Dum vivimus vivamus.*"

"Live while you live, the epicure will say,
And seize the pleasures of the present day,
Live while you live the sacred preacher cries,
And give to God each moment as it flies;
Lord, in my view let both united be,
I live in pleasure when I live to Thee.'

He thoroughly understood the constitution of the church of England, and the reasons for separation from it; and those reasons he saw in so clear and strong a light as to persuade him not only that he might, but ought to dissent from it; yet he loved and honored many of its ministers as his brethren, and cultivated a friendly correspondence with such as were of good moral character, and evangelical sentiments.* Indeed his candid and liberal spirit inclined him to hope and speak the best of all men, and might perhaps sometimes dictate expressions of civility and complaisance that persons of a severer cast have censured, as inconsistent with sincerity and truth; "but," says his faithful and well-informed biographer, "those who were best acquainted with his real character, had the highest opinion of his strict integrity, and knew him to be incapable of dissimulation." He used no violence of spirit or language even in his defence of the most important truths of the gospel; he knew they neither needed it, nor could they be served or honored by it; nor did he discover any warm attachment to words and phrases of mere human invention; bigots, on all hands, have censured his moderation as indifference to the truth; but he was nobly superior to the reproaches of such, and if he seemed to seek the approbation and esteem of others, it was to be more extensively useful. He had an enlarged mind, ever disposed to feel for the necessitous and distressed of all denominations, and ready to every good work both public and private, and that perhaps to a degree that some would think hardly consistent with the prudent provision he might have made for his family.

It was truly pleasing to observe, that amidst all his popularity, he preserved before God, and manifested to his most intimate friends, the deepest humility, a very low sense of the imperfections of his temper and talents, with the warmest gratitude to his Divine Benefactor, who had done so much for him and by him. In a letter to a dear friend he expresses himself thus: "I have just been explaining the publican's prayer, *God be merciful to me a sinner*, and I have great need to use it. I know I am an unprofitable servant, who have long deserved to be cast out of his family. You talk of my strength and usefulness, alas, I am weak and unstable as water; my frequent deadness and coldness in religion, sometimes presses me down to the dust; and methinks it is best when it does so: how could I bear to look up to him, were it not for the righteousness and blood of a Redeemer. Indeed the gospel is a great thing, or it is nothing: I am more and more convinced of the importance of the good old evangelical way of preaching, and look upon most of the new fash-

* See a volume of Letters to and from Dr. Doddridge, lately published.

ioned divinity as a kind of quackery, which bodes ill to the health of the soul, and of the church in general."

We need say nothing of this great and good man as an author, as we apprehend his works are well known to most of our readers, and too highly esteemed to need commendation. A catalogue consisting of thirty-four pieces, may be seen at the end of Mr. Orton's Memoirs; and Dr. Kippis, in his Biographia, referred to above, has given a more accurate catalogue of the whole, together with some account of each, and the time of its publication.

Had we not protracted this article to such a length, we could with pleasure enlarge on some of the concluding scenes of so exemplary and useful a life. We cannot omit to observe, that in December, 1750, he was called to St. Albans to preach a funeral sermon for his old friend Dr. Clark, and on that journey contracted a cold, that, in its consequences proved fatal, though he continued languishing till towards the close of the following year. The last sermon he preached to his dear people at Northampton, was in July, 1751, on Rom. xiv. 8. soon after which he went to Shrewsbury, and was advised to remove from thence to Bristol for the benefit of the waters. While there he was visited by many persons of distinction; and some of his Northampton friends who were inconsolable to see the threatening symptoms of his case, and to hear the discouraging accounts his physicians gave of it. His strength daily decreasing, he was earnestly intreated to try the effect of a warmer climate, and advised to go to Lisbon. He wished to avoid the expense and fatigue of such a journey and voyage. But the affectionate importunities of his friends at length prevailed upon him, and accordingly he left Bristol, and in ten days arrived at Falmouth, where he went on board a packet, September 30. He landed at Lisbon October 13. On the 21st he was removed some few miles in the country, attended by Mrs. Doddridge: where he fell sweetly asleep in Jesus, the 26th of October, old stile. He often said with grateful pleasure, "I bless God, notwithstanding my great weakness, the most undisturbed serenity continues in my mind; I still hope and trust in God, and joyfully acquiesce in all he may do with me, and can cheerfully leave my dear Mrs. Doddridge a widow in this strange land, if such be the appointment of our heavenly Father." Addressing himself to her, he said, "The only pain I feel in the thought of dying, is the fear of that distress and grief which will be occasioned to you by my removal: but," after a short pause he added, "I am sure my heavenly Father will be with you, and comfort you, and I hope that my death will be a greater blessing to you than ever my life has been."

He left four children, a son and three daughters.

RELIGIOUS COMMUNICATIONS.

ON THE DIVINITY OF CHRIST. NO VII.

(Continued from page 504.)

After Christ's resurrection, when the apostles saw him upon the mountain, they worshipped him, Matth. xxviii. 17. And was it not religious worship in Thomas, when he addressed him as his Lord, and his God? John xx. 28. When the disciples saw him ascend to heaven they worshipped him, Luke xxiv. 52.

Again, Prayer is a solemn act of religious worship, which the primitive christians offered to Christ. When the Jews were stoning Stephen, he being full of the Holy Ghost was calling upon the Lord, saying, "Lord Jesus receive my spirit; Lord lay not this sin to their charge," Acts, vii. 59, 60. When the messenger of Satan buffetted Paul, he prayed to the Lord Christ, that it might depart from him, 2 Cor. xii. 8. "And he said my grace is sufficient for thee, my strength is perfected in weakness;" most gladly therefore, (says the apostle) will I glory in my infirmities, that the power of Christ (which he said, is *perfected in weakness*) *may rest upon me.* And he also addresses solemn religious thanksgiving to Christ, 1 Tim. i. 12. Often do we find the apostles praying for a blessing for the saints from God the Father, and the Lord Jesus Christ, 1 Thess. iii. 11, 12.

2 Thess. ii. 16, 17. "Grace and peace from God the Father, and our Lord Jesus Christ," is the common introduction of Paul's epistles; and "the grace of the Lord Jesus Christ be with you," is the conclusion. And they are alike expressions of religious worship to God the Father, and to Christ.

Further, The apostle speaks of Christ as the *hearer of prayer;* which is one of the titles by which God is exhibited, as the object of religious worship, to whom all flesh shall come, Psalm lxv. 2. The apostle having said, John v. 13, 15, "These things have I written to you that believe in the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe in the name of the Son of God," adds "And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." The last words of the Bible are expressions of religious worship in prayer to Christ, "Come Lord Jesus" &c. Rev. xxii. 21.

It was the common and known character of christians, by which they were described by the apostles, that they were those who called on the name of the Lord Jesus, Acts ix. 14. 1 Cor. i. 2. That the primitive christians worshipped Christ seems to have been known even to the heathen. Pliny, the Roman governor, in a letter to the emperor Trajan, in

the beginning of the second century gives this account of the christians; That it was their customary practice to meet together on a stated day, and sing an hymn to Christ *as God.*

It is the character of true christians, as described in the Scriptures, that they *trust in Christ*, Eph. i. 12. "That we should be to the praise of his glory who first *trusted in Christ.*" "And blessed are all they who put their trust in him," Psalm xx. 12. But we are also constantly required to put our trust in God alone. This is an act of religious worship, of which God only is the proper object. As all who trust in God are blessed, so they who trust in a mere man are cursed, their heart departeth from the Lord, Jer. xvii. 5. If Christ were not God, he would not be a proper object of our religious trust; which would be giving that honor to a creature which is due only to the true God, and expose us to his curse, instead of obtaining for us his blessing.

The *doxologies addressed to Christ* in the Scriptures are also plain and solemn expressions of religious worship. In them God the Father and the Son of God are joined together as the object of worship, and the same worship is addressed to them. Blessing, honor, glory, and power, are ascribed to him that sitteth on the throne, and to the *Lamb* for ever, Rev. v. 13. There are many of these ascriptions of glory to Christ in the writings of the apostles. I need not recite them. Every one who has read them, must have noticed them.* We find no higher expressions of glory and praise to any being who is called God, or worshipped as God.

The administration of baptism in the name of the Father, the Son, and the Holy Ghost, is also a very solemn act of religious worship of the Blessed Trinity, to whom the person baptized is dedicated, in which the same divine worship is addressed to each divine person.

I shall only add the testimony of Christ himself, John v. 23, That all men should "honor the Son, even as they honor the Father." It has been said this text proves not that the Son is to receive equal honor with the Father; but that both the Son and the Father are to be honored. This honor which is due to Christ is, in the opinion of some, a lower kind of religious worship; others think that religious worship is not due, but only the same kind of honor and respect which is due to the saints. But whatever ambiguity there may seem to be in the expression taken singly, yet if we consider the occasion on which these words were spoken, and their connexion with the context, their meaning seems to be determined. Christ had called God his Father, v. 17. For this the Jews sought to kill him, because by calling God his Father, he made himself equal with God, v. 18. Christ did not deny; and so tacitly owned that this was indeed the true import of his words; but he justified himself, proving that he was God, by doing those works which required the almighty power and perfections of God: particularly by raising the dead, and quickening whom he would, v. 21. He then as a

* See Heb, xiii. 21. 1 Pet. iv. 11. 2 Pet. iii. 18. Jud. 25, &c.

further evidence of his Deity, asserts that he was the Judge of the world. The Father judgeth no man, but hath committed all judgment to the Son, the Mediator, v. 22. Surely no one is equal to the office and work of judging the world, but he who is equal with God, and has the perfections of God. His raising the dead, and having all judgment committed to him is therefore a sufficient evidence of his divinity, and that all men ought to honor him with divine worship, even as they honor the Father—v. 20.

This conclusion is further confirmed by the scriptural doxologies, which have just been mentioned; in which, as high expressions of divine honor and worship, are addressed to Christ, as to the Father. Yea the Father and the Son are jointly worshipped, in and by the same expressions of blessing, honor, and praise.

This argument for the divinity of Christ, from his being the object of religous worship, seems to have embarrassed Unitarians greatly. Many have not been able to resist the evidence that Christ is to be religiously worshipped. But since they hold him to be a mere creature, they only render an inferior kind of worship to him, not such as is properly divine. Many others cannot resist the evidence that religious worship is to be given to God alone; and therefore Christ, whom they view as a mere creature, is not worshipped by them; though it appears so plain from the Scriptures that he is the object of the worship of angels and saints, and is declared worthy to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. They only who believe the divinity of Christ can render this worship to him, consistently with that capital principle of religion, that God is the only proper object of religious worship.

To finish this argument: If the apostles had believed that Christ was a mere man, or creature, can it be thought that they would not only have styled him God, without any intimation that it was meant in an inferior sense, with other high, nay divine titles, which could not in their most obvious and proper sense be applied to a mere creature, as has been shown, but also testified that he was worshipped by his disciples with religious invocation, prayer, and praise, in as high strains as we find addressed to the Supreme Being? They must have known that this would offend the Jews in the highest degree, who were exceedingly jealous of every thing that savored of the gross idolatry of creature-worship, and of a plurality of gods. This must have prepossessed them with a strong disaffection to christianity. It would also have countenanced the idolatry of the heathens in their deifying and worshipping their heroes, and confirmed them in their polytheistical errors. This is a strong presumptive argument that the apostles believed that Christ was, what they termed him, the true God, and that he was worshipped as such.

I shall add one argument more in proof of the deity of Christ, and with it close this part of my subject.

If Christ, in respect of his di-

vine nature, be one with the Father, then he is truly God in the highest sense. This consequence needs no proof.

Though God the Father, and the Son, are distinguished by appropriate names, titles, properties, acts, and relations; yet they are not so distinct but that they are truly one: they are the same God.

This appears from the words of Christ to the Jews, with other confirming proofs—John x. 30, I and the Father are one.

Our Saviour's words have been understood and explained by some, as if the meaning were, not that he and the Father are one God, but that they are one in consent, of one mind and heart. On this I would observe,

It is plain that the Jews understood him as asserting that the Father and he were one in such a sense, as would be blasphemy in a mere man, implying that he made himself God. But for one to profess to have a mind and heart consenting with the will of God, is so far from being blasphemy, that it would be professing what is the duty of all men. This could give no color for any to charge him with making himself God. The Jews certainly thought that Christ, by saying that he and the Father are one, blasphemously asserted himself to be God. This appears from their express words, and behavior on this occasion.

It has been said, that the Jews strained and wrested these words of Christ, and took them in a sense different from what he meant.

But no evidence of this appears. Christ in his answer to them did not say or intimate, that they mistook and misrepresented his meaning; which I think must be taken as a tacit acknowledgment that he meant to assert his own deity. This seems to be the most obvious and natural import of his saying, that he and the Father are one. And as the Jews rightly judged that it was horrid blasphemy in a mere man to set himself up for God, would not Christ, if he had been a mere man, as the Jews supposed, and if he did not mean to make himself a God, and if their charging him with blasphemy was wholly grounded on their mistaking his meaning, would not Christ in this case, I say, from a regard to the honor of God, and to clear himself from a charge of blasphemy, have rectified their mistake, by disowning the sense they had put upon his words? But we find nothing of this import or tendency in his answer: Nay his reply would naturally confirm, and did in fact confirm them in their persuasion that he really meant to claim divine honor to himself. For Christ has so explained his own words, as to show plainly that he did not mean to express merely a oneness with the Father in consent, affection, and interest; (which every good man has) but such a oneness as declares him to be the *Son of God* in the highest and divine sense, v. 36, "Say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I said *I am the Son of God?*" Christ's saying that *He and the Father are one*, is here explained by himself to mean the same, as his saying that *he is the Son of God.* And he knew that the Jews understood that

his saying that God was his Father, and that he was the Son of God, was claiming to be equal with God. For they had before sought to kill him for saying, that God was his Father, which in their apprehension was making himself equal with God, as was before observed, John v. 18. His reply to the Jews was so far from intimating that they wrested his words, that by saying that he was the Son of God, whom the Father sanctified and sent into the world, he said what he knew they understood to be a making himself God. And he further explains his meaning to be that he is the Son of God, and one with the Father, in such a sense, that *he is in the Father, and the Father in him.* See John x. 30, 38—This passage of Scripture, I think, should be weighed with special attention. The oneness of the Father and the Son asserted in this place is evidently very different in its nature from the union of Christians with Christ, and one another, which is mentioned and compared with it in John xvii. 21. And it is very improper, yea handling the word of God deceitfully, for men to measure and explain the one, as exactly similar to the other.

Here it seems worthy of remark, that though Christ was repeatedly charged with making himself God, and equal with God, because he said he was the Son of God; yet he never in any of his answers to those, who accused him, intimated that they wrested his words, or misrepresented his meaning; but his answers tended to confirm them in the persuasion, that he meant as they had conceived. How shall we account for this, if we suppose him to be a mere creature? If a blasphemous meaning had been put upon his words *maliciously*, ought not a regard to the honor of God to have moved him to disown it? If it had been *by ignorance and mistake*, ought he to have been willing that so horrid a scandal should have been fastened upon his character, and that the disaffection of the people to him and his doctrine been thereby confirmed and increased? His answers and conduct on these occasions seem most unaccountable, unless we suppose that he was not misunderstood, but did indeed assert his own dignity as a divine person.

But it is further said, that Christ's answer shews what sort of God he is, and in what sense only he said he was the Son of God, viz. that he was called to a higher office than magistrates, on whom the Scripture bestows the title of gods, and children of the Most High, John x. 35, Psalm lxii. 5.

I answer, Christ declared himself to be the Son of God, and one with the Father, in that sense which is peculiar to the Messiah, whom the Father sanctified and sent into the world, v. 36. In what peculiar sense the Messiah is the Son of God has been shewn from his names, titles, attributes, works, and the worship due to him. The Jews understood, that the Messiah, as described in the word of prophecy, according to the interpretation and application of their own approved rabbies, was to be called *Immanuel, Jehovah our righteousness, the mighty God, the everlasting Father, the Angel of the covenant, the Lord of the temple, whose*

goings forth have been of old, even from everlasting, as has been noticed before. They understood Christ's saying, that he was the Son of God in this sense, to be making himself God as has been shown. And therefore they who believed not, accused and put him to death for blasphemy. But that Christ has the title of God merely, because he was honored with a commission from the Father, is a groundless assertion. The truth is, magistrates in the Hebrew Theocracy had the title of gods, because they were types of Christ, who is truly God. The Hebrew Theocracy was formed by God to be a type and figure of the kingdom of heaven. And its officers, particularly its kings, and priests, had high, even divine titles, which in their proper and full import, did not belong to mere men. They were styled gods, and children of the Most High. as types of Christ the King, and High Priest of the heavenly Theocracy, who is *truly God*, and the only begotten Son of the Most High. The title is given to the typical gods only in an inferior and figurative sense: but it belongs to Christ in truth, in its highest and most proper sense. He is really, and in truth, what they were nominally, and in figure. If this be considered, we shall see the great force and propriety of Christ's reply to the Jews, which is to this effect, "If officers of the earthly Theocracy are called gods, as being types of the Messiah, surely it is no blasphemy for me, who am the Messiah himself, that divine person whom the Father hath sanctified, and sent into the world: it is not blasphemy, I say, for me to assert that I am the Son of God, in that high sense in which you understand my words, as importing that I am God, and one with the Father. And if you will not believe this upon my testimony, yet my works, which are evidently the works of God, ought to convince you that *I am in the Father, and the Father in me*: that is, as I said before, that *I and the Father are one.*"

It appears then that Christ's having authority given him as the Messiah, was not what made him God, that is, a mere God by office, as some pretend; but it proves that he is God by nature, since the Messiah is described in the prophecies concerning him to be a divine person.

That the Father and the Son are one, even the same God, appears further from the words of St. Paul, 1 Cor. viii. 5, 6. "We know that there is none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many) but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him."

These words have been brought as a proof that as there is but one God, so the Father only is God. That Christ is not the one God, but is distinguished from him by the title of Lord, which, it is said, is a title inferior to that of God, though it be included in it.

But the apostle does not say, nor do his words imply, that the *Father only is God*, exclusive of the Son; but that the Father is *the one God* whom Christians

acknowledge. This is what all Christians profess to believe. But since the Son of God is also God, and has this title given to him in the Scriptures, as has been shewn, and as such is to be worshipped, as is acknowledged even by many Unitarians, he therefore is also the one God. For it is agreed that there is but one true God. Consequently the Father and the Son are one, as Christ has said. They are the one God whom we are to acknowledge and worship.

That this was the meaning of the apostle seems evident. For as it is certain that the Father is Lord, as well as the Son, so it is no less certain that the Son is God, as well as Lord. The Father is often styled Lord, even when he is mentioned in express distinction from Christ, Rev. xii. 15. The kingdoms of the world are become the kingdom of *the Lord, and his Christ.* And in other places. Christ also is Lord, and is acknowledged by all Christians as their Lord. So that either we have two Lords, the Father and the Son, the one Supreme, the other inferior, (which would be directly contradictory to the apostle, who says that to us there is but one Lord) or we must say that the Father, and the Son are that one Lord, to whom Christians pay religious homage.

Again, It is certain that Christ is our God. This is acknowledged even by those who pretend that he is only God by office. Thomas will support us in confessing Christ to be our Lord, and our God. Now since the Father is also our God, we must either (in express contradiction to the apostle) say that we have two gods, even the Father and Christ: or (since there is to us but one God) that the Father and Christ are this one God, the only object of our religious worship.

This reasoning is confirmed, since we find that Christ is as plainly distinguished from, and opposed to the many gods and lords in the world, as is the Father. But if he had been only God and Lord by office and title, he would have been one of those many, who are gods and lords by title and office.

If it be thought that *Lord* is a lower title, included in that of *God*, it may be also said that Deity is implied in the title of Lord, in the sense in which it is given to Christ, since it has been shewn, that no one who is less than God, is fit to sustain, and able to exercise, that authority which is committed to him as Mediator, and God's anointed King.

It is objected that God and Lord, are not two characters or titles of the same divine Being, for they are plainly distinguished Ep. iv. 5, 6. One Lord, one faith, one baptism, one God and Father of all, &c.

I answer, That the same divine Being has the titles of God and Lord, and also that Christ is most certainly God as well as Lord. And if Christ is sometimes distinguished from God the Father by the title of Lord, this is no objection to his being truly God. We grant, yea we contend, that the Son of God is distinguished from the Father. Nor is the distinction merely in title, but a real difference is signified by those titles or characters which are appropriated to each of them respectively. Christ is distinguished from the Father.

as the Son of God, the only begotten of the Father, the second, not the first subsistence, in the blessed Trinity. Christ is also distinguished from the Father as the Messiah, the Mediator, God and man in two distinct natures and one person, and as such having a delegated lordship from the Father. It is on account of this derived authority chiefly, that I conceive he is distinguished from the Father by the apostles with the title of *Lord*. But, as was said before, he would not have been competent to execute the office to which he was appointed by the Father, if he had not possessed divine perfections. And as the Father has not divested himself of the title and rights of Lord by his making the Son, Christ and Lord, as Mediator; so neither is the Son divested of the title and perfections of God, by receiving the offices of Messiah and Lord from the Father. The Father is God and Lord, and the Son is Lord and God. Though they are distinguished by appropriate titles and characters, yet they are the one God and Lord whom we acknowledge, as the only proper object of our worship. The fulness of the Godhead dwells in them. The Son is in the Father, and the Father in him. Thus far we seem to be supported by the Scriptures. To comprehend, or explain *how three are one, and one is three combined* we pretend not. But that any contradiction, or evident absurdity, contrary to right reason, is implied in the doctrine of the eternal Deity of the Son of God, as revealed in the Scriptures, we have never seen proved. Some of the most subtle and plausible objections we shall consider in our next number.

A Christian of the Old School.

(To be continued.)

REPLY TO E. H.

(Concluded from page 489.)

"TELL it to the church; and if he neglect to hear the church, let him be unto thee as a heathen man, and publican." The church is here represented as first and last in the process. The brethren hear, judge, and decide. If any doubt should possibly remain, whether this be really the *mind* of Christ on the subject; it seems as if Paul's construction of it would be sufficient to remove all ground of hesitancy.

It will be admitted, that they, who are *commanded* to execute discipline, and who are *blamed*, if it be not done, have the *power* to execute it. Who then had the power of discipline in the church of Corinth? Was there a court of elders in that church, "abiding, competent to the trial of all cases, that occurred, and *responsible for doing it?*" Did Paul, in the case of the incestuous man, exhort such a court to their duty? or hold them responsible for the consequences of neglect? or, if the church had not a plurality of elders; did he consider the church as incompetent to the work? The case is plain. He understood the words of our Lord on the subject in their most obvious meaning. He considered the power, as vested in the church; and the church as responsible for managing the process, and bringing matters to an issue. What can be more express and plain, than his words? "Unto the church of God,

which is at Corinth.—In the name of our Lord Jesus Christ, when ye are gathered together; —purge out the old leaven;— do not ye judge them that are within; Therefore put away *from among yourselves* that wicked person." The church obeyed the apostle. The censure "was inflicted by many." In the same style on the same subject, he addressed the church at Rome. "Now I beseech you brethren, mark them, who cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them." And also in his Second Epistle to the church of the Thessalonians, he adds, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly.—And if any man obey not our word by this epistle, mark that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy: but admonish him as a brother."

If Christ had set pastors in every church, whose joint, official duty it was to execute discipline, and who were held responsible for doing it; is it not very strange that the apostle has passed over them in silence, and in every instance, addressed the brethren, as responsible? Do not these circumstances prove that no such councils were instituted in the apostolic churches? This theory it is presumed, cannot be relieved, by appealing from Paul to John, in his epistles to the seven churches of Asia. The addresses of Paul are plain: those of John are in a degree mystical. The plain parts of the Scriptures must be used to explain the mystical. And, moreover, John wrote to the churches, and not exclusively to the elders; so that if he be understood in a literal sense, his letters will establish the power of discipline in the church.

We conclude then that the church has the authority in respect of all cases of discipline; and therefore that a plurality of pastors are not needed in a church, unless it be to teach, exhort, and ordain. But Mr. E. H. does not seem to suppose, that the gospel order of a church requires a plurality of them, considered as teachers. And who can adduce evidence, either from the letter, or from the spirit of the gospel, to prove that every church should be at the expense of supporting several pastors for the sake merely of performing the work of ordination, which may as well be done by the fellowship of churches in the usual way?

Since, therefore, neither the sacred history of the christian churches; nor the consideration of their judicial authority; nor any other obvious circumstance, offers any satisfying evidence in favor either of a plurality of gospel ministers, or of an authoritative council, as necessary to the complete order of a church; our author's piece on church government leaves our churches on the strong ground where it found them. They appear to know their Master's will. Their great infelicity is, that they exceedingly fail in doing it; on this practical part of the subject, they need reproof and exhortation.

On supposition that his theory of ecclesiastical government were adopted and carried into practice by our churches; Mr. E. H. thinks, "It would not be

inconsistent with the representation, which he has given, for different congregations of believers to have their respective pastors. But, if a council be needed to act in any matter, it must be the presbytery of the vicinage.—All the believers in fellowship with each other are *one church* to such an extent, as is requisite for all purposes of gospel order and government. Over *the church* of this extent, the Holy Ghost has made the elders overseers to feed the church of God." On these practical reflections of our author, it may be remarked.

1. The number of pastors, necessary to form a council competent to all the purposes of gospel order, must determine the extent of the church in a vicinage. As this council must be competent to exercise judicial authority over one of its own members, if he should be accused, it would require at least five pastors to constitute a sufficient board. It would then require at least five of our present congregations to form a church on the proposed plan. And as the believers in these congregations should be in fellowship with each other; this church would in some places be spread over a great extent of territory; as, in some parts of the country, five orthodox churches in fellowship with each other cannot be found in a whole county.

2. A church of this form and extent would be of a description very different from that of a New Testament church. This was constituted to have but one house for public worship; to have but one communion table; and to form but one assembly on the Lord's day: and this church was a common charge to the several elders, if it had more than one, ordained over it. It had a centre, and visible bond of union. And all things in its external administration were adjusted in the best manner to maintain the unity of the spirit in the bond of peace. But how unlike this would a church be, were it formed on the plan proposed by Mr. E. H.? It would have several houses for public worship, several communion tables, and be divided into several distinct, and separate assemblies on the Lord's day: and each assembly would be considered as a component part of the church committed to one teacher, to enjoy his labors exclusively. Here is neither centre, nor visible bond of union.

3. A christian community of this description is not a church in the original and Scripture sense of the word. "There are in the New Testament but two original senses of the word *ecclesia*, (church) which can be called different, though related. One is when it denotes a number of people actually assembled, or accustomed to assemble together; and is then properly rendered by the English terms, congregation, convention, assembly, and sometimes crowd, as in Acts xix. 32, 40. The other sense is to denote a society united together by some common tie, though not convened, perhaps not convenable." When applied to believers, "it denotes either a single congregation of christians, in correspondence to the first; or the whole christian community, in correspondence to the second. But to any intermediate sense, between a single congregation, and the whole community

of christians, not one instance can be brought of the application of the word in sacred writ."* Now as a christian community including several distinct and separate congregations would be neither a single congregation, nor the whole community of christians, it would not be a church in the Scripture sense of the word.

But,

4. It might, with propriety perhaps, be called a diocess. A diocess, as the term is used in ecclesiastical writings, denotes a body of christians to the extent of several distinct congregations, or parishes. It was not till the fourth century that the diocesian plan of church order was established. Then each congregation in a town, province, or circuit, was allowed to act as a distinct body; to have its own elder, and its own place of worship, and communion. The several congregations of the diocess were considered as one body, not in relation to their respective teaching elders; but in relation to their bishop, who had authority over both them and their teachers. His authority over them all was the visible bond of union among them. Just so, a church formed on the plan of Mr. E. H. as it would be composed of several distinct congregations with their respective teachers, might, perhaps with strict propriety, be called a diocess. It would be one body, not in relation to their respective teachers; but in relation to their angel, their council of pastors, which would have "authority over both officers, and private members" of the whole diocess. This council, "abiding, competent to the trial of all cases that might occur, and responsible for doing it," would be instead of a bishop to create a visible bond of union. Hence,

It would be easily shown, that were our author's plan adopted, and carried into execution, it would destroy the individuality and distinctive principle of our congregational churches; deprive them of their present just claims on the apostolic churches as their model; and, in these perilous times of daring innovation, set them afloat without a pilot, and without an anchor. R. A.

* Campbell's Lec. on Ec. Hist.

SEARCH THE SCRIPTURES.

This is an injunction too weighty to be resisted. It cannot be neglected by any one, who loves truth, who reverences the authority of the Most High, or who is pursuing objects, which a being, destined for immortality, should seek. Who is there, that would fill his mind with sublime conceptions, or would be enraptured by elevated hopes? *Search the Scriptures*, for they speak of the Eternal, the Omnipresent, the Incomprehensible, the Almighty; they disclose a world, whose magnitude and splendor overwhelm with astonishment; they point to spheres of benevolent exertion, continually extending, and to scenes of pure joy, which constantly combine new objects to interest and delight.

Who is there, that turns away with abhorrence from the sight of himself; or who trembles in the reflection, that his character must be disapproved by One, who has power to destroy his body and soul in hell? *Search*

the Scriptures, for they exhibit a Savior, who was wounded for our transgressions, and bruised for our iniquities. They open to the view of the humble and the penitent a path, which leads to quietness, and peace, and glory.

Who is there, that weeps over his blasted hopes, his disappointed expectations, his frustrated plans; over the dissolution of endearing ties, and the complete desolation of all, that gladdened his heart? *Search the Scriptures*, for they bring to the wretched a joy unspeakable and imperishable.

Who is there, that looks back with grief and shame upon the slowness of his progress towards heaven, and laments his frequent deviations from the way, and his forgetfulness of the prize, which is before him? *Search the Scriptures*, for they will give you infallible direction, and present motives to quicken your diligence.

Search the Scriptures, and you will not substitute human systems in the place of the word of God, nor submit your understanding to any authority, but that of undeviating truth, nor attach importance to doctrines, which have not upon them the stamp of heaven.

Search the Scriptures, and you will learn to prove your regard for them by the gentleness and candor of your disposition, by your love of peace, by the uprightness of your conduct, by the wide influence of your benevolence, and by unfeigned piety and ardent devotion.

Search the Scriptures, and bringing every thing to this standard, the pretensions of men will not deceive you; when one commends himself, you will be taught not implicitly to confide in him; when he boasts of supporting a pure, a simple, a liberal, a rational, a scriptural religion, you will be able to judge whether it be so indeed, or whether he perverts Scripture, or reasons falsely, or is more liberal than the Author and Finisher of our faith, or contends for a simplicity and purity, which is only the exclusion of truths, alarming to the unholy heart, or humbling to the pride of intellect.

Search the Scriptures, and though the doctrines, which you find in them, should be pronounced absurd, should be declared to be long since exploded, should be reprobated as dangerous and abominable; and though the voice of men, who embrace different views, and claim to be lovers of peace and charity, should be somewhat loud and tempestuous, you may content yourself with saying, GOD IS WISER THAN MAN.

BEREA.

SELECTIONS.

[We request the attention of our serious christian readers, to the following judicious and seasonable remarks, from the Connecticut Evangelical Magazine, on a subject exceedingly interesting, at the present period, to the prosperity of our churches. EDITORS.]

ON DISCIPLINE IN THE CHURCH OF CHRIST.

AMONG many institutions in the church of Christ for preventing sin and reclaiming the disobedient, one is a salutary discipline, or the use of certain warnings and punishments on those who either are, or are supposed to be transgressors of God's law, and who live inconsistently with the doctrines, and example of our Redeemer. Several kinds of discipline were used in the Jewish church, which in its time, was the true church of God, of which no particular mention will now be made. In many discourses of our Savior and precepts delivered by those who spoke under his authority, a salutary discipline was instituted. This was designed to reclaim offenders, and warn others against imitating their heresies and ungodly practice. The subject of discipline hath caused much contention in the church from its establishment to the present day. It hath separated the church general into several great parties, and caused animosities in particular churches, which were wiped away only by the death of the actors. Passion can inflict punishment, while it is only patience and repentance can endure it. It is not the design of this paper to discuss the controverted points, where authority in the church of Christ is vested, nor by whom censures and punishments ought to be inflicted; neither certainly to determine the degree and extension of punishment, nor the evidence of repentance before an offender may be restored to the good charity of his brethren. Each of these would lead into a boundless field of controversy, while, after all, it is probable that each church or confederacy of churches would follow their own maxims. A point of much easier solution is now proposed. When christians of every denomination agree there is a want of suitable discipline in the church of God, why is there no more efficacy in what they say, and so little energy in what they do. When pious men lament the fault: when the most zealous of Christ's ministers preach; when partizans for particular forms of discipline are ready to break union with their brethren, who cannot in all things see with them eye to eye; when consistories, synods, and the most dignified councils, in large branches of the church consult and address; and when all consent they are right in the end proposed; why is there no greater effect from all the exertion than we behold?

If it be answered human depravity is the cause, this is doubt-

less true, but not a fair reply; for the depravity of men, in a sense, is the cause of all the evils, natural and moral, which have been in the world, from its beginning to the present day: yet many successful efforts have been made to stem the overwhelming torrent of its effects.

To answer the inquiries we must resort to a more simple process of reasoning, and to stable facts. We must look to the character of those who compose, and are leading members in those particular churches where salutary discipline is neglected. The general duty is not observed, and in every instance of neglect, we shall see that a majority are afraid of the institution. If judgment begins at the house of God, they know not where it will end. Many are willing to see a brother condemned, especially, if there hath been any animosity existing; to be condemned themselves would be very undesirable. Many are willing to have a brother's fault exposed who would not, for a world have their own characters scrutinized. One says, such a brother is an extortioner; but he fears to bring the charge, lest, in the end, his own books of account should be examined. Another fears his neighbor hath spoken falsely; but dare not begin an examination into sins of the tongue, least his own slander and enmity and unneighborly insincerities should be detected; and still a third is pained lest some one who is destitute of the grace of God should stain the communion to which he belongs; but dare not speak, lest in his own case, he should be unable to render a reason for the hope that is in him.

Others are deterred from their duty, lest it should bring upon them the reputation of being censorious people, or injure their business, or break the connexion which their young people have with families, which they hold to be a little more respectable in the world than their own. Thus we are led to see the fountain from which hath flowed a neglect of salutary discipline in the church from its first promulgation. The institution is excellent, admirably adapted to reclaim offenders, and warn all men; its inefficacy arises from the weakness, consciousness of personal sin, and fears of worldly detriment, in those to whom the execution is committed; and in the present state of things, it is not seen to whom the power may be intrusted more safely. All are willing that others should be censured for their visible transgressions; all are convinced that an ordinance of discipline is very fit in the church, and allow that a fault somewhere exists. What belongs to all is done by none. Some will go from house to house, lamenting and saying aspersive things of a brother, who is really guilty, and stops at this, thinking they have done their duty; whereas they have departed from it. Their propagation of the scandal farther than it had reached before, was a wrong thing, until they had previously used the means of discipline as we find them appointed by the great Head of the church. Suggestions of evil ought not to be made, where

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as well as watchmen over his soul. It is the duty of officers in the church to oversee generally, advise, reprove, and exhort, but it is not to be expected of them, that they become accusers in every matter of wrong suggested to them, then search a whole parish for evidence, and afterwards moderate in the body which is to pronounce sentence. Common sense dictates differently concerning the division of duties in every body, which is vested with judicial powers, where there are rights to be preserved, as well as sins to be punished.

But when will a salutary discipline be maintained in the church? never, until the ruling influence of the body is correct both in sentiment and practice: until this time there will be a scandalous omission of an important duty. Particular consciences may be grieved, and reverend bodies may address without any effect, that will be permanent. It is a want of the power of godliness, and not of information which causes the evil. Christians and churches, must endeavor to purify their lives and warm their own hearts in the spirit of love, before they are proper instruments of administering the discipline of Christ's house; and when this is done there will be little need of information how to proceed.

An important question on this subject arises. How far shall a christian who is conscientious, continue his connexion with a church where the duty of discipline is wholly neglected? To this question the writer can give no answer but the following: act not rashly and imprudently; act in the exercise of a good

conscience, and as, on most deliberate consideration, will be for the glory of God and the good of souls: neither deprive yourself the benefit of Christ's ordinances, because some, whom you cannot prevent, misuse them. Our divine Lord, on a certain occasion said, that the tares and the wheat must grow together until the angels of God separate them. An awful separation.

Messrs. Editors,

The following was some years since transcribed by a lady into her diary, and is now sent for insertion in the Panoplist, should it meet your approbation.

CHARACTER OF THE COUNTESS OF WESTMORELAND.

"A few days since I met with the character of the lady of one of the ancient earls of Westmoreland, written by her husband, and inscribed on the chimney wall of a large room at Budstone-place, in Kent, once the seat of that noble family. It was as follows.

"She feared God, and knew how to serve him; she assigned times for her devotion, and kept them; she was a perfect wife, and a true friend. She joyed most to oblige those, nearest and dearest to me; she was still the same, ever kind and never troublesome; often preventing my desires, disputing none; providently managing all that was mine; living in appearance above mine estate, while she advanced it. She was of a great spirit, sweetly tempered; of a sharp wit, without offence; of excellent speech; blessed with silence; of a cheerful temper, mildly governed; of a brave fashion to win respect and to daunt boldness; pleasing to all her sex; intimate with few; delighting in the best; ever avoiding all persons and places in their honor blemished; and was as free from doing ill as giving the occasion. She died as she lived, well; and blessed in the greatest extremity; most patiently sending forth her pure soul with many zealous prayers and hymns to her Maker; pouring out her affectionate heart in passionate streams to her Savior."

Behold the portrait ye fair, and copy the original. Then will your husbands praise you. And your names will be recorded, if not in the records of fame, in the Lamb's book of life.

Maine, ——. B. Y.

A GOOD CONSCIENCE.

What is there, in all the pomp of the world, and the enjoyments of luxury, the gratification of passion, comparable to the tranquil delight of a *good conscience? It is the health of the mind.* It is a sweet perfume, that diffuses its fragrance over every thing near it without exhausting its store. Unaccompanied with this, the gay pleasures of the world are like brilliants to a diseased eye, music to a deaf ear, wine in an ardent fever, or dainties in the languor of an ague. To lie down on the pillow, after a day spent in temperance, in beneficence, and piety, how sweet is it! How different from the state of him, who reclines, at an unnatural hour, with his blood inflamed, his head throbbing with wine and gluttony, his heart aching with rancorous malice, his thoughts to-

tally estranged fromHim who has protected him in the day, and will watch over him, ungrateful as he is, in the night season! A good conscience is, indeed, the peace of God. Passions lulled to sleep, clear thoughts, cheerful temper, a disposition to be pleased with every obvious and innocent object around; these are the effects of a good conscience; these are the things which constitute happiness; and these condescend to dwell with the poor man, in his humble cottage in the vale of obscurity. In the magnificent mansion of the proud and vain, glitter the exteriors of happiness, the gilding, the trapping, the pride, and the pomp; but in the decent habitation of piety is oftener found the downy nest of heavenly peace; that solid GOOD, of which the parade of the vain, the frivolous, and voluptuous, is but a shadowy semblance.

Christian Philosophy.

REVIEW.

Two Sermons, delivered in the Presbyterian Church in the city of Albany, on Thursday, Sept. 8, 1808; *being the day recommended by the General Assembly of the Presbyterian church in the United States, for Fasting, Humiliation, and Prayer. By* JOHN B. ROMEYN, A. M. Albany, Backus & Whiting. 1808.

AMONG the dark "signs of the times," it is encouraging to find *one* omen, that has an auspicious aspect on the interests of the church of Christ, and of our threatened country. A spirit of prayer and supplication is always *a token for good.* When in "troublous times" civil rulers neglect to summon the attention of their people to the duties of humiliation and prayer, it is pleasing to see ministers and churches voluntarily attentive to these duties. By these discourses it appears that the General Assembly of the Presbyterian Church in the United States recommended the observance of a day of fasting, humiliation, and prayer,

"To beseech the Ruler of the universe that, for Christ's sake, he would be pleased to avert the calamities with which we are threatened: that he would restore harmony to the contending nations of the world: that he would pour out his spirit on our own churches more generally and abundantly: bless the efforts that are making to christianize the heathen, and to extend the blessings of the gospel to the destitute inhabitants of our land."*

Pious example! and worthy the imitation of other religious societies, at this perilous crisis. The Christian, who can slumber in this tempest, may pertinently be addressed in the language of the shipmaster to Jonah, *What meanest thou, O Sleeper? Arise, call upon thy God, if so be that God will think upon us, that we perish not.*†

* *The words used by the General Assembly.*

† This review was written in February, previously to the auspicious events, which have put a new face on our public affairs. How far such religious exercises, as are here commended, may have contributed to so happy a change, is not for us to decide.

An advertisement, prefixed to the Sermons, satisfactorily accounts for the publication of them; but we could wish one sentence of it had been expunged. If the author did not "imagine this production" would "survive the moment which gave it birth," he ought to have consigned it with all humility, to the grave. We cannot, however, but consider the community, under great obligations to the "Session and Corporation of the Presbyterian Church in Albany," for preventing such infanticide.

The text of these discourses is from ISAIAH, XXVI. 20, 21; *Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.*

After an appropriate and serious introduction, the Preacher proposes, I. To investigate the fact stated in the text, and ascertain how far it is applicable to the present times: II. To illustrate the exhortation given; and enforce it, by way of improvement, on the present solemn occasion.

He considers the text, "from the strong expressions used," as referring "to a retribution more full than any that has yet happened; and judges it applicable to the judgments of heaven on mystical Babylon. In the course of discussion, he asks:

"Are there not indications of uncommon wrath against mystical Babylon, in the present day? Does it not seem as if the Lord had come out of his place to visit the inhabitants of the earth for their iniquity? What a frightful scene does our age exhibit! I might almost say, the world is in arms. History produces no parallel to the events now passing on the theatre of action. Never, since time began, have interests so immense been at stake. Revolution has succeeded revolution. We have heard the crash of one kingdom after another. Wars are carried on in quick succession, with awful slaughter, and consequences of the last importance to Europe. Every vessel which reaches our shores brings some news of fresh disasters in that part of our globe—of a battle fought—of a monarchy terminated, or a nation subdued. Are not these events the judgments of God to impress upon the world the long forgotten lessons of righteousness? But where is their weight principally felt? On what countries have they been poured forth? Is it not on those which have been connected, and still are, with the Roman hierarchy? Is it not within the bounds of the territory of the fourth empire which Daniel saw? Cast your eye on the map of Europe, and you will find an answer. The indignation of the Lord began in France—it has marched in awful majesty, over Germany—it has fallen with tremendous force on Northern Italy—it has overwhelmed Switzerland and Holland; and now, like a tempest, it is beating on Spain and Portugal. The seat of the wars, which have sprung from the French revolution, have been chiefly in Germany and Italy; and what places have been more devoted to the grand apostasy than these and France, if we except Spain and Portugal?"

In speaking of the *instruments* of the divine judgments, the preacher makes a judicious distinction; which some, even among professed christians, seem not to understand, and which others, for political purposes, very criminally disregard.

"Let none imagine" says he, "that I justify the conduct of the revolutionary leaders of France, who beheaded their king and drove his connexions from the country: or of the scourge of God, who has crippled, by fraud and violence, the power of the house of Austria.—Like Sennacherib, they have been the rods of Jehovah's anger:* but no thanks to them; they

* *Isaiah* x. 5.

meant not so. Because they are the instruments of God's vengeance, we are not to defend them in their iniquity. As well might a Jew, in the days of Hezekiah, have said of Sennacherib, that it was in vain to oppose him, for he was raised up to punish the nations, as any one in the present day may say so of the furious, the insolent, the unprincipled oppressor of Europe. Nay more; if it be correct to put no hindrances in his way, but on the contrary to favor his plans, because we think he is marching in a course prescribed by God, the witnesses to the truth, who opposed the grand apostasy, which they knew would last for 1260 years, were guilty of a crime. But no; they were right; and so are they right, who now stand in the breach to defend their privileges, and their very existence against destruction. We know not the secret will of God, but must be guided by his revealed word. To say that this bids us to countenance fraud, robbery, and murder, is blasphemy; it is an outrage on the God of heaven. The iniquity of the offending nation does not justify the iniquity of the punishing instrument."

While he considers England, as having

"To answer for much blood of protestants unrighteously spilt, under the Stuart family," he hopes, "the expulsion of that deluded family, and the establishment of a toleration since the revolution, have wiped away her guilt. At present."

He proceeds, in a strain of animated eloquence,

"The nation exhibits a noble spectacle of christian magnanimity, and of the most diffusive benevolence. I speak not now of her many charitable institutions, or of her incorporated societies for propagating the gospel, which have long existed; but her exertions of late years:—exertions made amidst her wars and under the heavy expenses of supporting them—for extending the blessed Redeemer's kingdom, and for ameliorating the distresses of suffering humanity: to these I refer. From her different missionary associations, messengers of the Cross have gone forth to heathen lands; so that at this time the offers of pardon are made to the stupid Hottentot, the credulous Hindu, and the wandering Tartar!—Yes, at this time, from the Cape of Good Hope, to where the Ganges rolls its waves, the prayers of those who were ready to perish, but for her aid, are ascending to the throne of mercy, supplicating blessings on all her borders. To her charities the poor Germans can certify, whose lands had been ravaged, whose substance had been taken away, and whose very food was exhausted by the legions of Bonaparte. For their assistance immense sums have been raised, from time to time, and distributed according to the best information. But the most magnificent display of her zeal for the cause of God, we behold in the Bible Society, composed of members from among her nobles, her prelates, her clergy, her citizens. By their means the word of life, the scriptures of the Old and New Testament, are circulating in different languages, throughout the different parts of the old world. Incalculable are the benefits which must ultimately flow to mankind, from this admirable institution; this institution, pre-eminent in the felicity of its design, and the grandeur of its measures! Whilst it unites christians of all denominations, in the former, by the latter it aims, not at the temporal good of a few individuals, but at the eternal salvation of millions of the human race. Exertions of this kind will immortalize the memory of Britain, whilst it affords the strongest ground of confidence in her present safety."

"I consider her (p. 23.) as the only remaining national witness for the truth in Europe—as the last bulwark of the protestant interest there. When she falls, that falls with her."

Mr. Romeyn follows Faber, in supposing the Emperor Napoleon to be the eighth head of the Roman beast; and observes,

"By one of the emperors of this line, it seems, the witnesses are to be slain, and the Roman hierarchy established with additional splendor and power, though only for a short time."

Here he takes notice of the following particulars: 1. The witnesses commenced their testimonies with the rise of the grand apostasy. 2. The catholic superstition, in all its disgusting features, is restored in France by the emperor, and is intimately and inseparably connected with his authority. 3. A popish cardinal is appointed by Napoleon to be chief of the

church over all the congregations in the Rhenish confederation, and he has actually been acknowledged as such by all the protestant princes. 4. Napoleon has constituted a professedly popish government over Holland, Switzerland, and the Rhenish confederation.

Mr. R. believes, in opposition to "many worthy persons of former times, as well as present," that the death and resurrection of the witnesses is not yet past. In support of his opinion, he offers the following arguments: 1. No calamity has yet befallen the true church by the hands of THE MAN OF SIN, THE SON OF PERDITION, which answers in a satisfactory manner, to the symbolical representation of slaying the two witnesses. 2. The witnesses still prophesy in sackcloth, that is, the true church is still in a suffering, depressed state. 3. The witnesses, it is expressly said, will be slain, not when they shall have finished their testimony, as we read, but when they shall draw near the close of it. To these arguments he adds the opinion of the great archbishop Usher, and of other eminent and pious men.

Mr. R. proceeds (SERM. II.) to consider the causes by which "such an awful state of society" will be produced. Some of the leading causes, he thinks, may be found in the existing circumstances of the world at the present day. 1. Desolating wars constitute one feature of the times. 2. Skeptical Philosophy. 3. The improper use which may be made of the art of printing, is another moral cause, calculated to produce the event. 4. The lukewarmness of the protestants generally, as to the points of difference between them and the Roman catholics.

"These points," says the preacher, "are of essential importance, if the church of Rome be really, what we know she is, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. For a long time after the glorious reformation, they were considered in this light by our pious forefathers in Europe. Unhappily in our day, a false charity—an insidious liberality of sentiment, which confounds the eternal distinctions of truth and falsehood, has infected protestants. They no longer view with abhorrence, the blasphemy and idolatry of the papal hierarchy; but consider them trifling errors—mere venial mistakes. The cause of this is to be sought for, in that indifference to religion, which, although for years back it has stamped their conduct in Europe, was more especially conspicuous immediately before the French revolution. The political, commercial, and economical subjects of inquiry then universally fashionable, had almost entirely banished theology from the attention of all classes among them, except the clergy: and even they, in too many places, caught the infection of the times. Hence they adopted a philosophical mode of preaching, which, by keeping Christ out of view, increased the general indifference to the truth as it is in Jesus. A gross ignorance of the essential doctrines of the gospel, and even of the evidences on which its authenticity rests, began to prevail.* Errors of the most awful kind were embraced, and met with little opposition. The public and private worship of God was shamefully neglected, by vast multitudes; and a life of faith in its native simplicity, was to be seen only here and there, emitting its light, like a solitary candle amidst a wide region of surrounding darkness. Piety was hardly visible in the courts of their princes, and met with a cold, inhospitable reception among their nobles. In the middling classes of society, she was still to be found, and among the poor; but her influence was declining fast, through the force of abounding iniquity. Like the blessed Redeemer, from whom she comes forth, she stood in the midst of her own people, a stranger, friendless and forlorn, whom they knew not.

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* *Dr. Brown's Appendix to Leland's View of Deistical writers.*

course he makes this natural and striking transition :

"What ample matter for serious meditation, does the state of the world afford us! The thoughtless multitude, however, view the passing scenes, portentous as they are, with feelings wholly political. Believers alone, recognize in them, the righteous judgments of Almighty God. Filled with anxious cares and solemn apprehensions, they tremblingly ask, what must we do in this trying season? Where must we betake ourselves for refuge, from this storm of divine vengeance? An answer to these questions will be found in the

"Second general head of discourse; which was—to illustrate the direction given in the text, and enforce it by an improvement, suitable to this solemn occasion."

Mr. R. considers the direction of the prophet as suggesting the idea of chambers of distinction, into which the people of God must retire; chambers of safety, in which they must be secured; and chambers of devotion, in which they must be suitably employed. After an interesting illustration of each he proceeds:

"The direction is suitable to you, believers, in this assembly, and to all our brethren in this land. The signs of the times portend evil, and the voice of our master bids us to hasten to our chambers. I have already said, that God is angry with us; and I now ask, has he not cause for his anger? As a people, we have not, indeed, shed the blood of his saints. But, have we not, like Israel, kicked back, and lightly esteemed the rock of our salvation? Prosperity has made us proud, luxurious, and immoral. We say unto God, by our conduct, depart from us, we desire not the knowledge of thy ways. Every kind of iniquity prevails among us. We are guilty of numerous and aggravated NATIONAL SINS."

A few of the more prominent sins of this character are then mentioned;

"The prevalence of infidel principles, especially among our rulers, and leading men; neglect of religious ordinances, and consequent ignorance of gospel truth; inordinate cupidity after wealth, for its own sake, or for the gratification of sinful propensities; our political dissentions; and election of men avowedly immoral and irreligious to office."

Each of these national sins is elucidated in a serious and affecting manner. After mentioning the last of them, the preacher proceeds:

"The fact is notorious, for it is defended as correct conduct. The conclusion arising from this fact, is obvious—that OUR MORAL STATE IS CORRUPTED: FOR IF WE DID NOT, AS A NATION, LOVE SIN, WE SHOULD NOT CHOOSE ACKNOWLEDGED TRANSGRESSORS FOR OUR RULERS. In one particular, this national crime has reached an alarming height: I mean in regard to duelling. That nefarious practice is forbidden in our laws, as well as those of God. Yet, in defiance of this, we find duellists in our courts of justice! and in our halls of legislation! They are caressed by the great; they are admired by the vulgar; they are noticed in our papers. Instead of the stamp of infamy being affixed to their name and memory until they repent, they are encircled, by public opinion with a species of glory. This shews, that public opinion, with us, is enlisted on the side against God and virtue. Surely, no man, stained with a crime of this kind, ought to be countenanced or elected to an office; nor ought any immoral or irreligious man: for eternal truth, Jehovah himself, hath said, 'When the wicked beareth rule, the people mourn.'*

"Think not that I desire the establishment of any particular denomination of christians, by law, or the introduction of a religious test. No; by no means. Christians, your conscience is all the test I want. If that is alive, you dare not, as you value the presence of your God, countenance a man, who you know blasphemes your Redeemer! and who, by his impiety, seeks the destruction of your fondest hopes. If the consciences of christians in this respect throughout our land, had been ever thus alive, they would have paid more deference in time past, to the character, which God himself, by his servant, has drawn of a good magistrate. 'He that ruleth among men must be just, ruling in the fear of God."†

The conclusion of the dis-

* *Prov.* xxix. 2. † 2 *Sam.* xxiii. 3.

courses is solemn and monitory, becoming equally the subject and the occasion.

From this outline a judgment may be formed of the merits of these Sermons: which will abundantly compensate the purchase and perusal. They will be found to unite comprehensiveness of design with extent of knowledge; energy of thought with strength of expression; method of arrangement with perspicuity of style; and evangelical truth with impressive eloquence.

Notes are subjoined, which are not merely illustrative of the Sermons, but intrinsically valuable. They discover close thought and extensive reading, on the subject of the Church of Christ; whose past history, present state, and future fortunes, justly claim the profound attention of every christian believer, and especially of every christian minister.

In the application of prophecy to present and future events, Mr. R. may be thought somewhat chargeable with that temerity, which, in less skilful hands, has been essentially detrimental to the cause of truth. The boldness of some recent expositors has prematurely broken the seal of prophecy, and affected to discover and divulge *the times* and *the seasons*, *which the Father hath put in his own power*. According to their expositions, the prophetic books are little better than journals of military and political occurrences, as remote probably from "the mind of the Spirit," as from the thoughts of the holy seers. The rule, prescribed to a pagan *Vates* for the construction of a poem, deserves, surely, not less regard in the exposition of a sacred *Vates*, an inspired prophet:

> *Nec deus interest, nisi dignus vindice nodus*
> *Incident.*

That Mr. Romeyn has, in some degree trespassed this rule both in his premises and conclusions, will probably be the opinion of some of his judicious readers.

The *date of the commencement* of Antichrist, it is obvious, must determine the time of his destruction; because the whole period of his reign is fixed by the "*pure word of prophecy*" to 1260 prophetic days, or solar years of his origin. For that date, Mr. R. mentions two epochs, which he considers as supported by the strongest arguments. The one is A. D. 606, when Phocas, emperor of Constantinople, constituted Boniface, the bishop of Rome, universal bishop, or supreme head in spiritual matters; the other is A. D. 756, when Pepin made a grant of the Exarchate of Ravenna, and of a district of country along the Adriatic, called the Pentapolis, to the Pope, by which he became a temporal prince. In either case, Mr. R. says, "it is evident that we are not far from the end of the whole period." Again (p. 26.),

"The witnesses are to be slain when their testimony is just finished; which will be towards the end of 1260 years, the period of the grand apostasy. If that be near its close, their death cannot be far off. Either the present generation, or that which succeeds it, will probably see the doleful period."

Again (p. 34.),

"In all probability half a century at least will elapse, before this, that is, be-

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ally coincides with the
iciple of bishop NEW-
TON, That the event is the only sure expositor of prophecy. While we soberly interpret the prophecies of Scripture relating to the present and future times, we should take heed, not to be wise "above what is written." The apostle Paul found it necessary to caution the christians of his time *not to be shaken in mind, or troubled, neither by spirit, nor by word, nor by letter*, as from him, *as that the day of Christ* was *at hand*, 2 Thess. ii. 2. Some of the fathers of New England, a century and a half ago, apprehended that the destruction of Antichrist was very near. Erroneous constructions of prophecy, when detected by expositors, or confuted by events, tend to shake the faith of believers, give confidence to sinners, and furnish triumph to infidels. It is conceded by Mr. Romeyn (p. 15.), that "preparations" for the final destruction of Antichrist "will be making many years previous." How many years will be allotted to this preparatory work, God only knows. According to the opinion of bishop Newton, Mr. Lowman, and other eminent divines, about one hundred and ninety years of the reign of Antichrist yet remain; for they fix the termination of that reign about the year of Christ 2000. It is indeed remarkable, that Mr. Romeyn himself observes (p. 66.), that "the 1260 years of the reign of the MAN OF SIN must, in all probability, terminate at or about the year 2000 of Christ, or 6000 of the world." Should this be the fact, neither "the present generation," nor "that which succeeds it," will

probably see "the doleful period" of the slaying of the witnesses, which is but very shortly to precede the final destruction of Antichrist.

Let not *the trumpet* therefore *give an uncertain sound;* nor the watchman, a premature alarm. The cause of Christ gains nothing by factitious aid. Motives, by which to excite sinners to repentance and saints to vigilance, can never be wanting. To the one it may always be said: *Behold, now is the accepted time; behold now is the day of salvation!* To the other: *Knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light.* The one are to be persuaded by those "terrors of the Lord," which are actually exhibited in his word; the other, to be animated and comforted by those "exceedingly great and precious promises," which are there recorded. Meanwhile the care of the Church may confidently be left with HIM, who hath founded it on a rock, and who hath assured us, that the gates of hell shall not be able to prevail against it.

In confirmation of our strictures on the discourses under Review, the judgment of the learned and sagacious MEDE deserves serious regard. "From which of these beginnings of the apostatical times," says that eminent expositor, "or whether from some other moment within or between them the Almighty will reckon that his computation of these ὑςέροι καιροὶ, which ended will finish the days of the Man of Sin, I curiously inquire not, but leave unto him who is Lord of times and seasons: nor do I think that the Jews themselves could certainly tell from which of their three captivities to begin that reckoning of 70 years, whose end should bring their return from Babylon, until the event assured them thereof."* With this judgment on the precise subject before us, coincides the judgment of a recent writer of celebrity on the subject of *all unaccomplished prophecy*: "When the accomplishment of a prophecy is still future; when once the general subject is ascertained, at that point interpretation ought to stop for the present, reverently expecting the farther comments of time, the authorized and infallible expositor.†

On the whole, we think Mr. Romeyn's own account of these discourses (p. iv.) just and accurate:

"The conjectures started concerning the revival of popery, and other subjects connected with it, may prove, in the issue, erroneous. The moral and religious truths, however, advanced and enforced, are those of the gospel of Jesus Christ, and deserve serious consideration in the present awful crisis."

* *Apostacy of the latter times*, p. 85

† *Critical Disquisitions on the* xviiith *Chapter of Isaiah. By the Bishop of Rochester*, 1799.

A Discourse, delivered before the Society for propagating the Gospel, among the Indians and Others in North America, at their Anniversary Meeting in Boston, November 3d, 1808. *By Abiel Holmes, D. D. Minister of*

First Church in Cam-
idge. Boston: Published
Farrand, Mallory, & Co.
. 68. 8vo.

is the general expectation
ristians, that the time is
ar distant, when the sound
e gospel shall be heard, and
wer felt, by all the nations
e earth. There is not, how-
an unity of sentiment with
ct to the future condition
e church, during the inter-
which must precede the
er day of glory."

ne able divines suppose,
the "*slaying of the wit-*
" is yet to come; and
before the true gospel shall
ne triumphant throughout
rth, the "*man of sin*" shall
alted to a greater height,
he has ever yet attained.*
s, among whom it would
to us, may be numbered
thor of the sermon before
ew the present peculiar
erity of the church, and
nergetic measures, which
ken in different parts of
ristian world, to propa-
ne knowledge of the truth,
oductory to the universal
of the gospel.

attention to the subject
sions, and *Missionary So-*
, will lead us to see, that
ch has been done, with
to these two impor-
bjects, within fourteen
as was done for almost
y centuries before; par-
ly, if we except the labors
Jesuits. From these, and
ther considerations, which
esent design does not per-

mit us to specify, we are inclined to think with the author of this sermon, that "*the time will not tarry*," when all nations shall know, and obey, the truth as it is in Jesus.

If this opinion be correct, there is a peculiar propriety and encouragement, in preaching sermons for missionary purposes, and endeavoring, by every lawful means, to call forth the charity and the exertions of the public, in favor of spreading the gospel. We will not say, that if the "slaying of the witnesses" be yet to come, it would not be our duty sedulously to propagate the knowledge of salvation. We know not when that time will arrive, if it be still future; and the salvation of one soul is a reward, infinitely beyond all the labors already bestowed, or which can be bestowed upon missionary purposes. Yet, if the opinion, maintained by some that the protestant religion within a moderate period of time, will become *visibly extinct*, and the kingdom of the beast be universal, should be generally received and embraced, we apprehend the hand of death would be laid upon that zeal and active benevolence, which are springing up to life, in many parts of the christian world.

The sermon before us, we think, is judiciously calculated, to promote the missionary cause. The text is selected from the 72d Plalm, 17th verse. "*His name shall endure for ever: His name shall be continued as long as the sun: And men shall be blessed in him; all nations shall call him blessed.*"

After some introductory re-
marks, in which the author vin-

the two sermons, by Rev. J. B.
reviewed in the preceding

dicates the application of this text, to the Messiah, he unfolds the subjects which he intends to illustrate. He proposes, 1. *To shew the perpetuity of Christ's name.* 2. *The blessings of his kingdom.* 3. *Its extent.*

Under the first head he has shewn, that the *being* and *government*, and *church* of Christ, are perpetual. From the establishment of these three facts, the inference is drawn, that his *name* will be *perpetual.* "His *existence* will *preserve* it, his *subjects* will *confess* it, and his *church* will *celebrate* it, *for ever.*"

The *eternal existence* of Christ is expressly asserted, and proved. We cheerfully accede to this important truth. But we apprehend, that the being of Christ is not eternal, in the same sense, that his kingdom and church are. These last commenced with the existence of creation; and are eternal only in the *prospective* sense, if we may be allowed this expression. The first is eternal, both in a *retrospective* and *prospective* sense. The texts which are cited, in proof of the perpetuity of Christ's being prove, and we apprehend were plainly designed to prove, his eternity, in the sense just mentioned. It might have been sufficient, for the design of the text, to shew that Christ *will be* eternal. But as nearly all the texts, which relate to this subject, shew that he has existed from everlasting, as well as that he will continue to exist; and as *omne majus continet minus*, we feel no objection to the illustration, or the reasoning as it now stands. We would simply suggest, whether it might not have been proper, to notice a difference between the perpetuity of the *being* of Christ, and *that* of his *kingdom* and *church.*

On the second clause of the text it is justly remarked, that the word translated *continued*, "strictly signifies *propagated.*" In the author's remarks upon this, he gives a succinct account of the propagation of religion, in different ages of the world; and justly observes with respect to the rapid spread of christianity, that "no adequate causes can be assigned for it without recourse to that *divine agency*, to which the sacred historian ascribes it."

Under the second head, "*The blessings of Christ's kingdom,*" we have a brief, but pleasing account, of the blessings conferred upon us by the gospel. The author's plan did not permit him to dwell long, on this part of his subject. He has said enough, however, to satisfy us, that the *light of nature and of philosophy*, the hobby horse of modern infidels and skeptics, is not regarded by him, as sufficient, or equal to that of revelation. The feebleness, the darkness, and the inefficacy of human wisdom, to guide the inquiring soul into the paths of peace, are properly noticed, and duly estimated. We presume Dr. Holmes does not think it a matter of little consequence, whether "Jehovah, Jove, or Lord," be worshipped. He justly considers it as the preeminent glory of christianity, that it has shed its light and salvation, over a benighted and perishing world.

With respect to the "*extent of Christ's kingdom*" which is the third division of the sermon,

hor has shewn, by judi-
nd sufficiently numerous
ons from the Scriptures,
shall yet embrace *all*
ions of the earth. This is
ne, which is so often and
ıly taught, in the word
, that we think there can
ropriety, in explaining it
ɔy considering the lan-
ı which it is conveyed, as
figurative and hyper-

ı the doctrines of the text
laid down, and establish-
author deduces several
ıences. 1st. *We per-*
e inestimable privilege of
spel. 2d. *The duty of*
ıting the Gospel. And
hat encouragement is giv-
o propagate the Gospel.
:r the last reflection, the
adverts to the zeal and
of former and primitive
aries among the Indians,
country. He urges, with
; engagedness, the neces-
continued exertion, for
ssionary cause. He de-
the success with which
forts are crowned, in the
world, and concludes,
aring his persuasion, that
e will come, and will not
when the kingdom of
shall fill the whole earth.
ould, with great pleasure,
ibe the two last elegant
mated paragraphs, of this
, did our limits permit.
: have been so particular,
ling the divisions of the
se, that we must desist.
he whole, we hesitate not
we have derived much
e and satisfaction, from
:ourse. It is simple, and
ted. It aims at no false
ɔr, and puerile elevation
of style, without elevation of thought. At the same time, its language is chaste and appropriate. We think the author is peculiarly happy, in his introduction of scriptural language. The frequency of this, instead of appearing formal and awkward in him, serves to enliven the discourse, and fortify every part of it.

We sincerely wish, that the object of this discourse may be promoted by it. It is a candid and scriptural appeal to christians, respecting the importance of making exertions, in the missionary cause. We feel a decided approbation of every lawful effort, which is made to disseminate the blessings of the gospel of peace. When we view the little company of disciples at Jerusalem, after the ascension of Christ, going forth with a zeal, worthy of their cause, to preach repentance and remission of sins; when we see them, without political influence, or wealth, and in opposition to all the powers of earth and hell, carry the glad tidings of salvation, to the ends of the earth; we blush for the desponding thoughts, which ourselves and others too frequently indulge, respecting the future progress of christianity. "Jesus Christ is the same, yesterday, to-day, and for ever." He is the same protector of his church now as then. His Spirit has the same power. And though we do not look for miracles, now, like those in the primitive age of our religion, yet we do not think the progress of the gospel, when christians cheerfully and vigo ously unite their prayers and exertions, to diffuse its blessings, *less certain* now,

than in the days of the apostles. We earnestly pray, with the author of this sermon, that "*the Lord would send prosperity*" to the Missionary Society of which he is a member, and crown all their efforts to propagate the knowledge of truth and salvation, with abundant and glorious success.

Some instructive notes, and an appendix, containing an account of missions, and a list of the members of the Society for Propagating the Gospel, are added. These last may form accurate and interesting records, for some future ecclesiastical historian, who may wish to trace the history of missionary societies to their origin.

RELIGIOUS INTELLIGENCE.

AMERICAN BIBLE SOCIETIES.

Prompted by the noble example of "The British and Foreign Bible Society," some years since established in London, two similar Societies have been recently established in the United States; one in Philadelphia, the other in Connecticut, whose constitutions follow.

PHILADELPHIA BIBLE SOCIETY.

THE subscribers, having taken into consideration the inestimable value of the Revelation which it hath pleased GOD to make to our world, of his existence, character, will, works, and grace in Jesus Christ, in the Bible, and of the great benefits to be expected from the distribution of it among persons who are unable or not disposed to purchase it, have agreed to form themselves into a society for that purpose, to be called

THE BIBLE SOCIETY.

1. The Bible selected for publication or distribution shall be without notes; copies of it in all the languages in which it is calculated to be useful, shall be distributed, when deemed necessary by the Society.

2. Each person who becomes a member of the Society shall pay five dollars at the time of subscribing the constitution, and two dollars every year afterwards. Persons who subscribe fifty dollars or more, shall be members during life, without any further contribution.

3. The business of the Society shall be conducted by twenty-four managers, who shall, after the first election, be chosen annually by ballot, by the members present, on the first Monday in May, and who shall, within three days afterwards, meet and choose a president, four vice-presidents, two secretaries and a treasurer, out of their own body. Seven of the managers shall be a board for all transactions, except the appropriation of money above the sum of five hundred dollars, when thirteen shall be necessary to constitute a board. They shall make by-laws for the government of the Society, correspond with other Bible Societies, keep an account of the receipts and disbursements of money, and lay them annually before the public, with an account of the issue of their labours in the great object of the Society.

4. A special meeting shall be called at any time by the president, or by any three managers, with the concurrence of the president, or one of the vice-presidents.

5. No alteration of this constitution shall be made, without the concurrence of a majority of the members, met after due notification.

MANAGERS.

Right Rev. *William White,*
Rev. Dr. *F. H. C. Helmuth,*
Ashbel Green,
Joseph Pilmore,
William Staughton.

James Gray.
Rev. *Archibald Alexander,*
Thomas Ware,
Philip F. Mayer,
Samuel Helffenstein,
Joseph Zesline,
Jacob J. Janeway,
Dr. *Benjamin Rush,*
Mr. *Edward Pennington,*
Peter Vanpelt,
Robert Ralston,
George Krebs,
Laurence Seckel,
William Shufflebottom,
Thomas Allibone,
Francis Markoe,
Frederic Shincle,
Thomas Montgomery,
Benjamin B. Hopkins.

NNECTICUT BIBLE SOCIETY.

ıTICLE I. The Society shall be d, The Connecticut Bible Soci-

The circulation of the Holy)tures shall be its only object. common version of the Bible, mpressions that combine cheap- with plainness, without note or nent shall be selected. In the nplishment of this great object, ociety shall be at liberty to co- ıte, as opportunities shall offer, any other Societies formed for ame purpose.

The annual payment of three rs shall constitute the person g that sum, a member of the ty: And the payment of forty rs shall constitute the person, ıcing that sum, a member for without any further payments.

. Every member of the Society be entitled to receive two Bi- annually, provided he apply for ame, to the directing commit- vithin six months from the time e annual meeting.

. Any sums of money, which at any time, be subscribed paid, either smaller or larger those necessary to constitute bership, will be thankfully ac- d, and with religious strictness,)priated in the same manner the monies which shall be paid e members themselves.

A committee of seven called, Directing Committee, shall be n yearly. Guided by the first article, they shall purchase Bibles, and superintend the distribution of th[illegible] for the Society. They shall meet in Hartford, as soon as convenient, after they shall be chosen; and thence by their own adjournments through the year. A majority shall constitute a quorum for business; and two may adjourn from day to day. They shall choose of their number, a moderator and a clerk, for a term not less than one year. The clerk shall record the doings of the committee, and lay them before the Society at its annual meetings.

VI. The Society shall annually choose a president, vice-president, treasurer, and secretary. At every meeting, the president; or if he be absent, the vice president; or if both be absent, a member chosen for the session, shall preside. The secretary shall keep a record of all the Society's doings, and shall correspond in their name.

VII. The treasurer shall keep the accounts of the Society, receive their monies; pay the orders of the directing committee; and annually report, to the Societythe state of their funds.

VIII. No person, holding an office, or offices, under this Society, shall receive any pecuniary compensation for his services.

IX. The stated annual meeting of the society shall be holden in the city of Hartford, on the second Thursday of May at nine o'clock in the morning. A majority of the members present shall be competent to the transaction of business. An extraordinary meeting of the Society may be called by the president; or, in case of his disability, by the vice-president; at the request of twelve members Notice of such meeting shall be given in, at least, two newspapers of Connecticut; and as much as two months previous to the holding of the said meeting.

X. Two thirds of the members present in any annual meeting may make alterations and amendments of this constitution.

With pleasure we extend the knowledge of the following interesting correspondence which we copy from the *Evangelical Intelligencer*, for April, 1809.

AT A MEETING OF THE COMMITTEE OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

January 16, 1809.

"EXTRACTS from two letters from Robert Ralston, Esq. addressed to Josiah Roberts, Esq. were read, dated Philadelphia, November 10th, and December 13th, 1808, containing an account of the measures which had been successfully adopted to procure the formation of a Bible Society in that city, on an extensive scale."

"A letter was also read, from Robert Ralston, Esq. treasurer of the Bible Society, instituted at Philadelphia, on the 12th of December, 1808, addressed to this committee, announcing the formation of such a Society, inclosing a copy of its constitution, and soliciting the countenance and assistance of this society, as an encouragement to vigorous exertions in America."

"*Resolved unanimously*, That the sum of two hundred pounds be granted to the Bible Society at Philadelphia, and that it be communicated to the members of that Society, that this committee will extend their aid to them, in proportion as they can extend the sphere of their operation" Extracted from the minutes,

JOSEPH TARN, assistant sec'y.

From the Rev. John Owen, Secretary of the British and Foreign Bible Society, to Robert Ralston, Esq.

Fulham, near London, Jan. 25, 1809.

DEAR SIR,

I HAVE great pleasure in reporting to you the high satisfaction which the committee of the British and Foreign Bible Society received from your communication relative to the Bible Society, recently formed at Philadelphia, of which you are the treasurer.

The committee considered the intelligence as announcing an event from which through the divine blessing, the most auspicious consequences may be expected to result. Under this impression they immediately voted the sum of two hundred pounds, in aid of your funds, and as a testimony of their readiness to afford you the desired encouragement with the least possible delay.

It was the unanimous disposition of the committee, to have manifested their respect for your undertaking, by granting you a pecuniary supply upon a much larger scale: but they were restrained from indulging it, by the consideration of those limits which you appeared to have prescribed to the plan and designation of your Bible Society. Had it entered into your views, to comprehend as many provinces as could be brought to concur with you in one institution, of which Philadelphia might be the centre, the committee would have regarded your plan as better adapted to the accomplishment of your object, and would gladly have extended to it a proportional degree of pecuniary encouragement. As it is, they very cordially hail, in in its limited engagements, the "day of small things;" and confidently trust, that you will be stimulated to give it as much enlargement, as the local circumstances of your country will admit.

Proceed therefore, dear sir, in giving to your infant institution, every possible degree of latitude and efficiency. Hold out the Scriptures in their naked simplicity, as a rallying point to the several denominations of christians in the American union: and reckon, in the prosecution of this glorious work, upon the blessing of God, the prayers of all good men, and the cordial co-operation of the British and Foreign Bible Society. I am, dear sir, yours very faithfully,

JOHN OWEN, secretary.

Robert Ralston, Esq. treasurer to the Philadelphia Bible Society.

Extract of a letter from Josiah Roberts, Esq. of London, to Robert Ralston, Esq. treasurer of the Bible Society, established at Philadelphia.

London, 16th January, 1809.

MY DEAR FRIEND,

CONCEIVING it possible that a line may yet be in time to reach the packet before her departure from Falmouth, I hasten to inform you without delay, that the result of the application this day to the committee of the British and Foreign Bible Society, in behalf of the Bible Society, established in your city, is a donation of two hundred pounds sterling; for which sum you are authorized to

pon Joseph Reymer, Esq. and
ll will be duly honored.
communication you were pleas-
make on the subject was laid
the committee, and produced
favorable impression; one
seemed to animate the whole
the occasion, that of frater-
ction to our fellow christians
erica, who in such circum-
are holding out the right
f fellowship, and asking our
ation in the glorious work;
the expression of a member
committee, "the challenge is
d, and we hail the auspicious

ie first departing vessel, the
on of the Society and their
to your communication will
arded you; but I was charg-
icularly to state, that the as-
of the Society is by no means
d to be confined to the sum
anted, should the scale of
stitution be extended, which
stly desired; and could it be
he foundation of a society,
l not to one state, but embrac-
whole of the United States,
ie title of the Union Bible Soci-
United States Bible Society,
arger assistance would be af-
had the plan already adopt-
n of this extensive nature, a
at least five hundred pounds,
ave been voted this morning.
n however, on the spot, be
able to judge of the plan
is most calculated to be
l.
uable friend on the commit-
o has given much attention to
ject, particularly remarks on
d effects in point of *union*,
ave arisen to this society, from
the proportion of members,
religious denomination form-
committee, fixed in the con-
; probably this idea has al-
een adopted, though in the
States it must be of smaller
nce than in this country,
as there is an established re-
ittle jealousies are more to be
bodies uniting from different
ations for one great object.
nost truly, my dear friend,
ith affection,

JOSIAH ROBERTS.

From the same to the same.

London, January 21st, 1809.

MY DEAR FRIEND,

I WROTE you very hastily the 16th instant, immediately on my return from the meeting of the committee of the British and Foreign Bible Society, to communicate the result of the application, inclosed to me under cover of your much esteemed favor of the 13th ult. That letter and also your favor of the 10th November, were read before the committee, and made a most pleasing impression on the minds of the chairman, (lord Teignmouth) and all the members present; indeed universal satisfaction was expressed at the intelligence they contained; and the sum of two hundred pounds sterling was unanimously voted to the Bible Society of Philadelphia, with a recommendation to enlarge the sphere of its operations and an assurance in such case of further assistance. Under cover hereof, you will find a copy of the resolution, extracted from the minutes, and before this is closed, I hope to receive from the secretary an answer to your communication, to lay before the Bible Society of Philadelphia. For the said sum your bill on Joseph Reymer, Esq. of this place, will be duly honored.

Had this institution been proposed in the first instance to embrace the whole of the United States, a much larger sum, at least *five hundred pounds*, would have been voted in aid of the object, but as you justly remark, it was highly desirable that no time should be lost; and I rejoice to find that the good work is begun; other societies will no doubt be formed for the purpose, and if they could be so instituted as to branch out from yours, which is in a central part of the United States, so as to form one great body, the friends of the object here think that it might be more extensively useful, than if different societies under various titles be formed throughout the union. On this subject the supporters of the cause in the United States are able to form the best judgment, but being strenuously urged by several friends of the Bible Society here, I was unwilling not to mention it.

It is truly delightful to witness the

happy influence which has been produced here, by different denominations of christians uniting together in this work of faith and labor of love; they become better acquainted with each other, esteem each other more highly, and exhibit to the world a convincing proof, that in promoting the best interests of immortal beings, and the glory of God, christians who differ on many inferior points, can draw together and harmonize as one great family in which the power of religion is felt and exemplified. What sight can this earth exhibit more gratifying, more consolatory! One turns to it with delight, when the mind is distressed and terrified by the scenes which are presented every where around us, the awful effects of our common apostasy from God, the source of every enjoyment. Your affectionate friend,

JOSIAH ROBERTS.

FIELD FOR MISSIONARY EXERTION.

THE harvest truly is plenteous, but the laborers are few: pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest. Matt. ix. 37, 38.

Such as are but little acquainted with geography, or who have not attended particularly to the population of our globe, can form but an incompetent idea of the evils sin has produced, and of the loud call for fervent supplications and vigorous exertion. The subsequent statement, it is believed is so far from being extravagant, that, if error exists it will be found in its deficiency and not in its excess.

HEATHEN OR PAGANS

for the most part worshippers of idols, of priests, of the heavenly bodies, &c. IN ASIA.

Places.	*Inhabitants.*
Samocida,	1,900,000
Kamtscatka,	906,000
Japan,	10,000,000
Adjacent Isles,	4,955,000
New Holland,	13,000,000
New Zealand,	1,140,000
New Ireland,	2,000,000
The Friendly, Sandwich, Pelew, Society, Kurile, Islands,	1,300,000
The Phillippine islands,	150,000
The Calamines, in which are some catholics,	250,000
Hither India,	50,000,000
Tibet,	10,500,000
Hindostan,	110,000,000
Isle of Ceylon,	2,000,000
New Britain,	700,000
New Guinea,	950,000
New Caledonia,	200,000
Maldives, Java, Borneo, Timor, Sumatra, Celebes, Boutam, Pullo Lout, Molucca, Islands in some of which there are many Mahometans,	17,000,000

IN AFRICA.

Negroland,	18,000,000
Congo,	2,000,000
Loango,	2,000,000
Benguela,	1,800,000
Angola,	1,500,000
Mataman,	2,000,000
Ajan,	2,500,000
Zanguebar,	3,500,000
Monoemugi,	2,000,000
Sofala,	1,000,000
Terra de Natal,	2,000,000
Caffraria,	2,500,000
Isle of St. Thomas,	10,000
Madagascar,	1,500,000

IN AMERICA.

Brazil,	15,000,000
Chili,	2,000,000
Paraguay,	10,000,000
Amazonia,	8,500,000
Peru,	10,000,000
Terra Firma,	10,000,000
Of negroes in a state of heathenism.	
The Little Antilles, contain	150,000
The Bahamas,	22,000
The Great Antilles,	300,000
The Carribbees and other islands,	400,000
Guiana,	2,000,000
Terra Magellanica,	9,000,000
Old Mexico,	14,000,000
New Mexico,	15,000,000
Pagans, north of the U. States,	3,000,000
West of the Mississippi,	4,000,000
Cumberland's isle,	10,000
Madre di Dios,	8,000
Terra del Fuego,	5,000

Of those who revere the false prophet Mahomet, and who are captivated with the errors of the Koran, there are

IN EUROPE.	
Turkey,	10,000,000
The Tartarys,	2,000,000
Isles Tenedos, Negropont and Lemnos,	40,000
Other islands in the Archipelago and Mediterranean,	800,000
IN ASIA.	
Turkey in Asia,	20,000,000
Persia, (sect of Ali)	22,000,000
Arabia,	17,000,000
Great Tartary,	30,000,000
Isle of Maldives,	100,000
Isle of Boutam,	80,000
Scattered through the Indias,	10,000,000
Scattered through the Asiatic isles,	2,000,000
IN AFRICA.	
Egypt,	2,000,000
Nubia,	2,500,000
States of Barbary,	3,000,000
Biledulgered,	2,000,000
Zaara,	800,000

Vast numbers of Jews are scattered through Europe, Asia, and Africa, and a few through North and South America, on whom, when Moses is read, the vail resteth even to this day.

The above statement is drawn chiefly from a work published by Dr. Carey, in the year 1792, entitled "An Inquiry into the obligations of christians to use means for the conversion of the heathen." It has been corrected as far as practicable by the works of geographers, travellers, and navigators who have written since that time. *Evan. Intel.*

CONTRIBUTION FOR RELIGIOUS TRACTS.

[We have formerly mentioned the success of Rev. THADDEUS OSGOOD, a missionary employed by the Society for propagating the gospel among the Indians and others in N. America, in collecting money for the purpose of procuring the printing of religious tracts for distribution, among the destitute inhabitants on the north western frontiers of the United States, and in Upper Canada.—We have published the names of these contributors, as an incitement to others to imitate their good example, and to shew the fidelity of the missionary, in expending the charity entrusted to him.—We have lately received a letter from Mr. Osgood, containing another list of contributors, which we give to the public for similar reasons.—The sums are indeed small; but when the limited circumstances of the contributors are considered, together with the benevolent purposes for which their money is given, and the cheerfulness with which their offerings are made, we think their names deserve to be recorded. The list follows.—

"*On the way from Buffaloe to Pittsburgh.* M. Landon $1, S. Reed 1, J. Wythe 1, E. Mervin 1, Capt. J. Forbs 1, R. Haynes 1, S. Tylee 1, J. Tylee, Esq. 1 50, G. Clark 1. *At Pittsburgh.* Rev. R. Patterson 2, Rev. J. Taylor 1, J. Baird 1, S. Allen 2, W. Bonnett 2, Maj. J. Craig, 3, W. Gazzam 1, M. Wrenshall 1, J. Wilkins, Esq. 1, Gen. J. Wilkins 1, W. Semple 1, A. Downing 1, J. Sewell 1, J. Faris 1, C. Cowan 1, Z. Farmihill 1, W. Gibson 1, W. Graham 1, J. Morrison 1, M. Lawrie 1, R. Cunliffe 1, J. Shelton 1, Maj G. Denney 1, R. Spencer 1, J. Little 1, Col. J. Ohora 3, J. Barker 1, O. Omsby 1, Gen. P. Newell 2, J. Crommel 1, J. Sumrill 1, J. Woods, Esq. 2, Dr. N. Bedford 2, Z. Cramer 2, J. Ross, Esq. 2, B. Robbins 1, B. Bacude 1, Banton and Milton 1, D. Mc'Kuhan 1, T. Ralon 1, *Washington (Penn.)* Rev. M. Brown 1, N. Plummer 1, A. Reed 1, T. Acheson 1, J. Simmonson 1, P. Campbell, Esq. 1, B. Jackall 1, A. Murdock 1, J. Mountain, Esq. 1, J. Kerr, Esq. 1, D. Weilds 1, J. Shannon 1, H. Wilson 1, R. Hazelet 1, T. Mc Farden 1, Brown and Simple 2, D. Moore 1, H. Whylee 1, *from Washington to Cumberland.* Dr. G. Mitchell 1, J. Bowman 2 50, E. Bayless 1 50, J. Hazelip 2, W. McMahon, Esq. 2, S. Smith, Esq. 2. These complete my long list."

TETRAGLOT BIBLE.

[In the Panoplist and Missionary Magazine, for February last, we published a communication on the subject of a *Tetraglot Bible.* This has been made the topic of conversation among a number of learned men, and a plan for publishing such

a work in the United States has been seriously contemplated, and we hope may, in due time, be carried into effect. On this subject we have received a letter, of which the following is an extract.

May 2, 1809.

To Rev. Dr. Morse.

REV. SIR,

I was highly pleased with the observations which, in a late *Panoplist*, were made on a *Tetraglot Bible*. The importance and utility of such a work, must be readily acknowledged by every friend to biblical literature.

Unquestionably *Van der Hooght's* edition of the Hebrew Bible is preferable to any other.

Extensive knowledge, an accurate judgment, and a sacred regard to truth, are essential in those who may be employed for selecting the best copies of the Bible in the other languages, which the Tetraglot proposes to embrace.

I cordially approve of the plan of printing the Old Testament in four columns, a column for each language, on the same page.

I should much prefer the Latin to the French version of the New Testament.

The Tetraglot Bible will be of vast benefit to those who examine, with critical attention, the Holy Scriptures. I ardently hope that before a very distant day, we shall be favored with this highly important addition to our theological libraries. It is sincerely wished that the gentlemen, who are engaged in editing the Panoplist and Missionary Magazine, will lend their encouragement and support to the accomplishing of this object. Much might be done by the literary efforts of a pious and learned body of respectable men. Such a work would be a most honorable proof of the enterprise, taste, and literature of our religious public. I would most cheerfully contribute every thing, whcih my circumscribed sphere of influence will permit, to give effect to any proposals which might be issued for the publication of the work.

With affection and esteem,

your obedient servant.

GREAT BRITAIN.

Annual Examination of Homerton Academy.

IT having been judged expedient to alter the mode of conducting the annual examination of the students at Homerton, on Tuesday, June 28, they were examined there as usual, before several of the ministers and gentlemen who belong to the two societies by whom the institution is supported, as to their progress in classical, philosophical, and theological learning; and the next day three English orations were delivered publicly on theological subjects, at the meeting house in New Broad Street, before a numerous and respectable auditory, who expressed themselves very highly gratified with the spirit and talents discovered by the young men, while it afforded the sincerest pleasure to the friends of that venerable and useful institution, and encouraged the pleasing hope of their being hereafter eminently useful to the churches of Christ. *Rel. Mon.*

Hoxton Academy.

A NUMEROUS meeting of the supporters of this institution was held in the adjoining chapel, on June 22, when three of the students delivered themes on the following subjects. Mr. W. Jones, The religious persecution of our forefathers. Mr. Redford, The progress of the gospel in Britain since the revolution. Mr. Suelgar, The latter-day glory. Mr. Slate and Mr. Buck engaged in prayer. The next morning, there was an association of the ministers educated in this academy; who gave very interesting accounts of the progress of the work of God in their different congregations. In the evening, Mr. Castleden of Woburn, preached on the wisdom of winning souls; Mr. Thomas and Mr. Hooper engaged in prayer. *Ibid.*

Catholic College at Maynoth, Ireland

A REPORT of the state of this college has been laid on the table of the house of commons; a few extracts from it will probably interest many of our readers.

The sums expended in buildings, previously to the 1st of January, 1806, amounted to 21,640*l.* and the number of students which these buildings were capable of accommodating was 200. The additional grant of 5,000*l.* made by parliament in 1807, was intended to provide more commodious lodgings for these 200 students, and also to procure accommodations for a larger number. The buildings, as they now exist, are calculated to receive 250 students. The establishment not only affords lodgings for the students, but commons and instruction, and supplies them in the public halls with coals and candles during the hours of study. All other expenses are borne by the students, and are estimated at about 20*l.* a year. The whole recess enjoyed by the members of the college with the exception of a few days at each of the three great festivals, is two months; and even during that period the students are not allowed to quit college without special leave. At other times, both masters and students are obliged by statute to strict residence. Before admission each student must produce certificates of his age, parentage, and baptism, and of his having taken the oath of allegiance, together with a recommendation from his diocesan; and must sign a declaration binding him to a faithful observance of the college statutes. The following is the general order of each day:—MORNING: five o'clock, first bell; half past five, common prayer; six, study in halls; half past seven, mass; eight, breakfast; nine, study in halls; ten, class; half past eleven, recreation; twelve, study in halls. AFTERNOON: half past one, class; three, dinner; five, class for modern languages; six, study in halls; eight, supper; nine, common prayer; half past nine, all retire in silence to their chambers. The general course of study embraces humanity, Greek, belles-lettres, logic, metaphysics, ethics, elementary mathematics, algebra, geometry, conic sections, astronomy, mechanics, optics, hydraulics, chemistry, &c. &c.; and the modern languages, particularly English, Irish, and French. The course of divinity is divided into dogmatical and moral. The first comprehends three different sets of lectures: 1. De Religione; 2. De Incarnatione et Ecclesia; 3. De Sacramentis in genere, et de Eucharistia. The books used are, Hook, Bailly, Duvoisin, Le Grandt Tournely, N. Alexander, and P. Collet Comment. Tournilii. The moral course is also divided into three branches: 1. De Actibus Humanis, de Peccatis, de Matrimonio; 2. De Legibus, de Virtutibus, de Sacramento Pœnitentiæ; 3. De Jure et Justitia, de Contractibus, &c. The books used in this course are Paul Antoine, and Petrus Collet. These the professors explain and the scholars study. A portion of the New Testament is committed to memory every week. *Ibid.*

A Prayer appointed to be used in the Swedish churches during the war.

"ALMIGHTY, just, and eternal God, look mercifully upon thy people, who put their hope and trust in thee alone.—We implore thy protection and defence; for faithless enemies have unjustly made war upon us. Thou art just, O God; what an encouraging consolation this, in our rightful cause. Thou art omnipotent: what invincible aid may we not then look for!—Support, guard, strengthen, and endue with thy special grace and blessing, our good and beloved sovereign, under all his cares for the welfare and defence of his kingdom. Grant him prosperity and success in all his proceedings and endeavors to frustrate the wicked plots of our enemies.—Inspire, O Almighty God, all our hearts with one mind; so that, with the bravery and courage of our forefathers, we may go forth hand in hand, and with united strength, for the defence of all that is dear to us—our beloved native land! and manfully resist the insidious foes of its prosperity and independence; drive back the enemies from our frontiers, crown our armies with victory, and restore peace and quiet to our habitations.—Be thou with us, O God, as thou wast with our forefathers: they implored thy help in the hour of danger, and thou didst hear their prayers; we will then never forget to give glory to thy name, O thou Most High.—We will teach our children that thou

alone art the Lord, mighty to save, in whom thy people may place their certain hope and trust. Vouchsafe to hear us, and accept our supplications, for the sake of thy dear Son, our Savior, Jesus Christ.—Amen."

Ibid.

INDIA.

Some particulars respecting the Burmans.

The following particulars respecting the manners, customs, and religion of the Burmans, were communicated by the Missionaries to their brethren at Serampore, agreeably to the *instructions* they received previous to their departure.

The Burmans are Hindoos, as well as the Bengalees, but of a different sect, and their religious superstitions appear to be widely different. To change their religion is no disgrace among them. Some few of the natives have embraced the Catholic religion, but we cannot find that any persecution has ever been excited, on this account. The government, we are informed, never meddles with any thing that bears the name of religion, but grants privileges to all alike. From hence we may take encouragement to hope, that we may be permitted to erect the standard of the Redeemer's cross in this country.

The Catholics have three separate places of worship in Rangoon, but at present only two priests. One is lately gone to Europe to be ordained a bishop. One of the two who are here, came from Europe; he knows nothing of the Burman language. The other understands it perfectly, and preaches in it once a fortnight: he is a native of Rangoon. We cannot find that they are very zealous about proselyting the natives. If any person wishes to embrace their religion, he goes to the priest, and makes known his design. The priest asks him a few questions, to which he gives a reply, on which the priest baptizes him. The Catholic congregations are not very large.

The Brahmans in this country have no claim to the priesthood, nor does it appear that they concern themselves much about religion. In general they are men of learning, and profess medicine, astronomy, divination, &c. by which they procure a livelihood. In these respects they have a considerable degree of influence among the natives, from the highest to the lowest, and are looked upon as a kind of oracles. They have a cast, and highly value it: but, except in this case, no such thing exists in the country. They will partake of food with any person; and though their laws forbid their killing an animal, yet if they can procure animal food they will eat it without scruple.

If proper allowance be made for a heathen government, foreigners will have no reason to complain of the laws of police. In some respects indeed, they enjoy advantages which the natives themselves do not. The principal thing which excites their jealousy respecting foreigners is, an apprehension of their having some political end in view; and this has been the case with regard to the English. But if a person be well known, and conduct himself in a proper manner, he will have very little to fear. Female foreigners are as much respected as others. No one can leave this country, unless in some official capacity, without a pass from the government; but this may readily be obtained for thirteen rupees for each person. There is a law which prohibits the egress of females born in the country; but this is sometimes superseded by an application to some member of the royal family at Ava. Foreigners are permitted to travel into any part of the country; but it is much more difficult here than in Bengal, for want of proper conveyance.

In no capacity could any one reside in Rangoon with less suspicion than that of a teacher of religion. Persons sustaining this character, whether christian, mahomedan, or pagan, have more privileges by order of government, than those in any other capacity. If religion only be the object, the Burmans have no suspicion.

As to civilization, the Burmans appear in some respects rather superior to the Bengalees. There are but few of the men but what can read and write, though the women in general are not so well educated. The children are taught by the priests, gratis, who keep schools at their own houses. *Ibid.*

State of the Jews in France, previous to the meeting of the Parisian Sanhedrim in 1806. [*See Panoplist p.* 224, *vol.* iii.]

The Jews, have been established in France from the days of the ancient Gauls. They were then, as they are now, traders, and one branch of their trade was the purchase of children to sell again. The Gauls at that time paid a heavy poll tax, and the child in the cradle paid as much as his father: the consequence was, that an individual did not marry, or he exposed his children to avoid paying the tax, or he sold his children to the Jews, who sold them again to strangers.

The Jews were banished from France and re-admitted several times. They were expelled by Childebert in 533; by Dagobert an hundred years afterwards; by Philip I. in 1096; by Philip Augustus in 1382. When admitted, they were considered as *stock* on the grounds of their owners; the lords sold them, exchanged them, assigned them for the payment of their debts. The dowry of Margaret of Provence, widow of Louis IX. was assigned on the Jews, who paid her quarterly, 219 livres, 7 sous, 6 derniers. *The goods and chattels of a Jew belong to his lord,* say the *Establishments of St. Louis;* a baron could not be deprived of his Jews, any more than of his colts or horses.

The Council of Lateran, in 1215, ordered every Jew to wear a small wheel on his breast, to distinguish him from christians. Louis IX. ordered this mark to be of a yellow colour, and to be worn both before and behind. Philip III. in 1227, added a horn on the bonnet. After enduring these and other degradations, during two or three hundred years, they were banished for ever by Philip le Bel; but Louis X. squeezing from them the enormous sum of 122,500 livres, admitted them into France, for 12 years only, with liberty to redeem their synagogues, their burial grounds and their books, except the Talmud: they were, however, obliged to wear the wheel, to abstain from usury, and from disputation on matters of faith. Philip V. confirmed this permission; Philip VI. revoked it; John granted another for twenty years; Charles V. another for sixteen years; Charles VI. banished them wholly in 1394: since which time they have been prohibited from settling in Paris, where they had occupied the market places, and seven or eight streets entirely.* It was established as a maxim, by that great jurisconsultus, Gallus, *that to lie with a Jew was the same thing as to lie with a dog;* and, on this principle, if a christian woman had connexion with a Jew, or a christian man with a Jewess, the christian criminal was burnt alive. *Ibid.*

* *The annual tax per head for Jews was the same as that for* horned cattle.

LITERARY AND PHILOSOPHICAL INTELLIGENCE.

RUSSIA.

Scots colony on the mountains of Caucasus.

His Imperial Majesty has been pleased to grant a very remarkable charter to the colony of Scotchmen who have been settled, for the last four years, in the mountains of Caucasus. The rights and privileges accorded to these Scotchmen, who form a detached settlement in a district so thinly peopled, and bordering on the territories of so many uncivilized tribes of mahometans and heathens, are intended to increase their activity in extending trade and manufactures, and to place them, in respect to their immunities, on the same footing with an Evangelical Society of Sarepta. They are to have the requisite additional allotments of land, as near as possible to the village which they have already founded. Of these his

Majesty secures to them the perpetual possession, promising that no part of the tract allotted to their community shall ever pass by sale, mortgage, or bill of emption, or on any other pretence, into the occupation of strangers. They are exempt from all imposts or burthens for thirty years; at the end of which period they are, instead of poll tax, to pay 15 copecks of rent for each acre of arable land, and to pay their proportion of the land tax, but to remain exempted from all other imposts, from the civil and military service of the state, and from the billeting of soldiers in any of their villages. The free exercise of their religion is confirmed to them, and the internal affairs and police of the settlement shall for ever be administered by a magistrate chosen from among themselves. His passports will be a sufficient authority for them to travel and traffic in every part of the empire, but not for leaving the country. The chief magistrate is not, without special permission, to admit to the privileges of a colonist any Russian subject, but is at liberty to receive, as settlers, Kabardans, Circassians, and every other description of mahometans and heathens, being freemen, and taking the oath of allegiance to his Majesty. These may also become converts to the religion of the colony. The colonists may also buy and keep Kabardan, Circassian, and other mahometan and heathenish slaves. They may freely exercise every sort of trade, art, or manufacture, and within their own limits, distil and vend spirituous liquors. The colony is placed under the special protection of the civil government of Caucasus. *Panorama.*

Phenomenon.

On the 13th of March last, (1807) in the afternoon, the inhabitants of the canton of Juchnow, in the government of Smolensk, were alarmed by an uncommonly loud clap of thunder. At the moment of this explosion two peasants belonging to the village of Peremeschajew, in the canton of Wereja, being out in the fields, perceived at the distance of forty paces, a black stone of considerable magnitude falling to the earth, which it penetrated to a considerable depth beneath the snow. It was dug up and found to be of an oblong square figure, of a black color, not unlike cast iron, very smooth throughout; resembling a coffin on one side, and weighing about 160 pounds. This meteor stone was sent by the governor of the province to the minister of the interior, count Kotschubei, by whom it has been transmitted for examination to the Imperial Academy of Sciences, at St. Petersburg. *Ibid.*

LIST OF NEW PUBLICATIONS.

ORIGINAL.

Reports of Cases argued and determined in the Supreme Court of Judicature, and in the Court for the trial of Impeachments and for the Correction of Errors, in the state of New York. By William Johnson, counsellor at law. Vol. 4, part 1, February term, 1809. N. York; I. Riley.

The American Law Journal and Miscellaneous Repertory, No. 4. of vol. I. and No. 1. of vol. II. By John E. Hall, Esq. Boston; Farrand, Mallory, and Co. 1809.

Select Reviews and Spirit of the Foreign Magazines, No. 5, for May, 1809, with an elegant engraving of Gen. Sir John Moore, K. B. By E. Bronson, and others. Hopkins and Earle, Philadelphia, and Farrand, Mallory, and Co. Boston.

A Sermon delivered at the installation of Rev. Horace Holley to the pastoral care of the Church and Society in Hollis street. Boston, March 8, 1809. By Joseph Eckley, D.D. Boston. J. Belcher.

Reports of the case of the Commonwealth of Pennsylvania, versus John Smith, Esq. Marshal of the U. States for the district of Pennsylvania. Philadelphia; David Hogan. 1809.

NEW EDITIONS.

A general and connected view of the Prophecies, relative to the con-

restoration, union, and future
the houses of Judah and Is-
he progress and final over-
the antichristian confedera-
Land of Palestine ; and the
general diffusion of chris-
By Rev. George Stanley Fa-
D. vicar of Stockton-Upon-
)ne vol. 8vo. Boston ; Will-
rews 1809.

ıe X, part 2, being the 20th
of Dr. Rees' new Cyclopæ-
Jniversal Dictionary of Arts
nces is received and for de-
No. 1, Cornhill, Boston, by
Blake, agent.

›gical Tracts, No. 2. Bell
ord's Supper. Boston ; W.

lew Latin Primer, contain-
Lessons for Construing and
which exemplify all the
Adam's Latin Syntax. *Sec-*
racts from the Minor Latin
, with literal translations.—
he first part of Lynes' Latin
By William Bigelow, Mas-
he Public Latin Grammar
ı Boston, Massachusetts.—
Edition, with improvements.
J. West & Co. 1809.

n Reasons for declining to
e Baptist Theory and Prac-
a Series of Letters to a Bap-
ster. By Noah Worcester, A.
›r of a Church in Thornton.
Edition. Charlestown, Mass.
T. Armstrong. 1809.

ssay on the history of Civil
by Adam Ferguson, LL. D.
r of moral philosophy in
ersity of Edinburgh. The
edition. Boston ; Hastings,
e, and Bliss. 1809.

History of the Church of
in 4 volumes. By Joseph
M. A. Boston ; Farrand,
and Co.

llaneous Classics, vol. 14, be-
4th vol. of Dr. Goldsmith's
rnamented with a very fine en-
executed by Leney. Boston ;
, Etheridge, and Bliss. 1809.

s Memorial, containing an ac-
the Early Piety and Happy
Miss D. Doudney, of Port-
to which is added an account
Sarah Barrow. Charles-
amuel T. Armstrong. 1809.

oly Bible containing the Old
and New Covenant, commonly called the Old and New Testament ; translated from the Greek. By Charles Thompson, late Secretary to the Congress of the United States. In four volumes complete. Philadelphia ; Jane Aitkin. 1809.

IN THE PRESS.

E. Larkin of Boston, has in the press, to be published in July, in 2 vols. in extra boards, The Letters of Pliny, the Consul. With occasional remarks. By William Melmoth, Esq.

Thomas A. Ronalds, of New York, has in the press, shortly to be published, Doddridge's Rise and Progress of Religion in the Soul, to be printed on fine wove paper and new type, price 1 25.

A. Finley and W. H. Hopkins, Philadelphia, have in the press, The Life of Petrarch. Collected from Memoirs pour la vie de Petrarch. By Mrs. Dobson. First American, from the sixth London edition. To be accompanied with an elegant engraving of the "Fountain of Vaucluse" In two large 18mo. volumes of about 400 pages, fine paper, at 3 dollars, handsomely bound and lettered.

O. C. Greenleaf has in press, Memoirs of Mrs. Elizabeth Carter—by the Rev. Montague Pennington, M. A. Vicar of Northborn in Kent, her Nephew and Executor. One vol. 8vo. on superfine paper, new type, &c. 2,25 extra boards.

WORKS PROPOSED.

Hopkins and Earle of Philadelphia, propose publishing on the first Jan. next, and to be regularly continued once a year, The Annual Medical Register, compiled by a Society of Physicians of London ; with an Appendix, comprehending a History of Medicine in the United States, for the year. By N. Chapman, M. D. A prospectus, &c. of the work will appear in a few days.

John McCahan, Huntingdon, Penn. proposes to republish, a Treatise upon the Life of Faith. By William Romin, M A. Lecturer of St. Dunstan's in the West, London. From the fourth London edition.

Manning and Loring of this town, propose to publish, by subscription, a volume of original Sermons, on va-

rious Important Subjects of Christian Doctrine and Practice. By Nathanael Emmons, D.D. Pastor of a church in Franklin, Mass. To contain 400 pages, 8vo. at 2 dollars bound and lettered, $1 75 cents in boards.

OBITUARY.

MR. SILAS MAY.

Mr. May was born in Woodstock, Connecticut, of pious and respectable parents, in January, 1755; and after an active, useful, and exemplary life, died on the 26th of December, 1806.—The following account of this amiable, upright, and worthy man, is extracted from the sermon delivered at his funeral, by his affectionate pastor, the Rev. Mr. Graves.—

"It hath pleased a holy and righteous God, to remove from us a dear and much valued member of our church and society. We should be most of all solicitous wisely to improve this sorrowful providence. To this end it is suitable, that we should estimate his virtues, and hold in grateful remembrance the services, which he has been enabled to render the civil and religious community. I may not consume your time in speaking very particularly upon these things. Wherein he was amiable as a husband, as a father, as a brother, as a man of probity, as a citizen, let us endeavor to follow his example.

It may not perhaps, be unprofitable to speak of some of his exercises in a religious view. During a painful sickness of four weeks, he was *communicative*, when he had the regular use of his mind, which was a considerable part of the time.

He expressed his own feelings and views, and gave instructive advice to those about him, especially to near relatives. In his own apprehension, he had attended to religion in the early part of his life. His exercises of mind in his sickness were nothing new, nothing different in kind, from those he had many years before. His sickness was trying, and yet endured with apparent christian patience and fortitude. He had much entertainment in having the holy scriptures and other doctrinal writings, read in his hearing, and in attending to religious exercises. At these seasons his attention was detained, and his mind intent. From circumstances, it appeared that he was often in prayer by himself, and devotional meditation. And he affectionately requested an interest in the prayers of those about him, that he might not be deceived in the grounds of his faith, and that God would search him of sin in every corner. He had seasons of clear and precious discoveries of Jesus Christ and divine things, so that his soul was animated with the joy of believing, and rejoiced in hope of eternal glory. These seasons were pleasant, and he was desirous of their continuance.

He entertained a deep view of his own unworthiness, and the all-sufficient merits of the Savior. Sensible that he could not appear in his own righteousness, he desired to be found in the righteousness of Christ. When afflicted with a view of his own sinfulness, his only resort was the footstool of divine mercy in the Redeemer. And he was sensible, that nothing but a gospel faith, could give him an interest in, and apply the blessings of the covenantof grace. He was exercised with a jealousy over his treacherous heart, and fearful that he did not ask aright, and go in faith to the fountain of mercy. Deeply impressed, that the merits of Christ could be of no avail without a cordial and transforming faith wrought in the soul, he was fearful lest he should lean to his own doings, and put confidence in his performances. He had a grateful sense of mercies received; particularly the restoration of his reason, and preservation of his faculties of mind and speech, filled his soul with

joyful praise to God. He was not without the trials and perplexities incident to this state of warfare. He had to contend with spiritual enemies, to conflict with sin and temptation. Difficulties and discouragements would be thrown in his way, by the workings of a busy adversary, in concurrence with a sinful heart. He was not a stranger to the distresses and misgivings arising from *unbelief*. He did not find all his spiritual enemies slain; they still remained to disturb and worry him in this militant state. And yet, through grace, he seemed to gain a victory, and being delivered from his perplexities, to settle into a calm, serene frame. When near the close of life, scarcely able to speak, he uttered in broken accents, to his dearest friend, these his last words, "God is my all in all——Christ—O what a comfort."

"He has now gone to render up his account. We took sweet counsel together, and walked unto the house of God in company. Painful as the separation may be, it becometh us to submit to the will of God, and prepare to follow."

POETRY.

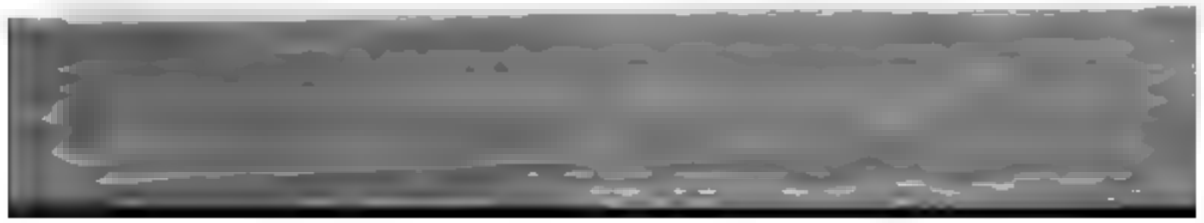
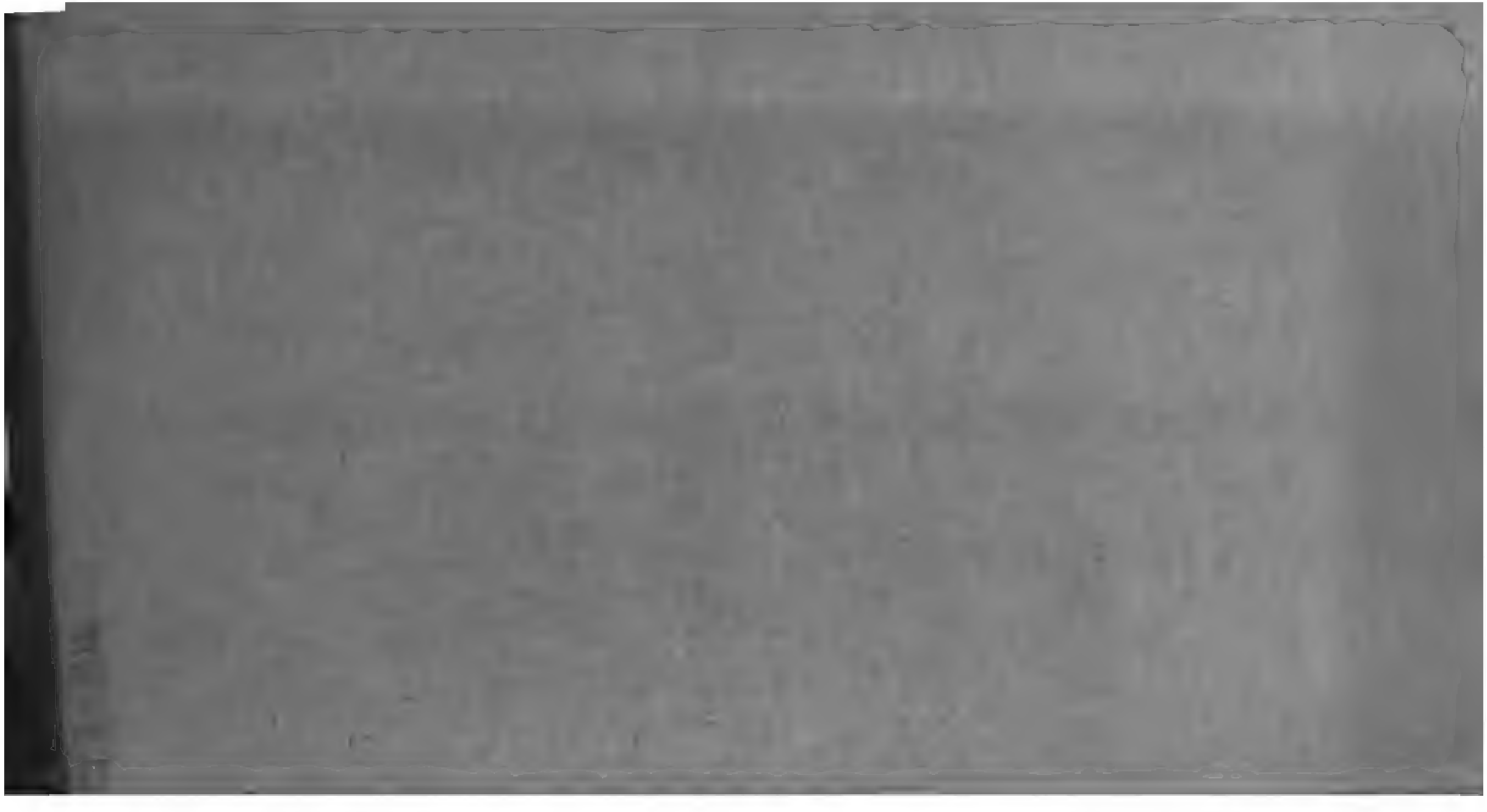
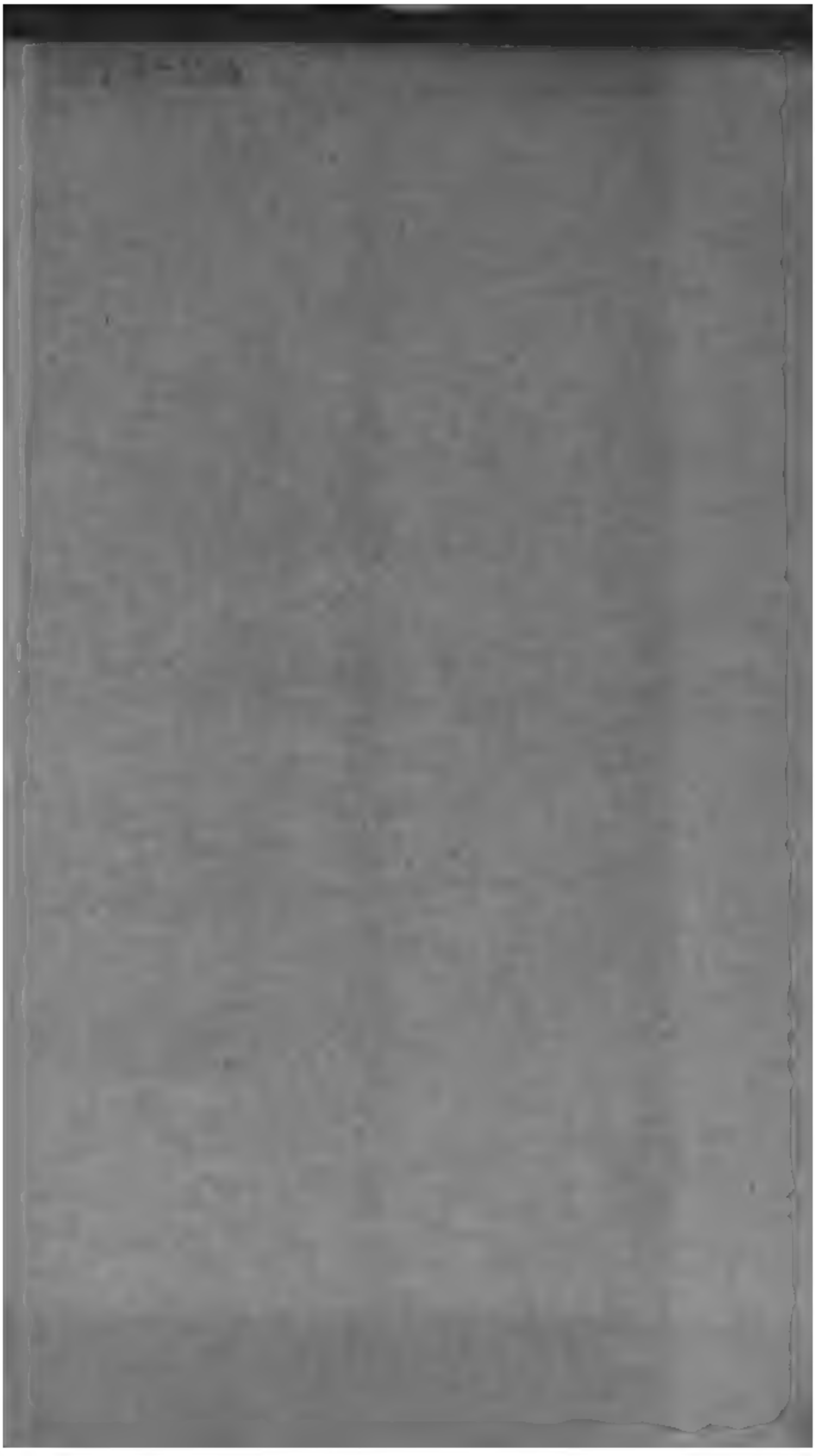
We think the following lines, copied from an ancient English publication, into the *Repertory*, worthy to be preserved in our pages, from that oblivion, which is the fate of most of our newspaper communications. *Editors.*

This little Poem, it will be observed, is built on the text prefixed; and the first line of each stanza is borrowed from it.

Behold, alas! our days we spend;
How vain they be, how soon they end!

BEHOLD
How short a span
Was long enough of old
To measure out the life of man;
In those well-temper'd days, his time was then
Survey'd, cast up, and found but threescore years and ten.

ALAS!
And what is that?
They come, and slide, and pass,
Before my pen can tell thee what.
The posts of time are swift, which having run
Their seven short stages o'er, their short lived task is done.

OUR DAYS
Begun, we lend
To sleep, to antic plays
And toys, until the first stage end;
Twelve waning moons, twice five times told, we give
To unrecover'd loss; we rather breathe than live.

WE SPEND
A ten year's breath,
Before we apprehend
What 'tis to live, or fear a death;
Our childish dreams are fill'd with painted joys,
Which please our sense awhile, and waking, prove but toys!